



## PREFACE.

THIS work is intended mainly as a book of reference, and for this purpose is printed with a copious index. It has been written chiefly for those students who have learnt, or are now studying, Persian in India. It should be borne in mind that considerable differences exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction<sup>1</sup> but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

The author, not being a poet, has made no attempt to deal with Prosody.

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Āgha Muḥammad Kāẓim Shīrāzī, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late *Shams"l-'Ulamā'* Shaykh Maḥmūd Jīlānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (*viz.* portions of the *Qur'ān*, the *Alif Laylah* and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means<sup>1</sup> competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to *Shams"l-'Ulamā'* Muḥammad Yūsuf Ja'farī, *Khān* Bahādur, Head Maulavī of the Board of Examiners, to *Shams"l-'Ulamā'* Shaykh Maḥmūd Jīlānī, and to Maulavī Hidāyat Ḥusayn of Presidency College, and others, who

---

<sup>1</sup> In modern Persian, for instance, *tamīz* تمیز means "clean," *dimāgh* دماغ "nose," *dil* دل "stomach," *imtiyāz* امتیاز "order, medal."



helped me throughout its compilation ; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

Owing to the War and the consequent loss of manuscript and proofs at sea and to other unfortunate causes, this work has been unduly long in issuing from the Press.

D. C. PHILLOTT, *Lieut.-Colonel.*

CAIRO :  
*March* 1918. }

TO

THE HON'BLE Mr. JUSTICE ASUTOSH MOOKERJEE,  
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,

VICE-CHANCELLOR OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE  
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT  
OF THE ASIATIC SOCIETY OF BENGAL,

I DEDICATE THIS BOOK,  
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP  
AND OF THE SERVICES HE HAS  
RENDERED TO ORIENTAL  
SCHOLARSHIP.

## CHAPTER III.

## PRONOUNS.

					<i>Page</i>
Sec. 30.	Personal Pronouns	..	..	..	68
„ 31.	The Affixed Pronouns	..	..	..	71
„ 32.	Possessive Pronouns	..	.	..	75
„ 33.	Reflexive and Reciprocal Pronouns	..	..	..	77
„ 34.	Simple Demonstrative Pronouns		..	..	82
„ 35.	Emphatic Demonstrative Pronouns	..	..	..	87
„ 36.	Compound Demonstrative Pronouns		..	..	88
„ 37.	Interrogative Pronouns	..	..	..	91
„ 38.	Substitutes for Interrogative Pronouns		..	..	98
„ 39.	Indefinite Pronouns	..	..	..	98

## CHAPTER IV.

## THE ARTICLE AND THE RELATIVE PRONOUNS.

Sec. 40.	The Definite Article	..	..	..	130
„ 41.	The Indefinite Article	..	..	..	131
„ 42.	The Relative Pronouns and the Demonstrative or Relative	..	..	..	141

## CHAPTER V.

Sec. 43.	The Adjective	..	..	..	149
„ 44.	Compound Adjectives	..	.	..	161
„ 45.	Intensive Adjectives	.	..	..	169
„ 46.	Degree of Comparison and Comparative Clauses			..	171

## CHAPTER VI.

## THE NUMERALS.

Sec. 47.	Cardinal Numbers	..	..	..	182
„ 48.	The Ordinals	..	..	..	191
„ 49.	Fractions	..	..	..	194
„ 50.	Adverbial Numerals	..	..	..	196
„ 51.	Multiplicative Numerals	..	..	..	197
„ 52.	Distributive Numerals	..	..	..	198
„ 53.	Recurring Numerals	..	..	..	198
„ 54.	Approximate Numbers	..	..	..	199
„ 55.	Numeral Adjectives	..	..	..	199

## CHAPTER VII.

Sec. 56.	Arabian Months	..	..	..	200
„ 57.	The Turki Year-Cycle	..	..	..	203
„ 58.	The Zodiac	..	..	..	204

	<i>Page</i>
Sec. 59. The Seasons .. .. .	205
„ 60. Ancient Persian year .. .. .	206
„ 61. Yazd-Gardi year .. .. .	209
„ 62. Days of the Week .. .. .	210

## CHAPTER VIII.

Sec. 63. Money .. .. .	212
„ 64. Measures of Length .. .. .	213
„ 65. Weights .. .. .	214

## CHAPTER IX.

Sec. 66. The Verb .. .. .	217
„ 67. The Separate Substantive Verb .. .. .	219
„ 68. The Verb Transitive and Intransitive	221
Tenses from the Imperative .. .. .	223
Tenses from the Shortened Infinitive .. .. .	225
„ 69. Active Voice .. .. .	229
„ 70. Verbal Adjective .. .. .	234
„ 71. Negative Verbs .. .. .	235
„ 72. Euphonical Rules and Accents in the Verbs .. .. .	237
„ 73. Interrogative Verbs .. .. .	238
„ 74. Roots or Stems of Simple Verbs .. .. .	239
„ 75. Hybrid Verbs .. .. .	248
„ 76. The Auxiliary Verb— <i>Shudan</i> .. .. .	248
„ 77. „ „ — <i>Tawānistān</i> .. .. .	249
„ 78. „ „ — <i>Giriftān</i> .. .. .	254
„ 79. The Verbs “to begin, etc.” .. .. .	256
„ 80. The Auxiliary Verb— <i>Khwāstān</i> .. .. .	257
„ 81. „ „ — <i>Guzāstān, Dādan, Māndan</i> ; and Verbs	
“to Permit, Allow” .. .. .	261
„ 82. „ „ — <i>Raftān</i> .. .. .	263
„ 83. „ „ — <i>Dāstān</i> .. .. .	263
„ 84. Impersonal Verbs .. .. .	266
„ 85. Compound Verbs .. .. .	274
„ 86. Certain Common Verbs used in the Compounds .. .. .	280
„ 87. Causal and Reflexive Verbs .. .. .	282
„ 88. Passive Voice and Passive Verbs .. .. .	285

## CHAPTER X.

Sec. 89. Adverbs and Adverbial Phrases .. .. .	289
„ 90. Prepositions .. .. .	322
„ 91. Simple Conjunctions .. .. .	338

Sec. 92.	Compound Conjunctions	..	..	..	Page 354
„ 93.	Interjections and Interjectional Phrases, Greetings, Compliments, etc.	..	..	..	366
„ 94.	Signs and Signals	..	..	..	389
„ 95.	Bibliomancy, Divination, Superstitions, etc.	..	..	..	390

## CHAPTER XI.

Sec. 96.	Diminutive Nouns	..	..	..	394
„ 97.	Affixed <i>ع</i> , and Arabic Abstract Noun	..	..	..	398
„ 98.	The Terminal <i>ة</i>	..	..	..	404
„ 99.	The Suffixes <i>bān</i> or <i>vān</i> , <i>vāna</i> , <i>ūn</i> and <i>vān</i>	..	..	..	406
„ 100.	„ <i>gar</i> , <i>gār</i> , <i>gārī</i> , <i>kār</i>	..	..	..	407
„ 101.	„ <i>ār</i> , <i>dār</i> , <i>āl</i>	..	..	..	408
„ 102.	The Turkish Suffixes <i>jī</i> , <i>chī</i> , <i>bāsh</i> , <i>tāsh</i> or <i>dāsh</i>	..	..	..	409
„ 103.	The Suffix <i>dān</i>	..	..	..	410
„ 104.	The Suffixes <i>zār</i> , <i>sār</i> , <i>stān</i> or <i>istān</i> , <i>lākh</i> , <i>kada</i> , <i>gāh</i> , <i>ābād</i> , <i>gard</i> , <i>khāna</i> , <i>shan</i> , <i>nā</i>	..	..	..	410
„ 105.	The Suffixes <i>ūmand</i> , <i>wand</i> , <i>mand</i> , <i>nāk</i> , <i>āk</i>	..	..	..	413
„ 106.	„ <i>bār</i> , <i>yār</i>	..	..	..	413
„ 107.	„ <i>āvar</i> , <i>var</i> , <i>vār</i> , <i>gān</i> , <i>mān</i>	..	..	..	414
„ 108.	„ <i>āna</i> , <i>īna</i> , <i>īn</i> , <i>ān</i> , <i>rā</i> , <i>vān</i>	..	..	..	415
„ 109.	„ <i>āgīn</i> or <i>gīn</i>	..	..	..	417
„ 110.	The Formative <i>alif</i>	..	..	..	417
„ 111.	The Suffixes— <i>fām</i> ( <i>pām</i> and <i>wām</i> ), <i>gūn</i> , <i>charta</i>	..	..	..	418
„ 112.	„ — <i>ā:ā</i> , <i>sā</i> , <i>sān</i> , <i>vash</i> , <i>das</i> , <i>dīs</i> , <i>vand</i>	..	..	..	419
„ 113.	The Suffix— <i>um</i>	..	..	..	420
„ 114.	The Termination— <i>ish</i>	..	..	..	420

## CHAPTER XII.

Sec. 115	Verbal Nouns and Nouns and Adjectives derived from Verbs	..	..	..	421
„ 116.	Compound Substantive	..	..	..	425

## PART II.

## CHAPTER XIII.

## SYNTAX.

Sec. 117.	On the use and omission of <i>izāfat</i>	..	..	..	433
„ 118.	The Cases of Nouns	..	..	..	445
„ 119.	Number of Nouns, Nouns of Multitude and their Concord	..	..	..	464

## CHAPTER XIV.

	<i>Page</i>
Sec. 120. Pronouns .. .. .	476

## CHAPTER XV.

Sec. 121. Adjectives .. .. .	490
.. 122. Adverbs .. .. .	495
.. 123. Conjunctions .. .. .	497
.. 124. Prepositions .. .. .	502

## CHAPTER XVI.

Sec. 125. Use of the Tenses—Aorist .. .. .	505
--	-----

## CHAPTER XVII.

Sec. 126. Subjunctive Mood .. .. .	538
------------------------------------	-----

## CHAPTER XVIII.

## COMPOUND AND COMPOUNDED SENTENCES.

Sec. 127. Conditional Co-ordinate, and Optative Clauses.. .. .	545
.. 128. Conditional Clauses (continued) .. .. .	552
.. 129. Concessional Clauses .. .. .	556
.. 130. Relative Clauses .. .. .	558
.. 131. Predicative (subordinate) Clauses .. .. .	562
.. 132. Subordinate Clauses (continued). Adverbial (Temporal, Local and Modal) Clauses .. .. .	570
.. 133. Subordinate Clauses (continued). Adverbial (Final and Causal) Clauses .. .. .	573
.. 134. Co-ordinate Clauses .. .. .	576

## CHAPTER XIX.

Sec. 135. Concord of Subject and Verb .. .. .	585
.. 136. " " " (continued) .. .. .	591
Errors in Concord, etc. .. .. .	591
Concord of Adjectives, and Pronoun with Noun .. .. .	600
.. 137. Government of Verbs, Prepositions, and Errors .. .. .	600

## CHAPTER XX.

Sec. 138. Order of Words and Phrases .. .. .	604
--	-----

## CHAPTER XXI.

Sec. 139. Apposition .. .. .	614
.. 140. Repetition of Words and Phrases; Jingling Sounds; Al- literation .. .. .	622

## CHAPTER XXII.

	<i>Page</i>
Sec. 141. Notes on Rhetoric and Composition ..	629
„ 142. Number of Words and Arts of Abbreviation, etc. ..	644
„ 143. Further Observation on Style .. ..	652
„ 144. Examples of Errors in Rhetoric .. ..	659

## APPENDICES.

Appendix A. Arabic Grammar (with detailed list of contents) ..	675
Appendix B. (Continuation of Sec. 125) .. ..	899

INDEX .. .. .	909
---------------	-----

# Higher Persian Grammar.

---

## PART I.

ORTHOGRAPHY (علم خط) AND ORTHOPEY (تقوۀ).

### [ 1. The Alphabet. (حروف تہجی).

(1) The Arabs and other Muslims write from right to left, and their printed books and manuscripts begin at what Europeans would call the end of the book. Their writing may be regarded as a species of shorthand, the short vowel being omitted.

In printing, each letter is not kept separate as in the Roman character; there are no capital letters, no stops, and no paragraphs; in short, not one of the devices valuable alike to the printers and readers of Europe; from cover to cover their books appear to contain but one long unbroken sentence, and many of the words are jumbled together, or, at the end of a line, written one on the top of the other. In some carefully written MSS., a line in coloured ink on the top of a word indicates a proper name or the commencement of a new paragraph, but even this aid is rarely given.

Of existing alphabets, the Arabic ranks next in importance to the Latin alphabet. It has supplanted the Greek alphabet in Asia Minor, Syria, Egypt and Thrace, and has supplanted the Latin alphabet in North Africa. It is the sole alphabet of Arabia, Western Asia, Persia, Afghanistan, Tartary, Turkey; and of all the alphabets employed in India, it is the best known.<sup>1</sup>

"That the local alphabet of Mecca should have exterminated all other Semitic scripts, and have established itself as the dominant alphabet of Africa and Asia, is an illustration more striking than any other that can be adduced, of the power of religious influences in effecting a wide and rapid diffusion of alphabets. \* \* \* \* \*

"It took no more than eighty years (632—712) for the Arab conquerors to found a dominion wider in extent than the widest empire of Rome, and to extend the alphabet of Mecca from the Indus to the Tagus."<sup>1</sup>

The Arabic and English Alphabets can, it is said, be traced back to the same primitive Phœnician source.

---

<sup>1</sup> "The Alphabet," by Isaac Taylor.



The Arabs originally used the Syrian alphabet, in which the characters are in the same order as in the Hebrew. Remains of this former order are still preserved in the numerical value of the letters, which in their numerical order are arranged in a series of meaningless words that serve as a *memoria technica* and correspond with the order of the Hebrew or Phoenician alphabet.<sup>1</sup>

The Arabic alphabet consists of twenty-eight letters, all consonants. The arrangement of the Arabic alphabet is morphological,<sup>2</sup> i.e. letters of similar form are brought into juxtaposition for the sake of comparison and as an aid to memory.

With the Qurʾān, the Persians<sup>3</sup> adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four ‘*Ajamī*’ or *Fārsī* letters پ *p*, چ *ch*, ژ *jh* and گ *g*. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian<sup>5</sup> and eight<sup>6</sup> are peculiar to Arabic, while the remaining twenty are

<sup>1</sup> So far as their alphabets extend, i.e. up to ت 400.

<sup>2</sup> From Gr. *morphē* “form” and “*logia*.” Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. ‘*idea* “idea” + *logia*’); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. *Vide* “*The Alphabet*” by Isaac Taylor.

<sup>3</sup> For an account of the Ancient Persian Scripts, *vide* “*The Alphabet*” by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.

<sup>4</sup> Also printed گ. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes *g* from *k* is generally omitted. This puzzles a beginner.

It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks.

They are adaptations of ک - ز - ج - ب. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسب “horse” is frequently written اسب.

<sup>5</sup> The four letters purely Persian are enumerated in the school rhyme:—

حرف مخصوص فارسی هر چهار	پا و چا ژ و گاف ای مختار
در کلام عرب بغیر بدل	نشود هیچ گاه مستعمل

<sup>6</sup> These eight letters are enumerated in a school rhyme:—

هشت حرف است آنکه اندر فارسی ناید همین  
تا نیاموزی نیاشی اندرین معنی معاف  
بشنو از من تا کدام است آن حروف و یاد گیر  
تا و حا و صاد و ضاد و طا و ظا و عین و قاف

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.

common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

In addition to the Alphabet, there are three vowel signs, which, if written, are placed directly above or below the consonants to which they belong, i.e. which they follow in enunciation: in practice they are omitted in writing, but are sometimes inserted in books printed specially for beginners.<sup>1</sup>

There are also certain orthographical signs, a knowledge of which is necessary.

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians<sup>2</sup> pronounced as in English:—

<sup>1</sup> Qur'āns are printed or lithographed with all the vowel-points and orthographical signs, as it is considered a sin by Muslims to mispronounce a syllable of the sacred text. Notwithstanding this, most, if not all, of the editions printed or lithographed in India have numerous orthographical errors. Inserting the vowels and signs adds considerably to the cost of production. The State edition of a Qur'ān printed and published in Turkey, and said to be letter perfect, is sold in Baghdad at the rate of thirty rupees, i.e. £2 a copy: a similar edition, but printed in the Roman character, would probably be sold for five shillings. The Arabic character, beautiful to look at, is an enemy to printing and an enemy to the diffusion of knowledge.

The written character of a language is merely a collection of conventional signs, a mere mechanical device used to give it expression. The Arabs have already changed their alphabet once.

Many Muslims object to printed or lithographed Qur'āns, which they do not consider *mutabarrah*. The Persian Shī'ahs however do not seem to share this objection.

<sup>2</sup> *Vide* (k) page 10.

## (b). THE PERSIAN-ARABIC ALPHABET.

Order.	NAME.	Isolated.	Transliteration.	IN COMBINATION.			EXAMPLES.			Numerical value by <i>Abjad</i> .	REMARKS.
				Final.	Medial.	Initial or unconnected with prec. letter.	Final.	Medial.	Initial.		
1	الف Alif	ا	a, ā, etc.	ا	ا	ا	ا	با	اَبْجَدْ	1	At the beginning of words is a mere prop and depends for its sound on the vowel that accompanies it.
*2	بā or Be	ب	b	ب	ب	ب	ب	باب	بَ بَر	2	As in English.
Per. 3	پَ Pe	پ	p	پ	پ	پ	پ	چاپ	پَ پَر	2	;
4	تā or Te	ت	t	ت	ت	ت	ت	تَرْت	تَ تَب	400	;
Ar. 5	ثā or Ṣe	ث	s	ث	ث	ث	ث	ثَرْت	ثَ ثَب	500	;
6	جīm	ج	j	ج	ج	ج	ج	عاج	جَ جَب	3	;

\* Bā - tā, etc., become in Persian, especially in teaching little boys, *be, te*, etc., by *imāla*, but the pure Persian letters *pe, che, jhe* should never be pronounced *pā, etc.*; *vide* "Peculiarities of Arabic Words."

[illegible]

Order.	NAME.	Isolated.	Transliteration.	IN COMBINATION.			EXAMPLES.			Numerical value by <i>Abjad</i> .	REMARKS.
				Final.	Medial.	Initial.	Final.	Medial.	Initial (i.e. beginning a syllable).		
Ar. 21	عین 'Ayn	ع	'	ح	ع	ء	مع	بعد	عرب	70	Transliterated by an inverted comma only, above the line.
22	غین Ghayn	غ	gh	خ	غ	غ	تبع	يقول	قريب	1000	
23	ف Fā or Fē	ف	f	ف	ف	و	قف	سفر	فتح	80	English <i>f</i> .
Ar. 24	قاف Qāf	ق	q	ق	ق	و	حق	يقول	قد	100	A guttural like <i>ck</i> in the English word <i>stuck</i> ; pronounced very gutturally.
25	كاف Kāf	ك	k	ك	ك	ك	يك	بكر	كوي	20	An English <i>k</i> .
Per. 26	گاف Gāf	گ	g	گ	گ	گ	رنگ	راگ	گن	20	As in <i>garden</i> .
27	لام Lām	ل		ل	ل	ل	گل	علم	لب	30	An English <i>l</i> .
28	میم Mim	م	m	م	م	م	سم	تمام	من	40	As in English.
29	نون Nūn	ن	n	ن	ن	ن	تن	ندان	نماز	50	As in English ( <i>not</i> nasal <sup>1</sup> ).

<sup>1</sup> But when *nūn* is dropped for soansion, Indians pronounce the *n* as nasal and call it *nūn-i ghunna*.



## (c) THE SHORT VOWELS.

	Arabic name.	Persian name.	Examples.	Trans- litera- tion.	Pronunciation.	REMARKS.
1	فَتْحَة Fathah	زَبَر Zabar	بَد bad	a	{ As <i>u</i> in the English word <i>sun</i> or as <i>a</i> in <i>axe</i> or in <i>fat</i> .	The short vowel <i>a</i> (fathah) is more common than the other two. (At the beginning of words the short vowels require an <i>alif</i> as a prop to introduce them).
2	كَسْرَة Kasrah	زِير Zīr	گِل gil	i	As in the English words <i>fen</i> and <i>fen</i> .	ی, ِ, ِ, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.
3	ضَمَة Zammah	پِش Pish	پُل pul	u	As in the English words <i>put</i> .	

*Fathah* and *zammah*, i.e. *zabar* and *zīr*, are placed above the letter while the *kasrah* is placed below, as the above table shows.

(d) It will be noticed that the letters ا - د - ذ - ر - ز - ج and و never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

(e) The letters ط and ظ though they do not change in shape, yet unite with the letters on both sides of them.

(f) The eight letters peculiar to the Arabic are ث - ح - ص - ض - ط - ظ - ع and ق. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

*Remark.*—The letter *ghayn* غ occurs generally in Arabic words, but is also found in Persian words, as بزغاله “kid”; غال “comb of bees”; غرير “shout”; غازه “rouge.”

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح - خ - ج etc., are called *hurūf-i mutashābih* (حروف متشابه), and sometimes *hurūf-i mutamāsil* (حروف متماثل).

Sometimes also letters that have only an imperfect resemblance, such as ز and د, are included in this term.

(h) Those letters as *mīm*, *nūn* and *vāv*<sup>1</sup> whose names are palindromes<sup>2</sup> (and these are all formed by three consonants) are called *Maktūbī* (مکتوبی).

If, however, the first and third letters of the anagram differ, as in *jīm*, *qāf*, etc., the letters are styled *Malḡūzī* (ملغوظی).

*Masrūrī* (مسروری) is a term applied to letters whose names are formed by two consonants only, as ب etc.

(i) Letters distinguished by dots are called *hurūf-i manqūṭa* (حروف منقوطة) or *hurūf-i mu'jama* (حروف معجمة).<sup>3</sup>

<sup>1</sup> Combined, these form the Arabic word *nawm* (نوم) “sleep.”

<sup>2</sup> A palindrome is a word or sentence that, read either from right to left, or left to right, is exactly the same. Adam made the first palindrome when he introduced himself to Eve by, “Madam, I’m Adam.” Letters transposed anyhow to make a new word or sentence are anagrams, thus ‘rat’ is an anagram of ‘tar’ and ‘tear’ of ‘rate.’ A palindrome is also called an anagram.

<sup>3</sup> *Nuqṭa* Ar. “a dot”; اَعْجَمَ to mark with diacritical points. The term (حروف المعجمة) (for حروف الخط المعجمة) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called اَلْمُسَدَّدُ: اَلْخَط, in which there were no dots.



Dotted letters are further subdivided into *ḥawqānī* (هَوَقَانِي) those dotted above, and *taḥṭānī* (تَحْطَانِي) those dotted below.

Dotted letters, whether *ḥawqānī* or *taḥṭānī*, are further distinguished by the epithets *muwaḥḥada* (مُوَحَّدَة), *muṣannāt* (مُصَنَّنَات), and *muṣallasa* (مُصَلَّلَة) according as they are marked by one, by two, or by three dots.

(j) The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *ḥ*) for ق, and *m* for و before a quiescent *b* or *p*<sup>1</sup>: for the final Arabic vowels, a small *a*, *i*, and *u*, written above the line, and a small *n* for the *nūn* of the *tanwīn*. In the rare cases where *s-h* and *z-h* are separate letters, a mark or comma is placed between them. Ex.—*as,ḥal* أَسهل “more or most easy”, *az,ḥār* ازهار “blossoms.” A final ی (or ئ) pronounced like *alif* is *a*. A silent و as in خواستن is transliterated by *w*. In the few words where و is pronounced short, as in خود “self” and تو “thou”, it is transliterated *u*.

The *yā* or the *hamza* of the “*yā* of unity”, etc., or of the *iẓāfat*, are transliterated as pronounced.

*Hamza* in Arabic words is shown by a *hamza*, as in *fāʿida*.

*Remark I.*—In some Arabic words the *alif* of prolongation is omitted, but expressed by *fatḥa* written perpendicularly over it; thus *hāzā* “this” is always written هَذَا or هَـذَا, and رَحْمَان is usually in Arabic رَحْمَن; *vide* also at end of و and ی.

*Remark II.*—In Persian, an *alif* that is not *mamdūda* or ‘prolonged’, as in اندوختن, is also by Indians incorrectly called *maqṣūra* “abbreviated”, though this latter term is properly applicable only to a final ا and ی or ئ: *vide* under letter ی.

(k) It will be seen in the table that there are two letters (ح and ه) transliterated by *h*, four letters (ذ - ز - ض and ظ) by *z*, two (ط - ت) by *t*, and three (ص - س - ش) by *s*. In Arabic all these represent different sounds, but the modern Persians make no distinction between the pronunciation of the various letters in each group. A few pedants and poets affect the Arabic pronunciation, generally that of Baghdād.

(l) Certain letters, especially at the beginning of words, are frequently placed, not alongside each other, but above one another: this is the case in combinations with خ - ح - ج - ح.

(m) In the case of a change in letters<sup>2</sup> as نيل *Ar.*, from پيل *P.*, it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

<sup>1</sup> There are five labials پ - ف - م - و - ب

<sup>2</sup> تبديل حروف *tabaddul-i-ḥurūf*.

Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in چین and صین “China”; کج and کز (m.c.) “squint-eyed.”

## § 2. Pronunciation (تلفظ *talaffuz*) of Consonants.

*Alif.* (a) The Persians, unlike the Arabs, look on *alif* as an original letter and not as born from ع or و. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: *vide* under § 4 (b).<sup>1</sup>

If it occurs in the middle of a word, it is a prolongation of the short vowel *faṭḥa* and is transliterated by *ā*, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like *a* in ‘father’; Ex. کتاب *kitāb* “a book”: some Persians and some Afghans would pronounce this *a* more broadly, like *a* in “ball.” This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fārs dialect, *ā* before *n* or *m* is nearly always pronounced like *ū*; Ex. دکان “a shop” is *dukūn* دُکُون, and *bām* “roof” is *būm* بوم. This incorrect pronunciation is in certain common words, the *colloquial* pronunciation of many parts of Persia; for example نان “bread” and آن “that” and its compounds are generally pronounced as though spelt *nūn* نُون, etc.

In many cases the *alif* is pronounced broad; thus باد *bād* “wind” is pronounced nearly like *bāwd*, the *alif* being given the sound of *a* in the English word *fall*. Some Afghans too have this broad pronunciation, but the Indians always pronounce the *alif* like *a* in the English word *father*. In Persia, however, if this last pronunciation be used, the word will be taken to mean بعد *ba’d* “after”, and even an educated Persian will be puzzled by it.

In *Khurāsān*, on the other hand, the و is turned into *alif*; Ex. *andarān* اندران for اندرون “the women’s apartments”; and *khān* خان for خون “blood.”

For the pronunciation of *alif* with a hamza (أ) in the middle of a word, *vide* under ع in this section.

### Remark I.—

*Alif* in arithmetic represents the number *one*; and in astronomical tables and almanacs,<sup>2</sup> Taurus and Sunday. It also signifies an unmarried man.

<sup>1</sup> In this case it is usually called *hamza*, to distinguish it from *alif* as a letter of prolongation.

<sup>2</sup> There are two kinds of almanacs, *taqvim-i Fārsī* تقویم فارسی in which the days, etc., are written in full, and *taqvim-i ruqūmī* تقویم رقمی in which signs and the letters of the *Abjad* ا ب ج د are used to represent the days of the week, etc., etc.

In Arabic it is a particle of interrogation; Ex. *A-lastu bi-rabbi-kum*, "Am I not Your Lord?" Quran VII. 168, whence the Persian *آلست* or *روز آلست* 'the day of the original covenant between God and Man at the creation.'

Poets frequently compare an erect stature,<sup>1</sup> or the straight nose of a beauty, or sighs, to *alif*. Also *از الف آدم تا مایم مسیح* = "from the creation of Adam to the birth of the Messiah"; *الف استواء* "the equinoctial line": *alif; bā* "the alphabet," etc., etc. *Alif* is also a sign of the Unity of God.

*Remark II.*—Indian Grammarians assign various names to the letter *alif* according to its use:—

### Kinds of *alif*.

(1) *Alif-i rābiṭa* (الف رابطہ) "binding or copulative *alif*" joins two words that are identical; as, *dast-ā dast* دستا دست "from hand to hand; (a ready-money bargain)." This *alif* is also called *alif-i ittiṣāl* (الف اتصال) "the *alif* of junction", or *alif-i inḥisār* (الف انحصار). Some Grammarians style this *alif-i vaṣl* (الف وصل) but *vide* (10).

Similar to the above is the *alif-i ʿaṭf* (الف عطف) "the conjunctive *alif*," which conjoins two dissimilar words; as, *shab-ā-rūz* (شب و روز) "night and day; always": *tak-ā-pū* (تکاپو) (or *takāpūy* تکاپوی) "diligent search; bustling."

(2) *Alif-i fāʿiliyyat* (الف فاعلیت) "the *alif* of agency"; as the *alif* in the adj. *bīnā* (بینا) "seeing", which word has the force of a present participle.

(3) *Alif-i maʿʿiliyyat* (الف مفعولیّت) that gives the force of the past participle; as, *zibā* (زیبا) "adorned" (= *زینده*).

(4) *Alif-i maṣḍar* (الف مصدر) which forms abstract nouns from adjectives; as, *garm* (گرم) (m.c.) "warmth", *pahn* (پهن) (m.c.) "breadth", from *garm* and *pahn* adjectives.

(5) *Alif-i tanwīn* (الف تنوین) the *alif* of the Arabic accusative case; as, in the adverb *dāʾimā* دائماً "continually, for ever."

(6) *Alif-i qasamiyya* (الف قسمیّه) the *alif* of the Persian vocative when expressing an oath; as, *Haqqā* حقاً "O, or by, God!"

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nidāʿ* (الف نداء); as, *dilā* دلا "O heart!" *bulbulā* بلبل "oh *bulbul*!"

If however it is used in words expressing grief, etc., as in *darīgā* دریغا "alas," *va farīdā* و فریاد "oh help! or oh distress!" it is called *Alif-i nudba* (الف ندبه) "the *alif* of plaint" or *alif-i madd-i sawt* (الف مدّ صوت).

<sup>1</sup> An erect stature is also compared to a cypress tree.

(7) *Alif-i du'āutamanna* (الف دعا و تمنى) “the precativ<sup>e</sup> *alif* in verbs”; as, *mabādā* مبادا “may it not be”; *kunād* كناد “may he do.”

(8) *Alif-i tahsīn-i kalām* (الف تحسين كلام) “the *alif* of embellishment”; as, in گفتا “he said.” This is also, and more properly, called زائد *alif-i zā'id* or “superfluous *alif*”: vide (12).

(9) *Alif-i mubālaḡa* (الف مبالغه) “the *alif* of exaggeration” or *alif-i kasrat* (الف كثرت) “the *alif* of excess” is found at the end of some adjectives; as, in خوشا “Blessed! How happy!”

This is also called the *alif-i firāwānī* (الف فراوانی).

(10) *Alif-i waṣlī* (الف وصلی) is said to be the superfluous *alif* at the beginning of certain Persian words; as, in *ushtar* اُشتر (or *shutur*) “camel” and also the *alif* in Arabic marked with a *waṣl* وصل; (و), but vide (1).

This is really *alif-i zā'id*.

(11) In certain cases the *alif-i nidā*, vide (6), is also called *alif-i mulakallim* (الف مکالم) ; as, *Dūst-ā muḥtaram mihrbānā* دوستا محترم مهربانا “oh my respected kind friend.”

(12) *Alif-i zā'id* (الف زائد) “superfluous *alif*” is sometimes, in poetry, added for the sake of metre:—

ای صبا بر برگهای غنچه پا آهسته نه پاسدانا ند گلها صائبا خوریده است

Verses written on the tomb of *Mīrzā Ṣā'ib*.

In *rāstā* راستا, *chapā* چپا, *sabzā rang*, سبزا رنگ, the *alif* is *zā'id*.

Vide also ‘Derivation of Words’ for ‘Formative *Alif*.’

(13) *Alif-i liyāqat* (الف لیاقت) expresses fitness or capability; as, *khwānā* (خوانا) legible.

**ب** *B* in Persian words is sometimes interchangeable with *f*; as, *zafān* زبان<sup>1</sup> (for P. *zabān* زبان) “tongue”; with *m*; as, *ghuzhm* غُزْم [for *ghuzhb* (old)] “a single grape”; with *v*; as, *vas* وِس<sup>1</sup> (for *bas* بسی) “enough”; *khwāv* and *khāw*<sup>1</sup> (for *khwāb*) “sleep”; with *w* or *v*; as, *āw*<sup>1</sup> (for *āb*) “water”; *nahīv* نهیو (for the Persian *nahīb* نهیب) “fear.”<sup>2</sup> Pronounced as in English.

*Remark.*—*Bā-yi zā'id* (باى زائد) “superfluous *ب* as in بروم: vide under ‘Verb Transitive and Intransitive’ and ‘Prepositions.’

This letter is often called *bā-yi muwaḥḥada* ‘the single-dotted *b*’ to distinguish it from **پ**.

**پ** *P* is called *bā-yi fārsī* باى فارسى, or *bā-yi ‘ajamī* باى عجمی. There being no *p* in the Arabic alphabet, it is frequently interchangeable

<sup>1</sup> Still used in speaking by Zardushtis.

<sup>2</sup> The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal minhu* (مبدل منه).

with *f* ف, as *fīl* فيل (for *pīl* پيل) “elephant”; *saḥīd* سفيد (for *sapīd* سپيد) “white”; *ḥirūzī* فيروزي (for *pīrūzī* پيروزي) “victory.”

ث *T*; the Arabic *ṭ* is generally written in Persian ت and so pronounced: *vide* under *ṣ*.

ث *Ṣ* by the Arabs is pronounced like *th* in Cuthbert, and sometimes as *s*; in Egypt it is pronounced ت.

Among the Persians and Indians, it is an English *s*.

Some Afghans and some educated Indians give it the sound of *th*.

ج *J* called *jīm-i tāzi* جيم تازي, or *jīm-i ‘arabī* جيم عربي, to distinguish it from چ. It is the contraction for the two Muslim months *Jamāda’l-Ūlā* and *Jumāda’l-Ākhir*. It is sometimes interchangeable with *zh* ژ; as, *kazh* کز (old) (for *kaj* کج) “crooked”; with *ch* چ and *z* ز; as, *chūza* چوزا (old) for *jūja* جوجه (m.c.) “a chicken, and the young of a bird”; with *g*; as, *Jilān* for *Gīlān* a province S.W. of the Caspian; with *sh* ش; as, *kāj* کاج (old) for *kāsh* کاش “would that.”

چ *Ch* called *jīm-i fārsī* جيم فارسي, or *jīm-i ‘ajamī* جيم عجمي. It is sometimes confounded with ج.<sup>1</sup> It is sometimes interchangeable with *sh* ش; as, *lakhcha* لخشچا (for *lakhsha* لخششا) “flame”; with *z* ز as, *puchushk* پچشک (old) (for *pizishk* پزشک) “a physician.” In Arabicized words it changes to ص; as, *Sīn* سين Ar. (for *Chīn* چين) “China”; *sanj* سانج, Ar. (for *chang* چنگ) “cymbals.”

ح Called *hā-yi ḥuṭṭī* های حطي, *hā-yi ḥalqī* های حلقي, and *hā-yi muḥmala* های مهمله. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the *h* in “haul” if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word *Ṣāḥib* صاحب: (he should also note the sound of ص in this word).

By the Persians this letter is pronounced like *ṣ*, q.v.

*Remark.*—Children in Indian schools are taught to make a distinction in pronunciation when reading between ح and *ṣ*, and between ص and س, but in practice, in speaking, no such distinction is made.

خ *Kh* called *khā-yi ṣakhiz* خای نخذ, *khā-yi manqūṭa* خای منقوطه, and *khā-yi mu‘jama* خای معجمه. Great care must be taken to make this a guttural and not a *k*. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word *khūn* خون “blood.”) It is sometimes interchangeable with ق; as, *chakhmākh* چخماخ (for *chaqmāq* چقماق) “flint or cock of a gun”; and with *h*; as, *hak* (old) (for *khāk* خاک) “earth.”

<sup>1</sup> In *Abjad*, it has the same value as ج, viz. 3.

د *D* called *dāl-i abjad* دال ابجد; *dāl-i ghayr manqūṭa* دال غیر منقوطه, or *dāl-i muḥmala* دال مهمله. It is sometimes interchangeable with *t* ت; as, *turrāj* ترّاج (for *durāj* درّاج) “black partridge”; with *z* ذ; as, *ustāz*<sup>1</sup> استاد (for *ustād*) “master”; *sāzaj* Ar. form of *sāda* سادة “a kind of plant”; with *z* ز; as, *dīzār* دیزار (for *dīdār* دیدار).

ذ *Z* called *zāl-i manqūṭa* ذال منقوطه, or *zāl-i mu‘jama* ذال معجمه. It is sometimes interchanged with *d* د; as, گنبد for گنذ. By the Arabs it is sounded like the *th* in “though,” if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with *ṭ* ط and *ṣ* ص.

By the Persians like *z*, or as *z* in “zeal.” It is a contraction for the month *Zu‘l-ḥijjah* ذو الحجة, while *ḏ* is the contraction for *Zu‘l-qa‘dah* ذو القعدة.

ر *R* is always rolled and never as *r* in “are.” Called *rā-yi ghayr-i manqūṭa* رای غیر منقوطه, or *rā-yi muḥmala* رای مهمله. It is a contraction for either of the months *Rabī‘*. It is sometimes interchanged with *l* as *nīlūfal* نیلوفل (for *nīlūfar* نیلوفر) “a convolvulus; also “a waterlily”; *chanāl* چنال (m.c.) (for *chanār* چنار) “plane-tree.”

ز *Z* called *zā-yi havvaz* زای هوز, *zā-yi manqūṭa* زای منقوطه, and *zā-yi mu‘jama* زای معجمه. It sometimes is interchangeable with *ḡ* گ; as, *sūz*<sup>2</sup> سوز (for *sūz* سوز); with *g* گ; as, *gurīgh* گریغ (for *gurīz* گریز); with *s* س; as, *Ayās* (for *Ayāz*); with *q* q.v. *Zi* (ز) is a poetical contraction of the preposition *az*.

ژ *Zh* called *zā-yi fārsī* زای فارسی, or *zā-yi ‘ajamī* زای عجمی. It interchanges with *j* ج q.v. It is pronounced as *j* in French *jour* or as *s* in “measure.”

س *S* called *sīn-i ghayr-i manqūṭa* سین غیر منقوطه, and *sīn-i muḥmala* سین مهمله. It interchanges sometimes with *sh* ش; as, *kustī* کشتی (for *kushtī* کشتی) “wrestling”; also the Zardushti belt<sup>4</sup> worn under the clothing, and *msk* for *msk* ‘musk.’ Also sometimes with *ṣ* ص; as, *ṭfī* for *ṭfī*.

ش *Sh* called *shīn-i manqūṭa* شین منقوطه, and *shīn-i mu‘jama* شین معجمه. It is an abbreviation for *Shamāl* شمال “the North.” It interchanges with *ḡ* گ; as, *pāchān* پاچان (for *pāshān* پاشان) “scattering”; with *j* ج; as, *kāj* کاج (for *kāsh* کاش) “a pine”; also with *s* س q.v.

ص *Ṣ* called *ṣād-i ghayr-i manqūṭa* صاد غیر منقوطه, and *ṣād-i muḥmala* صاد مهمله. It is the abbreviation for the month of *Ṣafar* صفر and

<sup>1</sup> Pathāns say *ustāz* in Pushtoo.

<sup>2</sup> *r* and *l* are sometimes interchangeable. Ex. سیر or میل.

<sup>3</sup> Still used in speaking by Zardushtis.

<sup>4</sup> The Bombay Parsees call this belt *kustī*, but the Persian Zardushtis call it *kushtī*.

also for the word *ṣādiq* صادق “genuine” which shows that an account has been audited; hence *ṣād kardan* صاد کردن (old) to so mark an account, etc. By the Persians it is pronounced like *س*. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: *vide* remark to *ح* *h*.

*ض* *Ẓ*, *zād-i manqūṭa*, or *zād-i mutjamu*. Pronounced by the Persians like *ز*, i.e. like *z* in *zeal*. In Baghhdād like the *th* in *though* if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal *d*).

*ط* *T* called *tā-yi hūṭī* طای حطی, *tā-yi ghayr-i manqūṭa*, and *tā-yi muhmala*. By the Persians pronounced like *ت*. By the Arabs a hard palatal *t*. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with *د*; as, خطشه for خدشه.

*ظ* *Ẓ* called *zā-yi manqūṭa* زای منقطه, or *zā-yi mushāla* زای مشالة. By the Persians, like *ز*. In Baghhdād like the *th* in *though* pronounced naturally.

*ع* *ʿ* called *ʿayn-i ghayr-i manqūṭa* عین غیر منقطه, or *ʿayn-i muhmala* عین محمله. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with *ح* *h*. It is transliterated by an inverted comma.

In Arabic the *ع* is a strong guttural. Few Persians can imitate the Arab pronunciation.

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. عبادت *ibādāt* “adoration” (as though spelt *إبادت*).<sup>1</sup>

At the end of a word it is, in Persian, either quite silent as *جمع jam*,<sup>2</sup> or else more properly there is a slight vowel sound like a half *a* or half *e* as in *طعم tama*. The Persians never say *jama* like the Indians.<sup>3</sup> Many words like *جمع jam* and *منع man* are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like *جم jam* or *من man*: If so pronounced they will often be unintelligible.

In the middle of a word this letter has a half-bleating sound like

<sup>1</sup> By the Persians *عرف* is pronounced as though spelt *أرف*, but the Arabs would give a distinct and peculiar sound to the consonant *ع* before pronouncing its vowel *u* *أ*.

<sup>2</sup> This at least is the case in Southern Persia with some words of three letters ending in *ع*. In the more accurate pronunciation of the better classes in Tehran the final *ع* is perhaps always pronounced though slightly.

<sup>3</sup> The Arabs fully enunciate this final *ع*, though not quite like the Indians.

a double *a*; Ex. *sa'd* is pronounced *sä-äd*.<sup>1</sup> Words like *اعتبار* are pronounced *i-i-tibār* and transliterated, of course, *i'tibār*. [An Arabic word with a mute *hamza* in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. *مأمر* *ma'mūr* "ordered; a commissary" (pronounced *ma'amūr*)].

When *ع* begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. *قال* *qal-'a* "a fort": care must be taken to make this pause in the correct place, as the pronunciation *qa-l'a* or *qal'a* is generally unintelligible. The Arabs do not make this pause.

*غ* *Gh* called *ghayn-i manqūlā*, *غين منقطة* or *ghayn-i mu'jama* *غين معجمة*.

A hard guttural something between *gh* and *r*, the *r* being sounded much like the *r* in *Parisienne*, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the *bulbul-i hazār dāstān* بلبل هزار داستان. It interchanges with *ق* as *ayāgh* اياغ (old for *ayāq* اياق) "a cup."

*ف* *F* called *fā-yi sa'faṣ* فاي سعفس: sometimes interchanges with *پ* q.v.

*ق* *Q* called *qāf-i qarshat* قاف ترشت. Sometimes interchanges with *غ* q.v.

In Baghdad and by Persian Turks often pronounced like a hard English *g*.

A guttural like *q* pronounced from the depth of the throat as if undergoing suffocation, or like *ck* in *stuck* when pronounced at the back of the throat. It must not be pronounced like *k*, a common English mistake.

By the uneducated it is confused with *غ*, and even educated Turks give it this pronunciation in certain common words: Ex. *ghadr* غدر instead of *qadr* قدر. In Turkish words used in Persian, the two letters seem interchangeable: a Turk of Persia will often spell the same word with either letter indifferently.

The distinction in spelling is generally observed between *عفا* "a eunuch" and *آقا* "master", but both are colloquially *āghā*.

*ک* *K* called *kāf-i tāzī* کاف تازی, or *kāf-i 'arabī* کاف عربي. It is in Persian frequently confounded with *گاف*.

*گ* *G* called *kāf-i fārsī* کاف فارسي, or *kāf-i 'ajamī* کاف عجمي. It is sometimes interchangeable with *ج*, as *lijām* لجام for *lagām* لگام "bridle; halter" (Persia).

*ل* *L* is an abbreviation of the month *shavvāl* شوال. Poets compare it to a ringlet.

*م* *M* is an abbreviation for the month *Muḥarram* محرم. It sometimes interchanges with *n* ن; as, *bān* بان (m.c.) (for *bām*, بام<sup>2</sup> (m.c.)).

<sup>1</sup> Vide Haggard and Le Stranges' *Vazīr-i Lankurān*. In *ba'd* بعد, the double sound is less perceptible.

<sup>2</sup> Pronounced *būn* and *būm*.





δ *H* called *hā-yi havvaz* (های هوّز), or *hā-yi mudawwara* (های مدوّره) (round *hā*). A decided aspirate like *h* in *hope*, except when it ends a Persian word<sup>1</sup> or a feminine Arabic word (which is always preceded by a *fatḥa*<sup>2</sup>). In this case it is called the “obscure,” “imperceptible” or “silent *h*”, and is transliterated *a*; Ex. خانه *khāna* “a house”, گفته *gufta* “said” (Past Participle). This ‘obscure’ *h* is in India pronounced like *fatḥa*, but in Persia it is pronounced like a short *e*, or *é* as *khāné* or *gufte*. (If the silent *h* precedes an *alif*, as in گفته *am* “I have said”, there may, it is said, be a slight breathing sound of the *h*, as *guftah-am*, but the writer is of opinion that this sound is imaginary and that the *h* generally remains silent.

In the first case, i.e. when aspirated, the *h* is called *hā-yi malfūẓī* (های ملفوظی), *hā-i muẓhar* or *ẓāhir* (های مظهر or ظاهر), or *hā-yi jalī* (های جلی) “manifest,” i.e. sounded; in the second case it is (های مخفی or مخفی) *hā-yi mukḥṭafī* or *makḥṭfī* “concealed”, i.e. mute.

The *h* is distinctly but not too markedly sounded in نه *nūh* “nine”, نِه *nīh* “place” (Imper.), بِه *bīh* “good” (but بِه *ba* or *bī*, the preposition “to” or “for”), بَه *bah* *bah* (m.c.) “well done, excellent,” and in such like words.<sup>3</sup>

In سی *sī* “three”, چی *chī* “what?”, کی *ki* the interrogative pronoun “who?” and the conjunction “that”, there is no aspirate, and the final *h* is pronounced like short *i*.

In نا *na* and ما *ma* “not”, it is silent according to rule; but مِه *mīh* “great”, also “a mist, fog”, and ماه *māh* moon.

Final *h* after و - or ی is fully sounded; Ex. پادشاه *pādishāh* “a king”, گُهِ *guh* “human excrement”, etc., etc. In شاه *shah* “king”, ماه *māh* “the moon” or “a month”, راه *rah* “a road”, where the *fatḥa* stands for *alif*, the final *h* is aspirated.

It must be distinctly pronounced in words like مَهر *mahr*, مِهر *mihr* and مُهر *muhr* and in similar words, and in the proper names طهران *Tih-rān*<sup>4</sup> and مشهد *Mash-had*.

A final silent *h* will sometimes become ق in Arabic, as فستق *fustaḡ* Ar.

<sup>1</sup> Some grammarians consider the Persian silent *h* to be a vowel.

<sup>2</sup> Except when changed into ط. The *ḥ* is not silent in Arabic. This final *h* can only be silent (in Persian) when not an original letter.

<sup>3</sup> Note that when final *h* is sounded, it is transliterated by *h* and not by *a*. Ex. ده *dah* “ten.”

<sup>4</sup> Three distinct syllables, not two as in India.

<sup>5</sup> Two syllables, not three. In 1908 Persian newspapers changed the spelling to تهران.

(for *pista* پسته P.) “a pista-nut”; also ج, as *nākāj* ناکاج (said to be Arabic) (for *nāgāh* ناگاه P.) “suddenly.”

In Arabic, final *z* is in certain cases written *z̤* and is then called by the Arabs *tā marbūṭa*<sup>1</sup> and by some Indians *hā-tā*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with *z̤* and ت, but with different significations. Ex. آلة *āla* is generally so written when it has the signification of an instrument or apparatus,<sup>2</sup> but آلات *ālat* (pl. آلات) when it signifies “penis.” این نوشته صحت دارد “is this paper correct?”, but این نوشته امضاء دارد “is this paper signed?”

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* “cause” and *qimat* “price” may be written both جهت or جهه and قیمت or قیمة.

*Vide* also remarks on حیات and مالت at the end of و.

ي *Y*, *yā-i tahtānyya* یای تحتانی. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. آیا *āyā* “whether.” When, for the sake of euphony, the initial *alif* of a verb is changed into ی, this letter is pronounced *y* as it retains its original short vowel; Ex. from آمدن *āmadan* “to come”, میا *mayā* “don’t come”; افتادن *uftādan* “to fall”, نیفتاد *nayuftād* “he did not fall, etc.”

In the middle of words, ی also represents the long vowel *ī* (pronounced as *i* in *pique*) or a diphthong *ai*: *vide* § 3 (*d*).

At the end of a word it is a long *ī*, but at the end of the words بلی and خیلی it is sometimes shortened; thus *bale* or *balī* and *khayle* (for *khaylī* or *khailī*). It is long in the verbal prefix می, thus *mī-guft*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the *alif-i maqṣūra*.<sup>3</sup>

A ی at the end of a word, and preceded by a *fatha*, is pronounced like *alif*, and is transliterated *a*: thus دعوی (also in India written دعوى) is pronounced *da‘wa*. This ی is in Arabic called الـف مقصورة *alif-i maqṣūra* “the abbreviated *alif*”, as opposed to الـف ممدودة (*alif-i mamdūda*) “the

<sup>1</sup> Colloquially in Indian schools *te-gird*.

<sup>2</sup> باقله or باقله is, in modern Persian, often incorrectly spelt باقلى; it is pronounced *bāqile*.

<sup>3</sup> In Persian this ی is often written as *alif*.

prolonged *alif*'' [vide § 4 (d)], and is not sounded when in contact with *alif-i vaṣṭ*; thus دعوى المتأخرين "the contention of the moderns" is pronounced *da'vā'l-muta'akhkhirīn*.

Note that in the Persian-Arabic compound أولتر or أولتر the ی is in reality a final letter, and the comparative suffix تر can be written separately, as اولی تر.

*Remark I.*—In Urdu or in Indian writing *yā-e ma'kūsī* or "reversed *yā*" (ـِ) is written at the end of a word to show that the ی has a *majhūl* sound. In modern Persian the 'reversed *yā*' has the same sound as the ordinary ی.

In the Turkish سیرورات *suyursāt* "supplies levied in kind", the ی is frequently omitted, both in writing and pronunciation; it is however better to omit it in both cases: this word has no singular.

For further remarks on ی, vide § 4.

*Remark II.*—Even when quoting Arabic or reading the Qur'ān, the Persians do not try to give the Arabic pronunciation to all the Arabic letters. Indians and Afghans, on the contrary, not only attempt but greatly exaggerate the Arab pronunciation of certain letters.

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *izāfat*, vide 'Peculiarity of Arabic Words.'

In Indian dictionaries a letter preceding another is termed ما قبل *mā qabl*, and one following another is styled ما بعد *mā ba'd*: thus in the word رب, the letter *rā* is ما قبل *mā qabl-i bā*.

### § 3. The Short and Long and Diphthong Vowels (in the middle of words).

(a) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs َ ِ ُ [vide table, § 1 (c)] which they call الحركات *al-ḥarakāt* "the movers" (lit. "motions"), and one of these signs placed above or below a consonant determines its vowel sound. When a consonant is accompanied by one of these "movers", it is called متحرك *mutaḥarrik* or "moving." The short vowels were originally quite unrepresented. As the "movers" only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: vide § 4 (c).

For pronunciation, vide Table.

(b) The letter having *kasra* or *zīr* below it, is called *maksūr* (مكسور), that having *fatḥa* or *zabar* above it, *maftūḥ* (مفتوح), and that having *zamma* or *pīsh*, *mazmūm* (مضموم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called *raf*,

(رُفْع) or nominative ٱ, *jar* (جَر) or genitive (جَر), and *naṣb* (نَصَب) or accusative (نَصَب), and the words, not the letters, so marked, are styled *marfūʿ* (مَرْفُوع) *majrūr* (مَجْرُور), and *manṣūb* (مَنْصُوب) : vide § 8.

*Remark.*—The short vowel *i* is in Persian oftener pronounced like *e* in ‘*fen*’ than like *i* in ‘*fin*.’ Also *fatḥa* is locally so pronounced, as *kerd* for *kard*.

(d) Long vowels (in the middle of words).

*Alif*, و and ی are weak or infirm consonants<sup>1</sup> or semi-vowels and correspond respectively with the “movers”, i.e. the short vowels *a*, *u*, *i*.<sup>2</sup> In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. *ā* *bā*, *ū* *bū* and *ī* *bī*) and pronounced like *a* in *father*, *u* in *prude* and *i* in *police* or *pique*.<sup>3</sup>

*Remark I.*—In *ā*, the *alif* is written to indicate that the *fatḥa* belonging to the *ب* is prolonged in sound : vide § 2 (a).

*Remark II.*—The و and ی of prolongation and *الف المقصورة* (ـِ or ـِ) are before (vide § 2, p. 21) a *wasla* shortened in pronunciation, thus *نِي الْقَوْر* is pronounced *fiʿl-fawr* (*fil-fawr*).

(e) Diphthongs (in the middle of words).

By combining *fatḥa* with ی and with و, the diphthongs *ai* or *ay*, and *au* or *aw*, are formed, and pronounced like *ai* in *aisle* (rare in Persian) or *ey* in *they*, and *ou* in *stout*; Ex. *ميل* *mail*<sup>4</sup> or *mayl* “inclination”, *صوم* *ṣaum* or *ṣawm* “fasting.”

In modern Persian the *ay* is most often pronounced like *ey* in *they*; Ex. *خيلي* is pronounced both *khaīlī* and *kheylī* (also *khaīlé*, etc., etc.) (vide under letter ی); also the *au* sound, characteristic of the Arabic, Afghan, or Indian accent, tends towards the sound of *o* in *hose*.

(f) The original Persian vowel system was that of the Sanskrit, with the semi-vowel *ṛi* peculiar to the latter excluded.

<sup>1</sup> حروف علت “weak letters” is the term applied to ا - و - ي as opposed to حروف صحيح the ‘real consonants.’ These are included in the school rhyme:—

حرف علت نام باشد و الف و ی ای را  
هرکرا دردی رسد ناچار گوید “وای” را

<sup>2</sup> Hence *alif* is called *ukḥt-i fatḥa* “sister of *fatḥa*”; *vāv* is called *ukḥt-i ḡamma* “sister of *ḡamma*”; and *yā* is called *ukḥt-i kasra* “sister of *kasra*.”

<sup>3</sup> When ا - و - ی form vowels they are called حروف المد *hurūʿ-l-madd* “letters of prolongation”, or *hurūʿ-l-ishbāʿ* حروف الاشباع “letters of filling up or impregnating with a sufficiency of colour.”

<sup>4</sup> In modern Persian pronounced more like *meyl* and *ṣom*.

When و and ی follow a consonant unmarked by a short vowel or by *jazm*, they were said to have an open sound called مجهول *majhūl*, or "unknown" (i.e. unknown to the Arab invaders); Ex. مور *mor* an ant, شیر *sher* "a lion"<sup>1</sup>; but when a , was preceded by a consonant pointed with َ or ا ی with ِ, then the sound was called معروف *ma'rūf* or "known"; Ex. موش *mūsh* "a mouse": شیر *shīr* "milk."

The *majhūl* sounds *o* and *e* are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian<sup>2</sup> "an ant" is called *mūr*, and there is nothing in pronunciation to distinguish the word for "lion" from *shīr* "milk."

*Remark I.*—There are thus, exclusive of the *majhūl* sounds, at least nine vowel sounds in Persian, *a*, *ā*, *i*, *ī*, *u*, *ū*, and diphthongs *ai*, *ay*, and *aw*. The last takes the place of the *au* sound characteristic of Indians.

*Remark II.*—To sum up the remarks on the weak consonants, و - ی - ا (حرف علت), when و and ی are initial, or are movable in the middle of a word, they are real consonants and are pronounced with their proper vowels; when they follow a *jazm* they are consonants, as in جزو *juzv*; and when they follow a consonant that has neither a vowel nor a *jazm* they were in classical, and are in Indian Persian *majhūl*. When the consonant preceding و has a *pīsh* or *zamma* (َ) the sound is *ū*; when the consonant preceding ی has a *zīr* or *kasra* (ِ) the sound is *ī*.

When , and ی follow a consonant that has a *zabar* or *fatha* (َ) they may be called diphthongs.

#### § 4. Hamza<sup>3</sup> (ء) and the short vowels at the beginning of words.

(a) In endeavouring to pronounce a vowel without a consonant, a distinct though slight effort is made with the muscles of the throat; this jerked sound or hiatus is by the Arabs called *hamzah*, which signifies "prick, impulse", and is represented by ء, the form of which has arisen from the

<sup>1</sup> In Persia lion is شیر *shīr* and a tiger ببر *babr*. In India the tiger is called شیر *sher* and the lion *babar*: the word *sher* is also loosely applied to the leopard, panther, etc.

<sup>2</sup> i.e. in Persia. Dr. Rosen justly remarks in his grammar: "The Persian of India may be looked upon as a petrification of the old classical language. It has also preserved the "*majhūl*" vowels *e* and *o* for *ī* and *ū*, and many other differences of pronunciation. The Persian-speaking Indians, whose studies are mostly confined to the classics and poetic exercises, have followed none of the developments of the modern language." The Persian of India, therefore, though far purer both in idiom and pronunciation than the language of Persia, sounds pedantic, and is almost unintelligible to ordinary Persians.

<sup>3</sup> Denotes "pressure" or "puncture." Among Arab grammarians the first letter of the alphabet is more generally called *hamzah*.

letter ع of the word قطع. In other words *hamza* represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, *hamza* is placed over or under *alif*, or over و and ی, but when final is written by itself, and may follow any of the letters. The letter so marked is called *maḥmūz* or “hamzated”, a term also applied to a word having *hamza* for one of its radicals.

*Remark.*—*Alif* when it is merely a letter of prolongation is not *hamza*.

(b) *Short vowels at the beginning of words.* In most cases *alif* occurs as the bearer of *hamza* and then performs a function essentially different from that in the Remark to § 13 (d); Ex. أَب *ab*, أُب *ub*. When an *i* sound follows, then the sign ء is placed under the bearer ا, as اِ.

For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter ع § 2. In the word مَأْذُون *maʿzūn* “permitted”, the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: م is pointed with َ, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter ع § 2.<sup>1</sup> In the word رَأِيس *raʿīs* “a head”, “a chief”, the *hamza* is *not* silent, but is marked with َ and is consequently pronounced like اِ at the beginning of a word. In the words أَمْرَاءُ - سُوءُ شَيْءٍ, the final ء has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final ء in these words something like *shay-ā*, *sū-ā* *umarā-ā*, but the Persians ignore the ء in such Arabic words<sup>2</sup>: they do however pronounce the ء at the end of سُوءُ, probably to distinguish it from the Persian word سُو *sū* “direction, towards.”

In the pronunciation of an Arab, the *hamza* is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in قُرْآن - جُرأت<sup>3</sup> which are not pronounced *qur-ān* and *jur-at*.

<sup>1</sup> Note that though the م is marked with َ the ‘hamzated’ *alif* does not serve to prolong the sound of the َ as would be the case if *hamza* were absent from the ا; thus to all intents and purposes *alif-hamza* (or *hamza*) and *alif* are two separate letters.

<sup>2</sup> This final ء in Arabic must not be confused with the Persian ء following a silent *h* (or a ي) as a sign of the genitive case. That the Persians do ignore the Arabic ء in such words as أَمْرَاءُ and شُرَفَاءُ (Arabic broken plurals of أَمِير and شَرِيف), is shown by their manner of writing these words in a state of construction, thus: امرای وقت شرفای وقت “the nobles of the time”

<sup>3</sup> When *hamza* is found at the end of syllable, it is in Urdu changed into the letter of prolongation corresponding to the short vowel that precedes; thus تَأْذِير and مَوْعِن become in Urdu تَاذِیر *tāzīr* and مَوْمِن *mūmin*.

(c) The latest Arabic Dictionaries treat *alif-hamza* as the first letter of the alphabet, and *alif* alone as ا, or ع; for example, if it be desired to look out the Arabic root سأل *saʿala* "he asked", the ا must be looked for at the beginning of the alphabet; if however it be desired to look out سأل *sāl* "it flowed", the *alif* must be treated as a ع, and the searcher must look for a word spelt *sīn*, *yā*, *lām* (instead of *sīn*, *alif*, *lām*), while for سار *sār* "he scaled a wall", he should look for *sīn*, *wāw*, *rā*. The reason is, that, in Arabic, *alif* is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants و or ع,<sup>1</sup> and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a 'measure' or 'form' with a vowel that is not analogous to it: accordingly, in the last two examples, an original و or ع has by permutation been changed into an *alif*. Similarly نبي "a prophet" is from نَبَأَ - يَنْبَأُ, and the letter after ب must be treated as the first letter of "the alphabet." The second letter of سَأَلَ is *hamza*, because it is *mutaḥarrik* or movable, while the second letter of سَال is called *alif*, because it is a letter of prolongation. *Hamza*, however, may be *sākin*, as in رَأَى.

(d) *Long vowels at the beginning of words.* As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [*vide* short vowels at beginning of words (b)]; that the long vowels at the beginning of a word are introduced by a *hamza*, thus أوب = *ūb*; and إيب = *īb*. Similarly أب should = *āb*; but to avoid this awkward form the second *alif* is written over the first, thus آ: this *alif* on the top is called *madda* "the mark of *madd* or prolongation."<sup>2</sup>

(e) By the same rule the "diphthongs" at the beginning of words are written أيب *aib* (or *ayb*), and أوب *aub* for *awb*; for pronunciation, *vide* § 3 (e).

<sup>1</sup> It will be noticed that the three weak letters or semi-vowels are *alif*, *vāw* and *yā*. The *hamza* is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While *vāw* and *yā* are sometimes real consonants, the *alif* is not regarded as such at all; but only as a prop for *hamza*, or as a letter of prolongation, as in the word سأل.

<sup>2</sup> An *alif* so marked is by some Grammarians called *alif-i mamdūda*, as آمدن Pr. "to come." *Alif-i mamdūda* can only occur at the beginning of a syllable: قرآن Qur-ān. In Arabic the term *alif mamdūda* is restricted to a final *alif* followed by *hamza*, as in اطباء, سماء, in contradistinction to *alif maqṣūra*, as in فتي and عصا.



As in Arabic, *hamza* following a long  $\bar{a}$  is written on the line,<sup>1</sup> the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic جَاءَ, for جَا, "he came." This is also the case when و or ی act as bearers of *hamza*, e.g. قَائِلٌ *qā'il*.<sup>2</sup>

Final *hamza* in Arabic words (as اطباء <sup>8</sup>) is rarely written in Persian, and always disappears in writing before the ی of the *izāl*: as, طبای فوجی "medical officers of the Military Department": were the ء retained, the ی might be mistaken for the ی of unity: *vide* Remark to (g); *vide* also § 26 (f) (2).

(f) In Persian the sign ء over ا at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between *alif* and *hamza*; i.e. both are at the beginning of the alphabet.

*Hamza* corresponds to an English hyphen in such words as re-open,<sup>4</sup> and is then written over a y (ی) without the dots: in other words, *hamza* is thus written, instead of over the prop *alif* in those cases when (according to Englishmen) one syllable ends in a vowel and the next begins with one; Ex. فائدة *fā'ida* "benefit" instead of فايدة or فا.ید.<sup>5</sup>

When two ی come together, it is more correct to omit the dots in the first and place the sign ء over it, as: پائیدن *pā'idan* "to stand firm." This word *may* also be written پاییدن *pāyīdan*, but in this case the first ی must be treated as a consonant and transliterated y. Similarly گنجایش *gunjā'ish* or *gunjāyish* گنجایش.

Strictly speaking a *hamza* in Persian ought to be used whenever a

<sup>1</sup> As a rule *hamza* has in Arabic no bearer when it is movable by a *fatha* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like خطیئة, i.e. in words where the long vowel preceding the *hamza* is ی, the *hamza* is placed on or above the line, or is written over a ی (without dots): thus خطیئة or خطیئة.

<sup>2</sup> In Modern Persian usually pronounced *qāyil*.

<sup>3</sup> In Persian, it is optional to write or omit the final ء in such words.

<sup>4</sup> In Urdu a *hamza* does duty for a hyphen, e.g. جاؤں *jā'ūn* "may I go?", جاؤ *jā-o* "go."

It will be seen that the Persians and Indians have extended the use of the Arabic orthographical sign *hamza*.

<sup>5</sup> In Persian pronounced *fāyida*. A *hamza* is not correct in such Persian words as گاو *gāv* cow, though Indians do write گاو (gā'ū).

In قاعدہ *qā'ida* and such words no *hamzā* can be written, as ق is a strong consonant and cannot take ء.

syllable beginning with a vowel is added to a root, thus: *بدئي* (for *بدئي*) and *دبدئي* (for *دبدئي*), but this rule is only observed in certain cases when it is necessary for distinction [*vide* Remark I (g)]. For the Persian “*hamza*” as a sign of the genitive case, etc., after an obscure *h* or after a final *ي*, *vide* § 26 (f); as substitute for the *ي* of unity, *vide* § 41 (c) (d).

(g) *Hamza* in the middle or at the end of an Arabic word used in Persian, is often omitted, both in pronunciation and in writing; as, *قائم* *qāyim* for *قائم* *qā'im*, but generally *سائل* *sā'il*, rarely *سایل* *sāyil*.

*Remark I.*—The practical uses of *hamza*, and its omission in modern Persian, are best illustrated by the following examples: *گدا* *gadā* “beggar”; *گدائي* *gadā'i* “begging”; *گدائي* *gadā-i* “a beggar”; *گدای کرمان* *gadā-yi-Kirmān* “the beggar of Kerman.”

It will be noticed that the distinction between the words for “begging” and “a beggar (with *ي* of unity)” lies in the accent only.

*Māhī* ماهي “fish”; *ماهی* *māhī-i* (class) “a fish” [*yak māhī* in m.c.]: *یک ماه دیگر* *yak māh-i dīgar* (m.c.) “one month more”; *یک ماهی دیگر* *yak māhī-yi dīgar* (m.c.) “one fish more”; also in m.c. *ماهی دیگر* *māhī-yi dīgar-i* and classically *ماهی دیگر* *māhī-i dīgar*: *نمایم* *numāyam* “I show but *نمائیم* *numāyīm* “we show.”

*Remark II.*—Note the division of syllables when *ء* occurs in the middle of a word: *جُرأت* or *جُرأت* is *jur-at* (not *ju-rat*). In the same way *قُرآن* *Qur-ān*: *مسألة* or *مسألة* *mas-ala*.

## § 5. The letter ع (at the beginning of words).

In Persian (but not in Arabic) the consonant ع at the beginning of a word is pronounced like the consonant *hamza*, thus *عيب* is pronounced like *ايب*, and *عيوب* *u. ūb* (Ar. broken plural of *عيب*) “defects, vices,” as though spelt *ايب*, *vide* § 20. In the Roman character, ع is transliterated by a reversed comma above the line.

*بدئي* would in modern Persian be taken to be *badī-i* “a badness,” but in *جدايي* *judā'i* the *hamza* is necessary. When a syllable begins with a vowel, the mark *hamza* is used to introduce it. But this *hamza* being written above the line requires “a prop”; and this in the case of *a* is |, in the case of *u* it is ° (with or without °), and in the case of *i* it is ى (with or without °), only that in the initial form this last is [often] distinguished from the ordinary *y* by losing its dots: e.g. *مسأل* *u. āl* “a question,” *ماسأل* *mas-ul* “inquired of,” *فاید* *fā-idū* “advantage.”

*Palmer's Concise Eng.-Per. Dict.*

<sup>2</sup> Note the different position of the accents in the two words.

<sup>3</sup> For *ماهيني*.

## § 6. Jazm or Sukūn.

(a) In Arabic and Persian, the first letter of a word is always accompanied by a vowel, hence in the mouth of an Arab or Persian a word like Smith becomes Ismith (or Ismit).<sup>1</sup>

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be *sākin* ساكن, i.e. "quiescent, inert, or mute," and the symbol called *jazm* جزم "cutting off, or amputation," or سکون *sukūn* "rest" [ ْ ] is placed over it. In the word مردم *mardum* "men," the first letter (م) is "moved" by *fatḥa*, but the second letter (ر) is "quiescent, inert, mute, or silent", having the sign *jazm* (ْ) over it; while the third letter (د) is 'moved' by *ẓamma* or *pīsh*; and finally the last letter (م) is "quiescent."

A letter so marked is called *sākin* "quiescent" or *majzūm*; it has none of the حركات ثلاثه. When two or more quiescent letters occur together, the first only is termed *sākin*, the others being termed *mawqūf* موقوف "dependent on" or "supported"; thus in دوست *dūst* "friend" the د is *sākin* and the س and ت are *mawqūf*.

In Persian (but not in *classical* Arabic), the last letter of all words is quiescent; this being a rule, the sign *jazm* is omitted in the case of final letters. *Jazm* therefore signifies that (in the Roman character) two consonants in the middle or end of a word have no vowel between them.<sup>2</sup>

(b) In such words as نَقْل - نَقْل - نَدَد, great care must be taken in Persian to avoid even the *suspicion* of a vowel between the two last letters; many Persians pronounce these words almost like *tiṣlā*, *naqlā*, *naqdā*, and in the two last words slightly dwell on the *fatḥa*. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were *tifel*, *naqel*, *naqed*.<sup>3</sup>

*Remark.*—The presence or absence of a *jazm* in a word of three letters, sometimes completely alters the meaning, e.g. نَفَس *naṣ* means "passion"; "the penis", but نَفَس *naṣas* means "breath"; فَرْج *farj* "a fissure and the privities of a woman,"<sup>4</sup> but فَرَج *faraj* "freedom from grief or sorrow."

<sup>1</sup> Few illiterate Indians can pronounce two consonants at the beginning.

<sup>2</sup> In Hindustani a few words begin with two consonants with no vowel between them. In such cases a *jazm* is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus *Brahman* is often pronounced *Birahman*.

<sup>3</sup> *Barf* "snow" is in India pronounced *baraf*; this pronunciation renders the word unintelligible to many Persians.

<sup>4</sup> In Arabic the privities of either sex. Uneducated Persians pronounce both words *farj*.

§ 7. Tashdīd<sup>1</sup> and Idghām.

(a) A doubled letter in the middle of a word is *written* only once, but the sign ( ~ ), called تشدید *tashdīd* “corroboration” or “strengthening”, is placed above it to indicate that it should be *pronounced* twice.

A letter so marked is called *mushaddad* مُشَدَّد “strengthened”, “corroborated.” The first of the doubled letters ends one syllable, and the second begins the following syllable.

(b) In practice, the Persians strongly *emphasize* the letter that is marked with the sign of duplication; Ex. خرم *khurram* “joyful”; البته *albatta* “certainly.” The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like شط and دق (*shatt* and *daqq*) are three lettered, even if the sign ( ~ ) be omitted. For further remarks on ( ~ ) *vide* under “solar letters”, § 10.

*Remark I.*—Without the *tashdīd*, there is nothing to show whether a word spelt like قوت is *qūt* “food” or *quvvat* “strength.”

In Arabic words a *euphonic tashdīd* occurs when the article *al* precedes a word beginning with a solar letter: *vide* § 10.

*Remark II.*—*Tashdīd* is said not to be found over any of the four letters that are purely Persian. The word بچه *bachcha* is an exception; if the ( ~ ) be omitted there is nothing to distinguish it from بی *bi-chi*, “for what”; *vide* also “Peculiarities of Persian words.” In compounds, the *tashdīd* over *bachcha* is dropped, as *sag-bacha*, *bacha-khar*, *bacha-Turk*, etc., and also in the expression: *Bacha! mār-at bi-zanad* (a curse). Other exceptions are تپه “hillock”, and کپه “thick, dense.”

(d) *Idghām* ادغام signifies inserting one letter into another, coalescence, as شپره *shappara* (from *shab-para* شب پره). As a letter so assimilated (*mudgham* مدغم) is marked with *tashdīd*, the two words are practically synonymous.

*Remark I.*—Removing a *tashdīd* تشدید from a word, as جاده *jāda* for جاده *jādda* “path”, is called *takhfīf* تخفیف “lightening”, and a word so “lightened” is *mukhaffaf* مخفف.

*Remark II.*—“Doubled” Arabic substantives in which the last two radical letters are the same,<sup>2</sup> in order to avoid two quiescent letters coming

<sup>1</sup> *Khar-i bū tashdīd* خربا تشدید (m.c.) “most emphatically an ass.”

<sup>2</sup> In Arabic مضاعف *muzā'af* “a reduplicate verb, i.e. one whose second and third radicals are the same. The term *muzā'af* is also applied to a quadrilateral verb of two equal syllables, as زلزل “*zalzal*.”

together, lose the *tashdīd* تشدید before the Persian plural termination *hā*; thus *jinn* جن “a spirit, a Jinn” has for its Persian plural *jinhā*. Similarly from *ṣaff* صف “a line” comes the Persian compound *ṣaf-dar* صفدر “rank breaking” (an epithet of ‘Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as *kaff* كف, Ar., “palm of the hand,” *kaf* كف, P.; *ḥabb* حب “a berry, grain, pill” becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the *ی* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-i* حبّی (m.c.) “a pill”; *jan* جن “art”, *jann-i* جنّی; but *kaf* كف “palm of the hand”, *kaf-i* كفّی (m.c.) (not *kaff-i* كفّی).

*Remark III.*—A *mushaddad* letter is rarely found in a pure Persian word; *arra* (S. *ārā* “a saw”; *farrukh* (or *farukh*) “happy, etc.” are exceptions.

### § 8. Tanwīn ( تنوین )

In classical Arabic the short vowels are used as terminations to express the three cases of nouns<sup>2</sup> :—

َ is the nominative ِ is the genitive ُ is the accusative	}	<i>Vide also § 3 (a).</i>
---	---	---------------------------

If the noun is indefinite, these terminations are doubled and written َ , ِ , ُ , and pronounced with the *nūn* or *n*-sound. This is called تنوین *tanwīn* “giving the *nūn*.”<sup>3</sup>

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. *ittifāq* اتِّفَاقٌ “by chance” the accusative of *itfaqa* اتَّفَقَ. Note that the final *alif* is not sounded.

If the word ends in *ء* or *ة*, there is no final *alif*; Ex. *bināʾ* بِنَاءٌ *bināʾ* “accordingly”, *ḥikmat* حِكْمَةٌ “skilfully”; similarly if the word ends in *ی* (in such words the *tanwīn* is written over the letter preceding the *ی*, and the *ی* is unsounded), thus *hawāʾ* هَوًى “lovingly.”

In modern Persian the tendency is to omit the *n* and prolong the final *ā*

<sup>1</sup> Such words are considered by Lexicographers to be Persian.

<sup>2</sup> There is practically only one declension in Arabic.

<sup>3</sup> In modern colloquial Arabic the final vowels and *tanwīn* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwīn*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.

<sup>4</sup> The *alif* over the *ی* is now seldom written, the word being spelt هَوًى: the *ی* is silent. غير متحرك. Words like *uqbā* عَقَبَى are generally written عَقَبَى (without *alif*). In the Roman character, a final *ی* pronounced like *ā* is transliterated *a*.

n the pronunciation of these Arabic adverbs; Ex. <sup>حَالًا</sup> *hāl-<sup>a</sup>* “now, at present”, is in modern Persian always pronounced *hālā* <sup>حالا</sup>, while <sup>صَلًّا</sup> “in reality” is pronounced both with and without the *n*. In some words the *n* is always retained; Ex. <sup>غَفْلَةً</sup> *ghaflat-<sup>a</sup>* “suddenly” or “by accident”, <sup>جَبْرًا</sup> *jabr-<sup>a</sup>* “by force.”

### § 9. Waṣlah.

This word signifies “a conjunction or joining” and is only found over the *alif* of the Arabic definite article <sup>ال</sup> *al* “the”: it signifies that the *alif* is suppressed in pronunciation and the *l* joined by the previous vowel; thus <sup>أَمِيرُ الْمُؤْمِنِينَ</sup> *amīr-<sup>l</sup>-mu<sup>l</sup>minīn* “Commander of the Faithful”: *vide* Remark II to § 3 (d).<sup>2</sup>

If a word before a *waṣla* ends in a long vowel or in an *alif-i maqṣūra*, the final vowel is shortened in pronunciation before the *alif* with *waṣla*, thus <sup>فِي الْجُمْلَةِ</sup> *fi<sup>l</sup>-l-jumla* and not *fi<sup>l</sup>-l-jumla*.

### § 10. Solar and Lunar Letters.

(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called <sup>أَلْحُرُوفُ الشَّمْسِيَّةُ</sup> *al-ḥurūf-<sup>s</sup>’h-shamsīyyat* or “solar letters” for the by no means obvious reason that the word *shams* <sup>شَمْسٌ</sup> “sun” begins with one of them. They are ن - ل - ط - ض - ص - ش - س - ز - ر - ذ - د - ث - ت. If an Arabic word with the article <sup>ال</sup> begins with one of these letters, then, for euphonic reasons, the *l* of the article is not *sounded*, but to compensate for its loss, the first letter of the word itself is doubled and marked with <sup>ـَـ</sup>, thus: <sup>سَلَامٌ عَلَى الدِّينِ</sup> *Salāḥ-<sup>l</sup>-d-dīn* “the Peace of Religion” (Saladin). The dentals

<sup>سِنِّيَّةٌ</sup> *sinnīyyā*, those that are enunciated by the aid of the teeth,<sup>3</sup> are - ط - ظ - ذ. The lingual *asaliyya* ( <sup>أَسَلِيَّةٌ</sup> ) are those that are pronounced by the aid of the tip of the tongue, and are ر - ز - س - ش - ص - ض.<sup>4</sup>

(b) The lunar letters <sup>أَلْحُرُوفُ قَمَرِيَّةٌ</sup> *hurūf-i qamariyya* are said to be so called because *qamar* the moon begins with one of them. With them no such change takes place in the *l* of the article.

The lunar letters are subdivided into the labials *shafahiyya* or *shafawiyya* ( ج - ق - ي ( لَهْوِيَّةٌ ) ; the palatals *lahawiyya* ( ب - ف - م - و ( شَفِيَّةٌ or شَفَوِيَّةٌ )

<sup>1</sup> The *hamza* is pronounced.

<sup>2</sup> Difficulty of pronunciation or want of euphony is called *istiṣqāl* ( اِسْتِثْقَالٌ ).

<sup>3</sup> The loss of the front teeth prevents the people pronunciation of the dentals.

<sup>4</sup> The letters ز - س - ص are called *ḥurūf-<sup>s</sup>’h-shamsīyyat* “sibilant letters.”

*Remark.*—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters حُرُوفُ اللَّقْلَاقِ *hurūf' l-laqlaqah* "clacking letters"; حُرُوفُ الذَّاقِ or حُرُوفُ الذَّوْلَقِيَّةِ *al-hurūf' z-zawlaqiyyah* letters articulated with the tip of the tongue and the lips; they are the liquids ر - ن - ل: *hurūf' l-līn* حُرُوفُ اللَّيْنِ "soft letters" ي - و - ا: *hurūf' l-layn* حُرُوفُ اللَّيْنِ "soft letters"; حُرُوفُ الطَّبَقِ *hurūf' l-tabaqah* حُرُوفُ الطَّبَقِ "arched", viz. ط - ظ - ع - ض: *ṭaḥṭiyyah* حُرُوفُ الطَّحْطِئَةِ letters pronounced by the tongue and the fore part of the palate (viz. ط - د - ت): *ṭaḥṭiyyah* حُرُوفُ الطَّحْطِئَةِ "depressed (letters)" are those in which the tongue does not rise.

(a) The following meaningless words give the letters in their numerical order<sup>4</sup> :—

The use of letters as numerals is confined to mathematical works, almanacs, and chronograms.<sup>5</sup>

This system is called *abjad*<sup>8</sup> اَبْجَد and *hisāb-i-jummal* حسابِ جَمَل, the Arabic word *jummal* جَمَل signifying “cable; addition.” A letter marked with *tashdīd* تشدید is reckoned as a *single* letter.

(b) Examples:—When Nadir Shah proclaimed himself sovereign of Persia, he struck coins with the Arabic inscription as a chronogram  
 الْخَيْرُ فِي مَا وَقَعَ *al-khayr<sup>u</sup> fi mā waqa<sup>a</sup>* “the best is in what happened.” The  
 sum of these letters = 1148 (A.H.) = A.D. 1735-6.

<sup>5</sup> As regards the four Persian letters, پ may have the value of ب - ج of ج - ز of ز - گ of گ, i.e. they may have the same value as their corresponding Arabic letters.

The date of Taymūrlang's death is in the dramatic words وداع شهریار *Vidā'-i Shahryārī* "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate<sup>1</sup> to the mosque at *Kāzimayn* was constructed by Farhād Mīrzā, an uncle of Nāṣir-'d-dīn, Shāh of Persia, in A.H. 1300 (=A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhalluṣ* تخلص or 'nom de plume' of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two *miṣra'* مصرع (a line of verse) :—

شهابش از پی تاریخ گفت با دل شاد بود بجانب فردوس راحت از این در

"Shihāb in a happy frame of mind fixes its date—" *May your road to Paradise be by this gate.*" The sum of the letters in the second *miṣra'* is 1299, but the writer says at the end of the first line "bā dil-i-shād بادل شاد" and these words may also be translated "with the heart of *shād*": now the heart of *shād* is *alif* which = 'one,' so this makes the total 1300. Persians love obscurities.

The letters of *abjad* can also be used to represent figures, thus با for 12, ک for 21, etc.<sup>2</sup>

(c) In a certain style of almanac called *taqvīm-i ruqīmī* (تقویم رقیمی), the letters of the alphabet are used with special significations; thus the letter ز denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The *taqvīm-i Fārsī* فارسی تقویم is preferred.

## § 12. Numerical Figures.

(a) The usual signs for the numerals (borrowed from the Hindus by the Arabs) are :—

•	۱	۲	۳	۴	۵	۶	۷	۸	۹
0	1	2	3	4	5	6	7	8	9

In combination these are written from left to right as in English thus, ۱۹۰۱ = 1901.

<sup>1</sup> Called by the Arabs the *Bāb-i-'l-Farhādiyya* and by the Persians *Bāb-i-Farhādiyya*.

<sup>2</sup> The *abjad* system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the *abjad* system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. *Vide* also § 16.



(b) In MSS., variations in the signs for the numerals are ۲ for 2, ۳ for 3, ۴ or ۵ for 4, ۶, or ۷, or ۸ for 5, ۹ for 6, ۱۰ for 7, and ۱۱ for 8.

Fractional numbers are usually written as in English as:—

$$\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \text{ etc.}$$

### § 13.

To find the year A.D. corresponding to the year of the *Hijra*:—

Let M = the Muslim date in years and decimals.

Let E = the required English date in years :

Then  $E = M \times 0.970225 + 621.54$ . The answer is the date A.D. of the end of the year A.H.

The year A.D. 1900 (1st May) = 1318 H.

### § 14. Siyāq (سياق).

*Mustawfis* (مستوفي) or Revenue Accountants, and Munshis keep their accounts in a system of figures called سیاق *siyāq*<sup>1</sup> or دیوانی *dīwānī* which is nearly the same رقم *raqam* of India.

For a detailed account of this system, *vide* Appendix to *Woolaston's English-Persian Dictionary*. The system is a complicated one.

Shop-keepers and merchants keep their accounts in a form of *siyāq* (سياق): they do not understand the *dīwānī* (دیوانی) or *siyāq* (سياق) of the *Mustawfi* (مستوفي).

*Ruqūmī* (رقومي) is applied to a system of writing a sum in a receipt: the sum is first written in *siyāq* (سياق) and then in words underneath it; under this again, *half* the sum is written in *siyāq*.

### § 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter *alif*,<sup>2</sup> but bent by grief or age it is a ۱: a bent neck is like ۲, while a drooping head is like ۳. The Persian poet Jāmi in his beautiful but

<sup>1</sup> The revenue accounts being kept in *siyāk* none but a *mustāwfi* مستوفي or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

“ I heard of one Governor who on removal from office had his accounts made up and was found to be a debtor to Government to the extent of 80,000 tumams (£16,000). He got another *mustawfi* (مستوفي) to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams.” — *Yates' Khorasan and Sistan*.

<sup>2</sup> Sighs are also compared to *alif*.

somewhat lengthy poem “Yūsuf and Zulaykhā”<sup>1</sup> compares the heroine’s teeth to *sīn* (س), her mouth to *mīm* (م), and her eyes to *šād* (ش) or ‘ayn (ع); *zulf* is again compared to *lām* and *jīm*.

## § 16. Handwritings.

The two most important varieties of Arabic writing are the *Kūfī* and the *Naskh*,<sup>2</sup> and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The Kūfī took its name from the town Kūfa on the Euphrates, a town that at one time was a seat of Muslim learning, and famous for a school of Arabic copyists.

From authentic Kūfī inscriptions, it is now no longer doubtful that the Arab employed the Kūfī style at the time of the conquest of Syria, before the foundation of Kūfa. It is now supposed that the *naskh* did not originate in the second or third century after the Prophet but was used simultaneously with the Kūfī in the time of the earliest Khalīfas, and possibly in the time of the Prophet himself.<sup>3</sup>

The *Ta’līq* (تعليق), ‘hanging’ hand, is an elegant court hand that was, and still is, much admired in Persia.

<sup>1</sup> According to the Eastern romance *Zulaykhā* saw and loved Yūsuf in a dream. Many suitors hearing of her beauty vainly sought her hand. At length she agreed to espouse the ‘Azīz of Egypt, Qitīr (Potaphar of the Bible) believing him to be the Yūsuf (or Joseph) of her vision. Her marriage was a rude awakening and her respect for her husband was doubtless lessened by the fact that he was, for some reason or other, a eunuch. Joseph is recognized and bought in the slave market by Zulaykhā and adopted by her husband. Zulaykhā makes furious love to the unwilling youth. The ladies of Memphis discover her secret and talk scandal. Zulaykhā hears the gossip, and faces the difficulty by giving a banquet to all the ladies of her acquaintance. While sending for Yūsuf she gives each lady an orange to peel, with directions to observe Yūsuf covertly the while. The ladies are so agitated at the sight of the slave-boy’s unexpected beauty that they absently cut their fingers instead of the orange. They have to confess that Zulaykhā has an excuse for her passion, the temptation being so great. The Qur’ān says: “—and she shut the doors and said ‘come hither!’ He said ‘God keep me! Verily my lord hath given me a good home and the injurious shall not prosper.’ But she longed for him; and he had longed for her, had he not seen a token from his Lord.” Qitīr dies and Zulaykhā becomes a beggar, old, blind, decrepit, but Joseph retains his youth. Zulaykhā builds a reed-hut on the way by which the man she so faithfully loves has to pass. Joseph fails to recognize in the blind beggar-woman his former mistress. She has however expiated her sin by suffering. Her youth is restored to her, and Yūsuf is directed to make her his wife. Yūsuf is a type of male beauty, the Adonis of the Muslims.

<sup>2</sup> *Naskh* نسخ “writing of transcribers.”

<sup>3</sup> Qurans are written, lithographed, or printed, in what is commonly styled *khatt-i-‘arabī* (خط عربي), i.e. *naskh* with all the points.

The *nasta'liq* ( نستعلیق ) is a combination of the *naskh* ( نسخ ) or ordinary hand and the *ta'liq* ( تعلیق ): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'liq*.

Some old Arabic manuscripts written in Persia are in this style.

The *shikasta* شکسته or "broken" hand is the term generally applied to the cursive or running hand used by the Persians and Indians.<sup>1</sup> In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruq'ah* رقعه is used by Arabs and Turks in ordinary correspondence.

The *dīwānī* دیوانی,<sup>2</sup> *tughrā* طغرا, *sulṭī* ثلثی (or ثلث)<sup>3</sup> are the names of other ornamental hands used in the titles of books; headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

In Persia, even at the present day, calligraphy is one of the fine arts. One or two lines written by certain old Calligraphists sell for many pounds sterling.

The *Khatt-i shajari*<sup>4</sup> ( خط شجرى ) or "tree-writing", a species of enigmatical writing, is merely another application of *abjad* اَبجد; in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad* اَبجد, and the number on the left the letter in that word. Thus in *Alī* علی, the first letter occurs in the fifth word of the *abjad* system, namely in *sefṣ* سفص, and it is the second letter in that word. 'Alī would therefore be written:—



Vide also § 11 (b) footnote 2.

*Remark.*—In writing and in printing, Persian and Arabic words should not be written half at the end of one line and half at the beginning of the next; also dual words connected by و should not be separated. Only inferior copyists make mistakes in 'spacing' and resort to the practice of dividing words.

<sup>1</sup> The Arabs have a vile *shikasta* شکسته of their own.

<sup>2</sup> The *dīwānī* دیوانی, a bold round hand, is the official character, in Turkish passports, etc.

<sup>3</sup> The *Sulṭī* ثلث is a fanciful character with calligraphic flourishes.

<sup>4</sup> Called also *khatt-i sarvī* خط سروی or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. Vide Brownie's "A Year Amongst the Persians."

A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written *above* the line in one or more lines decreasing in length.

Two words are often written in one, as: آن مرد *ānmard* "that man." Two words separated by an *iqāfat* are sometimes incorrectly joined in one as کتابه (kilāb-i marā), which ought to stand for *kilāb-am-rā*.

## § 17. Punctuation.

In Qurāns or ornamental verses, punctuation is represented by various marks such as, : — . . . — . . . : : etc., etc., but in manuscripts, as already stated, neither are the short vowels written<sup>1</sup> nor the other symbols. Even in printed works an occasional *tashdid* تشدید or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.<sup>2</sup>

The following punctuation marks (علامات وقف) are occasionally used:—

Comma	'alāmat-i waqfa علامت وقف	..	..	ۛ
Colon	'alāmat-i muṭlaq علامت مطلق	..	..	ط
Full stop	'alāmat-i āyat علامت آت	..	..	ۛ (for ۛ)
Mark of interrogation	'alāmat-i istifhām استفهام علامت	..	..	ف (f)
.. .. exclamation	'alāmat-i nidā, faryād, yā ta'ajjub	..	..	ن (n)
Quotation	'alāmat-i iqlībās انتقباس علامت	..	..	،
Parentheses ( )	'alāmat-i jumla-yi muṭlariḡa جمله عطفه علامت, by brackets [ ]	..	..	..
Poetry	'alāmat-i manẓūma منظومه علامت	..	..	..

In manuscripts, a dash (—), called *lakht* لخت, is sometimes used to introduce the words of a speaker and consequently takes the place of inverted commas. The modern sign — over a word signifies either that it is a proper noun or that it begins a sentence. These signs, if used, are frequently in red ink.

<sup>1</sup> In classical Arabic the short vowels are the most valuable part of a word: the final short vowel distinguished the person in a tense, the case of a noun, or the gender of a pronoun; a short vowel makes the difference between the active and passive voice, and frequently between a transitive and intransitive verb, and the presence or absence of *tashdid* may entirely alter the sense: in the absence of "marks," a triliteral root may be pronounced in *twelve* different ways.

<sup>2</sup> The vowels of even Persian words are misplaced; the Ispahanis say *amrūz* for *imrūz*, and in most parts of Persia *pādishāh* is the pronunciation of *pād-shāh*. A common example is 'awaz of the Persians, instead of 'iwaz (عوض). The Persian word *giryā* گریه is in m.c. *gariya*.

§ 18. Abbreviations, Contractions, and *Imāla*.

(a) An abbreviation of a word is strictly a part of it, as: A.D. for Anno Domini; dict., for dictionary.

A contraction is the elision of letters or syllables from the body of a word, made in such a manner that the whole word is indicated, as: *rec'd pay't* for "received payment."

The term *مختفآت mukhaffajāt* is applied to both abbreviations and contractions.<sup>1</sup>

(a) Some of the most common abbreviations are:—

(1) *ع = عليه السلام alay-hi-'s salām* "Peace be upon him.

(2) *ع على الله عليه وسلم Salla-llāh* "alay-hi wa-sallam" "God be gracious to him and give him prosperity" (of the Prophet only).

For Christ or other Prophets the Muslim says:—

*علي نبينا وآل و عليه السلام—وعلى الله على نبينا و عليه*

(3) *ع على الله عليه — ص* "Salla-llāhu 'alay-hi" "God be gracious to him." Also for *صحيح* "correct."

(4) *ع = (ع or) سلم الله عليه (or) عليهم Salām-llāhi 'alay-hi or alayhim.* "The Peace of God be on him (or them)."

(5) *ع or ع رضى الله عنه. Raḍiya-llāhu 'anhu.* "May God be pleased with him."

(6) *ع رحمة الله عليه = رح Rahamat-llāhi 'alay-hi.* "The mercy of God be on him."

(7) *ع لعنة الله عليه = لعن La'nat-llāhi 'alay-hi.* "The curse of God be on him."

(8) *ع = سلمه الله تعالى. Sallama-h-llāh ta'ālā* (for ordinary persons, in letter writing).

Nos. 2 and 3 are used for the Prophet only.

No. 1 is generally used for Saints, but not for the Prophet.

No. 4 is used for the Prophet or for Saints.

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazīd,<sup>2</sup> the assassin of the Prophet's grandson; or for anyone specially obnoxious to the writer.

No. 8 for Mujtahids, etc., when alive.

The form of writing the above Arabic abbreviations varies slightly.

(9) *ع*, for *إلى آخره*, etc., in the sense of "and so on" (when the first few words only of a quotation are quoted).

<sup>1</sup> Also *اختصار* and *إيجاز*.

<sup>2</sup> By Shi'ahs

- (10) ج for جمع plural (also in the Qurʾān for جائز a lawful pause):  
جج for جمع جمع plural of plural.
- (11) د for بلد “name of town” (in geographical works).
- (12) ع for موضع “name of a place” (geographical works).
- (13) هـ for بلدة “name of a small town” (geographical works).
- (14) ع = عيسوي “Christian era.”  
هـ = هجري “Muslim era.”
- (15) ف = فاعل “subject” (gram.).  
ف = فاعلة “note,” and فاعل “subject” (gram.).
- (16) ن = نسخة “note.” *Vide* § 17, line 13.
- (17) ك = كذلك “and so on.”
- (18) م and خ = موقّر and موقّدم “first,” and “last,” i.e. ‘reverse the order’ (read the word with م over it *first* and with خ over it *last*).

م also stands for مبتدأ “subject,” and خ for خبر “predicate”: *vide* also (23).

- (19) ع = مفعول “object” (gram.).
- (20) مص = مصنف “author.”
- (21) ق = قاموس (a well-known dictionary).
- (22) غ = غياث اللغات (a well-known dictionary).
- (23) م = منتخب اللغات (a well-known dictionary): *vide* also (18).
- (24) ب = برهان قاطع (a well-known dictionary).

(b) The following common contractions occur in words purely Persian in origin:—

(1) An initial *alif* followed by a quiescent consonant is frequently elided, and the *jazm* being removed, the consonant is then pointed by the same short vowel that occurs in the second syllable of the original word, as: اكنون *aknūn*, “now,” كنون *kunūn*; افسردن *afsurdan* “to freeze, be dejected,” fusurdan; اسفیداج *isfīdāj* (obs.) “a paint used by women,” sifīdāj (m.c.).

If the initial *alif* is pointed with *kasra*, the short vowel of the first letter of the contraction becomes *kasra*, as: استادن *istādan* or استاندان *istāndan* “to take,” sitādan ستادن or sitāndan ستاندن.

If the initial *alif* is pointed with *pīsh* and the second vowel is *fatḥa*, the first vowel of the contraction can sometimes be either *zīr* or *pīsh*, as: افتادن *uftādan* “to fall”; fitādan or futādan فنادن or فتادن. \* [Another form by *imāla* is *uftādan*]. Ishkastan ایشکستن (m.c.) for shikastan شکستن.

(2) Long vowels are sometimes converted into short vowels as:—  
*nigāh* نگاه, *shāh* شاه, *digar* دیگر, *shukūh* شکه, *būdan* بدن, for *nigāh* نگاه, *shāh* شاه, *digar* دیگر, etc.

(3) Examples of other contractions not subject to rule are:—*mār* مار for *bīmār* بیمار “sick,” for *mādar* مادر “mother,” and for *mayār* میار “bring not”; *chī* چی (vulg. and m.c.) for *chīz* چيز “thing”; *mī-ram* میرم (vulg.

and m.c.) for *mī-ravam* میروم; *mī-khāy* میخای (vulg. and m.c.) for *mī-khāwāhī* میخواستنی, *sham* شم for *shavam* شوم, [*shūm*, for Ar. *shūm*]; *nūsha* نوشه, “happy” for نوشه; *anūsha* (old); *chunū* چنو, for چون *chūn ū*; *tī* for *tihī* تهی (*tahī* or *tuhī* (mod.) “empty”; *shāndan*, شاندن for *nishāndan* نشاندن; *ā* آ (mod.) for *āqā* آقا; *mī-rad*, *mī-shad* and *mī-dad* are vulgarisms for *mī-ravad*, *mī-shavad* and *mī-dihad*; *ustā* for *ustād* (vulg.); *shāzda* for *shāh-zāda*. *Tū sandūq* and *rū mīz* are contractions for *tū-yi sandūq*, *rū-yi mīz*.

### § 19. Summary.

From the preceding remarks it will be seen that the learner must take special care:—

(1) to discriminate between ک an English *k* and خ *kh* (latter pronounced like *ch* in *loch*);

(2) to make ق a guttural (like *ck* in *stuck* when pronounced in the throat);

(3) to pronounce ع with the half-bleating sound when it occurs in the middle of a word: and when it begins a middle syllable, to make a pause before pronouncing that syllable: and when it ends a word to omit it or half omit it, and to pronounce the word with a peculiar drawling intonation.

In such words as وداع, the ع must be *slightly* pronounced after the *alif*;

(4) to avoid the suspicion of a vowel between the two last letters of words like طفل *ṭifl*;

(5) to aspirate the ʔ (or ح), particularly in words like مهر *mihr*, طهران *Ṭihrān*, and میه *mih* (final silent ʔ of course being exception).

*Remark.*—As a rule every letter in a word must be distinctly enunciated; there must be no ‘English’ slurring of words. An uneducated Persian learning English would have little inclination to fall into the objectionable habit of “clipping” his words.

A clear distinction must be made between the long and short vowels. English people seem to have a passion for making the short vowels long; they also expend a good deal of energy in shouting and putting the accent on every syllable. For accent *vide* § 21.

The necessity for enunciating every letter will be discovered in distinguishing between such words as سرشته *sirishṭa* “mixed,” سر رشته *sar-rishṭa* “a good knowledge or experience of a thing,” and سر رشته *sar-i-rishṭa* “the end of the thread.”

(b) The pure vowel sounds are *a*, *i*, *u*, and *ā*, *ī*, *ū*, besides the diphthongs *ay* (generally pronounced *ey*) and *aw*<sup>1</sup> (generally pronounced like *ow* in *cow*).

<sup>1</sup> In India *ai* as in *aisle* and *au* as in the German *haus*.

There is also the rarer *majhūl* vowel-sound *o*.<sup>1</sup>

(c) Except as a sign of the *iẓāfat* [vide § 26 (f)], *hamza*, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

(d) A peculiar stress must be given on a double letter, i.e. a letter with a *tashdīd* on it.

(e) In printing and writing, all short vowels and orthographical aids are generally omitted.

## § 20. Exercise in Transliteration.

(a) The following meaningless words are merely an exercise in reading to teach the vowels :—

Short—اَن an	اِن in	اُن un
عَن 'an	عِن 'in	عُن 'un
Long—اَل (for اِل) āl	اِیل īl	اُیل ūl
عَال 'āl	عِیل 'īl	عُیل 'ūl
Diphthong—اِیل ayl	اَوِل awl or ol	
عِیل ayl	عَوِل 'awl	

*Remark.*—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between عَب - أَب, etc., but not the Persians.

(b) The following is also an exercise in reading, but all the words have meanings. Special attention is directed to words that are apparently spelt the same.

The learner is recommended first to cover up the right-hand column and then by the meanings test his pronunciation :—

گل a rose	gul
گل clay	gil
خاک earth	khāk
سود gain, interest	sūd
قوم tribe, family	qawm
بید a willow	bīd
<sup>2</sup> { مو a hair	mū
{ مو vine-stock	maw
<sup>2</sup> { بچه young, or the young of anything	bachcha
{ بچه for what	bi-chi

<sup>1</sup> As in اوی o-ē, oh!

<sup>2</sup> There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.



خون blood	<i>khūn</i>
کون the anus	<i>kūn</i>
خان a squire, a gentleman	<i>khān</i>
خوان a 'table' with the meat on it	<i>khwān</i>
رو face	<i>rū</i>
رو go (imperative)	<i>raw</i>
خود self	<i>khud</i>
خود a helmet	<i>khūd</i>
آبرو honor	<i>ābrū</i> <sup>1</sup>
آبرو gutter (for water)	<i>āb-raw</i>
شو <sup>2</sup> become or go (Imperative of the verb <i>shudan</i> )	<i>shaw</i>
شو <sup>2</sup> wash (Imperative of the verb <i>shustan</i> )	<i>shū</i> <sup>3</sup>
بدو <sup>3</sup> for him, to him (for او به)	<i>bi-dū</i>
بدو run (Imperative of the verb <i>davīdan</i> )	<i>bi-daw</i>
جو barley	<i>jaw</i> [ <i>jav-i</i> one grain].
جو rivulet	<i>jū</i>
جو <sup>4</sup> seek (Impera. of the verb <i>justan</i> )	<i>jū</i>
{ پیرو a follower, attendant	<i>pas-raw</i>
{ پیرو a little son	<i>pisarū</i>
{ گرو a pledge	<i>giraw</i>
{ گرو if he (poetical contraction)	<i>garū</i> (for <i>agar ū</i> او اگر)
{ عیب a defect, vice	<i>'ayb</i>
{ عیوب Ar. broken pl. of above	<i>'uyūb</i>
{ يوم a day, Ar.	<i>yawm</i>
{ ایام Ar., pl. of above	<i>ayyām</i>
روز a day, P.	<i>rūz</i>
امید <sup>5</sup> hope	<i>umīd or ummīd</i>
میز <sup>5</sup> table	<i>mīz</i>

<sup>1</sup> In modern Persian *ābarū*.

<sup>2</sup> Or *bi-shaw* "become." In modern Persian the Imperative *بشور bi-shūr* is used instead of the obsolete *شو shū*.

<sup>3</sup> Also a "husband" (a word much used by the tent-folk).

<sup>4</sup> In modern Persian *بجو bi-jū* "seek" instead of *jū*.

<sup>5</sup> The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

شیر <sup>۱</sup> lion	<i>shīr</i>
شیر milk	<i>shīr</i>
با with	<i>bā</i>
بی <sup>۱</sup> without	<i>bī</i>
پف a blow or puff (with the mouth)	<i>puf</i>
پفک a blowpipe (for killing birds)	<i>pufak</i>
ماه month; moon	<i>māh</i>
ماهی a fish	<i>māhī</i>
اسم a name	<i>ism</i>
خواب sleep	<i>khwāb</i> <sup>۲</sup>
{ پستان mean, low, pl. of. پست	<i>pastān</i>
{ پستان, the breast, nipple	<i>pistān</i>
خوارج strangers (Ar. pl.)	<i>khawārij</i> <sup>۳</sup> (sing. خارج)
خواهر sister	<i>khwāhar</i> <sup>۲</sup>
خوار wretched, miserable	<i>khwār</i> <sup>۴</sup>
جرات boldness	<i>jurāt</i>
دق الباب a knocking at the door	<i>daqq' l-bāb</i> <sup>۵</sup>
عرف Civil Code in Muslim law	<i>'urf</i>
عین an eye	<i>'ayn</i>
رأس (A. head) a cape	<i>ra's</i> <sup>۶</sup>
رئیس chief	<i>ra'īs</i>
ورق a leaf	<i>varaḡ</i>
بندۀ a slave	<i>banda</i> <sup>۷</sup> (pron. <i>bande</i> )
یاور a Major	<i>yāvar</i>
عرب an Arab	<i>'Arab</i>
{ وقت time	<i>vagt</i>
{ اوقات pl. of above	<i>awqāt</i>
خوراک food	<i>khurāk</i> <sup>۸</sup>
خوش pleasant	<i>khush</i> <sup>۸</sup>
عادت custom	<i>'ādat</i>

<sup>۱</sup> The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

<sup>۲</sup> The و not pronounced in these Persian words, *vide* § 2 (و).

<sup>۳</sup> The و is pronounced in this Arabic word. *vide* § 2 (و).

<sup>۴</sup> The و is not pronounced in Persian. The Afghans, however, generally pronounce it in this particular word.

<sup>۵</sup> This Arabic phrase is common with professional story-tellers.

<sup>۶</sup> Note the half-bleating sound of *hamza*, *vide* § 2 under ع.

<sup>۷</sup> Final *h* silent, *vide* § 2 under ه.

<sup>۸</sup> This is one of the few Persian words in which the ا is pronounced like short *u*: *vide* § 2 under ا.

آدم Adam	<i>Adam</i>
ضرر loss, harm	<i>zarar</i>
قائم Ar. standing, erect, firm	<i>qā'im</i> <sup>1</sup>

(c) The following difficult examples of transliteration should be studied :—

خورد	<i>khurd</i>
خواستن	<i>kh wāstan</i>
فی الجملة	<i>fi'l-Jumla</i>
معنی	<i>ma'na</i>
اطباء اند	<i>atibbā-and</i>
جماعه دار	<i>jamā'a-dār</i>
نعوذ بالله	<i>na'ū z" bi'llāh</i>
بسم الله	<i>bism' llāh</i>
ضائع	<i>zā'i'</i>
دفعه	<i>daf'a</i>
هیئت or هیئات	<i>hay'at</i>
صالح الدین	<i>Salāh" 'd Dīn</i>
بندو او	<i>banda-yi ū</i>
خوبی او	<i>khūbī-yi ū</i>
میشن	<i>mash, had</i>
زهار	<i>az, hār</i>
انسانیت	<i>insāniyyat</i>

(d) As already stated in § 1 (a), the Arabic character is a species of shorthand. The following Persian puzzles are exercises in inserting the diacritical points, the solutions being given below :—

رحب رحب رحب رحب رحب رحب (1)

[illegible]

*Remark.*—The solution to No. 1 is:—رَجَبٌ رَجُلٌ رَجُلٌ وَرَجُلٌ وَرَجُلٌ

No. 2 begins *buz-i nar* بز نر and ends with *man chi-kunam* من چکنم.

(3) What is the word حرم ? The guesser says *haram, jazm, jurm, jirm, khurram*, etc., till at last he says, *kh-ar-am* ("I am an ass"). The reply then is *ānchi guftā hasti vali in nīst* آنچه گفتی هستی ولی این نیست "what you have said you are, you are; but it is not the answer to this."

جعفری دیدم که بر جعفر نشست جعفری میخورد از جعفر گذشت (4)

The key to the answer depends on the various significations of *ja'far* جعفر. The first *Ja'far* جعفر is man's name, the second signifies "donkey,"<sup>2</sup> the third "parsley" and the fourth "a bridge."<sup>2</sup>

<sup>1</sup> Practically ' equals a hyphen in this Arabic word, but in m.c. the word is generally pronounced *y*, as *qāyim*.

\* *Ja'far* is a local word in Kirman for a "donkey" and also for a bridge: one of the Arabic significations of *ja'far* is "river."

(5) A man named *Badrī* بدري went to the *Ṣadr-i A'zam* صدر اعظم or Prime Minister and asked for money, but got nothing. He said :—

تو صدر جهاني و من بدریم اگر بدریم همچو تو صدریم

The first is *Badrī-yam*; the second *bad rīyam* (for *rī-dam* a crude word); the last word is *ṣad rīyam*.

## § 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: پشه *pashá* “a mosquito,” پسره *pisará* “a boy”; دست کش *dast kásh* “a led horse (old)”; “a glove (m.c.).” [In India this word means “an assistant to a falconer”]; درختان دست کشا *dast kashhá*: درختان *darakhtán* “trees”; هنوز *hanáz* “yet”; کردن *kardán* “to do”; کرده *kardá* “done” (Past Part.); کردنی *kardani* “that has to be done”; بهتر *bihtár* “better”; خوب ترین *khūb-tarīn* “the best, most beautiful,” etc., etc.

*Remark.*—The accent does not fall on the *izāfat* nor on the affix را. Ex.: *darakhtán-i bāgh* باغ درختان “the trees in the garden”; *darakhtán-rā* درختانرا or *darakhthá-rā* درختهارا “to the trees.”

(b) Exceptions are :—

(1) For the sake of emphasis the accent falls strongly on the *first* syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: بردار *bár-dār* “take away”; بکن *bí-kun* “do thou”; بکنید *bí-kunīd* “do ye”; مکن *má-kun*, مکنید *má-kunīd* “don’t do”; بروند *bí-ravand* “let them go”; بکنم *bí kunam* “let me do.”

(2) The accent falls on the *first* syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: کنم *kúnam*, بکنم *bí-kunam* “I may do, shall I do,” etc.; میکنم *mí-kunam* “I am doing, I will do, etc.”; میکردم *mī-kardam* “I was doing, etc.”; نمیکنم *námī-kunam*; نمیکردم *námī-kardam*.

In the phrase—تا نگوئی *tā na-gūī*—, the accent seems to fall on the *ū*, rather than on the negative: in تا نبینی *tā na-bīnī* it seems to fall either on the negative or on the first syllable of the verb (*bī*). Afghans and Indians say گوئی *goī*.

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: بر میدارم *bár mī-daram* “I will take it away”; بر نمیدارم *bár namī-daram*; در نمیروم *dár namī-ravam*.

(3) In the Preterite (except when it is negative), the accent is on the penultimate of all persons *except* the third person singular, when it is on the

آماده *āmāda* “prepared” has the accent on the second syllable: the infinitive *āmādan* is obsolete; *āmāda kardān* is used instead.

last syllable. Ex.: پرسیدم *pursīdam* "I asked" : فرمودید *farmūdīd* "you ordered" : دادند *dādand* "they gave" : گفتیم *gūstīm* "we said, etc." ; but پرسید *pursīd* "he asked" : فرمود *farmūd* "he ordered," etc.

(4) In negative Prots., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: افتاد *uftād* "he fell," نیفتاد *nāyustād* "he did not fall," but در نیفتاد *dār na-yustād*.

(5) The affixed pronouns do not take the accent. Ex.: درختهایش *darakhthā-yash* "his trees" : کتابهایتان *kitābhā-yitān* "your books" : مدخلشان *madkhilishān* "their income" : است *bās-i-tān ast* "it is sufficient for you."

(6) The accent never falls on the ی of unity<sup>1</sup> [but it may fall on the demonstrative ی].

*Remark.*—Abstract nouns ending in ی and formed from adjectives and nouns, as also adjectives ending in ی that are formed from nouns, follow the rule and take the accent on the last syllable, i.e. on the ی. Ex.: نیکی *nīkī* "goodness" : دوستی *dūstī* "friendship" (from نیک *nīk* "good" and دوست "a friend"),<sup>2</sup> etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus دوستی may stand for *dūst-i* "a friend" or *dūstī* "friendship", عروسی (*arūs-i*)<sup>3</sup> may mean "a bride" or "nuptials" (*arūsī*).

(7) The following indeclinable particles have the accent on the first syllable:—

اما *ammā* "but" : لیکن *līkin*<sup>4</sup> "but" : بلی *bāle* (or *bālī*) "yes" : یعنی *ya'ni* or *ā'nī* "that is to say" : ولی *vālī*<sup>5</sup> "but yet, however" : آیا *āyā* (an interrogative particle) "whether or not," etc." : آری *ārī* "yes, very well" : اینک *īnak* "here is, behold" : بلکه *bālki* "perhaps, moreover, on the contrary" : لَبَّيْ *lābbay* (in Persian generally *labe*) "here I am."

In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: *barā-yi*<sup>7</sup> *Khudā* "for God's sake."

<sup>1</sup> This rule applies equally to a *hamza* that stands for this ی, vide § 4 (g).

<sup>2</sup> Afghans and Indians say *nek*, *dost*, etc.

<sup>3</sup> In m.e. عروس is a bride (not a bridegroom).

<sup>4</sup> The Afghans and Indians say *lekin*, the Arabs *lākin* (لكن).

<sup>5</sup> Afghans and Indians *wale*, or *wa-lekin*.

<sup>6</sup> "Here I am, yes" for Arabic لَبَّيْكَ *labbayka*. *Lābbay* is common amongst women.

<sup>7</sup> Pronounce the ی slightly as a consonant. The Afghans and Indians say *barā*,<sup>8</sup> *Bar āy* برآی Impera. of آمدن *brāy*.

(8) The following Infinitives have the accent on the *first* syllable:—  
 خوردن *khúrdan* "to eat": آشامیدن *áshāmīdan* "to drink: خوابیدن *khwābīdan*  
 "to sleep": آمدن *ámadan* "to come."<sup>1</sup>

(9) The simple prepositions take no accent, neither do the *particles* *که* and *چون* or the conjunction *و*. As pronouns, *که* and *چون* may take the accent.

The particle *چون* is accented, except when it forms compounds, as in *chūnān*, *chunān ki*.

(c) A correct accent, pronunciation, and intonation can only be acquired by ear, i.e. they must be caught orally. The rules given above have, however, few exceptions, and if carefully studied will prove a great aid to the learner.

It must, however, be remembered that there are dialectical differences in accent, as well as in pronunciation: of two well-educated Persians, one may say *pidar-i man* and another *pidār-i man*.

According to Dr. Rosen the only Persian *noun* with the accent on the first syllable is صنار *šánnār* "a penny," a contraction of صد دینار *šad dīnār*. This remark probably refers to the more correct modern Persian spoken at Teheran. In Shiraz, however, and some parts of southern Persia, the accent falls on the first syllable of the following common Persian and Arabic nouns:—

پدر *pidar* "father": مادر *mādar* "mother": خواهر *khwāhar* "sister":  
 تومان *tāmān* (a coin, in value about three rupees or about four shillings):  
 دینار *dīnār* " (an imaginary and infinitesimal coin, 50 of which go to one *shāhī*, 200 to one *abbāsī* and 1000 to one *qirān*): عباسی *‘abbāsī* (the fifth of a *qirān*): قصاب *qáṣṣāb*: "a butcher."

In برادر *barádar*, "a brother," the accent is on the second syllable.

There are probably other exceptions to the rules in (a) and (b).

(d) In the old-fashioned classical Persian of India and Afghanistan, the accent does not follow the above rules.

<sup>1</sup> In the Past Part. the accent falls according to rule, as, *āmādā*, to be distinguished from *āmāda* "prepared"; vide note 1 to § 21 (a).

<sup>2</sup> In Arabic nouns of intensity of the form *فَعَالٌ* the accent is on the second syllable, as سرتیپ مشاق *Sartíp-i mashsháq* "a drill-master Colonel."

## CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into صرف *Ṣarf*<sup>1</sup> Etymology and نحو *Nahw* Syntax. The Arabs say المعروف والنحو أبوا “accidence is the mother of knowledge and syntax is its father.”

### § 23. Etymology صرف.

PARTS OF SPEECH *Aqsām-i kalima* : (اقسام کلمه).

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم *ism*,<sup>2</sup> which includes substantives, adjectives, numerals, pronouns, and participles; (2) فعل *fi'l*, the verb; (3) حرف *ḥarf* the particle, which includes the remaining parts of speech, viz. adverbs, prepositions, conjunctions, and interjections.

The *ḥarf* is divided into *mufrad* “single, simple” and *murakkab* “compound.” The former consists of letters of the alphabet that are used singly as particles, as ز and و for the prepositions از and به: these are said to be twelve:—

ا - ب - ت - ث - ج - ز - ش - ك - م - ن - و - ه - ي

### § 24. The Article.

It is customary to say that there is no article in Persian. There is, however, a means of rendering a substantive both definite and indefinite: vide § 40 and § 41.

In the absence of any article a substantive like شراب *sharāb* signifies either “wine” or “the wine,” according to the context.

### § 25. The Substantive<sup>3</sup> (اسم موصوف) — Gender (جنس).

(a) ‘*Alam* علم a proper name includes not only names, as احمد *Aḥmad*, etc., but titles (*khiṭāb* خطاب, and *laqab* لقب); ‘noms de plume’ (*takhalluṣ*),

<sup>1</sup> *Ṣarf* “accidence or etymology (gram.)”; *ishtiṭāq* اشتقاق “derivation of Arabic words; deriving words from an Arabic root”: *vajh-i tasmiya* (lit.) “cause of naming” is “derivation.”

<sup>2</sup> Not to be confused with *kalām* (كلام) sentence; proposition, etc. *Kalima* also means the ‘Muslim profession of faith.’ The distinction between (*kalima* کلمه) and *lafẓ* (لفظ) is that the former is a word with meaning whereas the latter may be a word (of two or more letters) without meaning.

<sup>3</sup> The term ‘noun’ in English formerly included ‘adjective’: noun-substantive and noun-adjective were the terms used.

*Ism-i ‘āmm* (اسم عام) “common noun”: *ism-i khāṣṣ* (اسم خاص) or ‘*alam* (علم) “proper noun.” *Ism-i zāt* اسم ذات is a real or concrete noun; *ism-i ma‘nā* اسم معنوی “an abstract noun.”

surnames or nick-names or epithets (*laqab*) of famous people, as *Rūyīn-tan* رُوین تن “brazen-body,” i.e. “invulnerable” (name of Isfandiyār); any common contraction by which a person is commonly known, alias (*‘urf* عُرْف), as *Kallan* (Indian) for *Kālā Khīn*, *Ma’rafī* (Persian) for *Muḥammad Rafī*, *Mīrzā*; and the filionymics and patronymics (*kunyāt*) of Arabs (which precede the name) as *Abu’l-Qāsim Muḥammad bin Yūsuf*.

(1) Definite nouns (اسم معرّفه) include ‘*alam* (mentioned above); nouns ordinarily indefinite that become definite by construction, as *ghulām-i Zayd* غلام زيد “the servant of Zayd”; any common noun given as a *secret* epithet (*ma’hūd-i zihni* معهود ذهنی),<sup>1</sup> as *dūst* دوست “the (our) friend,” *dushman* دشمن “the (our) enemy”; any common noun used as an epithet and commonly known (*ma’hūd-i khārijī* معهود خارجی), as *Ghulām-i Miṣr* غلام مصر “the slave of Egypt (Joseph), *Khalīl* خلیل “the Friend of God” (Abraham); the *muzāf* of a pronoun; and the personal and demonstrative pronouns: vide § 40 (b) Remark.

(2) Indefinite nouns (اسم نكرة); *ya’nī ism-i har chīz-i ghayr-i mu’ayyan* یعنی اسم هر چیز غیر معین.

*Remark.*—In *kas-i rā shunādam* کس را شنیدم the object is considered indefinite though marked by the postposition *rā*.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females<sup>2</sup> are either expressed by different words, as: *dīv* دیو and *parī* پری; *zan na-dida* زن ندیده and *dūshīza* دو شیزه *mard* مرد “a man,” *zan* زن “a woman”; *khwāja* خواجه “lord, etc.,” *khātūn* خانم “lady”: or else they have the words *nar* نر “male” and *māda* ماده “female,” etc., added, as *nar-gāv* نر گاو or *gāv-i nar* (m.c.) “a bull,” *māda-gāv* ماده گاو or *gāv-i māda* “a cow”; *shīr-i nar* شیر نر “a lion”; *shīr-i māda* شیر ماده “lioness”;<sup>4</sup> *mard-i bīva* مرد بیوه and *zan-i bīva* زن بیوه [bīva however generally means ‘widow’ only and *zan-murda* زن مرده (m.c.) is [‘widower’]; *mard gā* مرد گدا “beggar-man,” *zan gā* زن گدا “beggar-woman.”

*Remark.*—*Tazkīr* تذکیر the masculine gender; *ta’nīs* تأنیس the feminine gender: *muzakkar* مذکر and *mu’annas* مؤنث (adject.) masculine and feminine. *Tamyīz-i jins* تمییز جنس “distinction of gender.”

<sup>1</sup> *Asp rā farūkhī* اسپ را فروختی “did you sell the horse?”; *asp rā* is معهود ذهنی. Vide § 26 (h) Rem. II.

<sup>2</sup> Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.

<sup>3</sup> Pronounced vulgarly *gāb*. The Afghans and Indians say *gā,ū*, writing the word with a *hamza*, گاؤ.

<sup>4</sup> *Nar-shīr* نر شیر and *māda shīr* ماده شیر are not used by Persians. *Nar-i asb* in vulg. m.c. means “the yard of a house”; *narrakhar-i* نر خری in m.c. means “a great fat blockhead,” but *nar-i khar* نر خَر vulg. means “the yard of a jack-ass.” *Nariyūn* and *mādiyān* “stallion” and “mare” in m.c.



(c) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible *ʔ*<sup>1</sup>) to the masculine, as ملک *malik* “a king”; ملکه *malika* P. “a queen”; سلطان *sullān*; سلطانة *sullāna* P. (class.).

*Remark.*—In Arabic this feminine termination is called *tā marbūṭah* (تاء مربوطة) and by Indians *hātā* (ह). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on *ʔ*. This termination is also called *tā-yi taʿnīs* (تای تانیث). Ex. زوجه.

(d) *Khānum* خانم “a lady” is the feminine of خان *khān* “a squire” (at present a title given to almost every officer), and *begum* بیگم is the feminine of *beg* بیگ. Grammarians call this *mīm-i taʿnīs*.

(e) The Persian word بانو *bānū* “a lady, a princess,” (a word sometimes also added to female names) is not the feminine of بان, a word only used in compounds, as باغ بان *bāgh-bān* “a gardener,” etc.: thus کد بانو *kad-bānū* “a neat house-wite”<sup>3</sup>; بانوی حرم *bānū-yi ḥaram* “female guardian of the harem” (specially for the Shah). *Vāv* و must not, however, be considered a Persian feminine termination: زالو *zālū* “a leech”; زانو *zānū* “the knee”; دارو *dārū* “medicine, gunpowder, wine” and such words are neither masculine nor feminine.

In words like پسر و *pisarū* and دختر و *dukhṭarū* the و is diminutive: these words are distinctly vulgar and should be avoided.<sup>4</sup>

The word خاله *khālū* “a maternal uncle” is from the Arabic خال and has for its feminine خالة.<sup>5</sup>

*Remark.*—By the uneducated, و is sometimes added in familiar talk, as مہارو بگیر *mahārū bi-gīr* “take hold of the camel’s *mahār* (nose-string)”; یارو آمد و گفت *yārū āmad va guft* “the fellow came and said”; (*yārū* is here used in a half-joking sense).<sup>6</sup>

<sup>1</sup> In Arabic the *ʔ* is not silent مَلِكَة. In modern Persian *ḥaram-i shāh* حرم شاه “wife of Shah.”

<sup>2</sup> Turks, also Afghans and Indians, give the *e* the broad *majhūl* sound; but in modern Persian the *e* is pronounced short as in the English verb “to beg.”

<sup>3</sup> Also *kad-bānū. shud* کد بانو شد “the girl is married, i.e. became a mistress of a house.”

<sup>4</sup> In Kirman a *vāv* (و), and in Teheran a *yū* (ی), is often vulgarly added to proper names, as *Aḥmadū* احمدو and *Aḥmadī* احمدی for *Aḥmad* احمد.

<sup>5</sup> *Khāla* خاله is properly the feminine of *khāl* خال Ar. “a maternal uncle” which is not used in Persian.

<sup>6</sup> In India *yārū* یارو is often vulgarly used as the vocative of یار.

(f) *Kam-tarīn* کمترین, the superlative of کم “little in quantity,” has in modern Persian for its feminine کمینه *kamīna*, which in modern Persian is used as a substantive by women instead of the pronoun “I” or “me,” when writing to a superior. Ex.: (میکنم or) میگذد عرض کمینه *kamīna* ‘arḡ *mī-kunad* (or *mī-kunam*) “I (your slave) make petition”; باین کمینه جواب *bi-īn kamīna javāb iltifāt bi-farmāyīd* “kindly inform me (i.e. your slave-girl the writer).” *Kamīna* کمینه is apparently the feminine of the contracted superlative *kamīn*.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible *z* [vide (c)]. Ex.: محبوب من *maḥbūb-i man* “my friend (male),” محبوبة من *maḥbūba-yi man* “my friend (female)”; مرحوم *marḥūm* “the deceased (male),” مرحومة *marḥūma* (female); معشوق *ma‘shūq*<sup>2</sup> and معشوقة *ma‘shūqa* “beloved”; مطلقه *mutallaqa*<sup>3</sup> “a divorcee” (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث حقیقی or مؤنث اصلي, as opposed to مؤنث غیر حقیقی or مؤنث سمعی “grammatical or irregular (*lit.* ‘heard’) feminines,” such as *shams* شمس “the sun,” *arḡ* ارض “the earth,” which are feminine in Arabic.

Remark.—مؤنث لفظی are Arabic words that are feminine by form, as *jannat* جنّات; [fem. of کبری].

## § 26. Declension, *Taṣrīf* or *Gardān* (تصرف or گردان).<sup>4</sup>

There is only one declension.

(a) When indefinite, the accusative case is usually the same as the nominative: when definite *l*, *rā* is affixed to the nominative.

(b) The dative is formed by prefixing the preposition *bi* <sup>5</sup> *bi* to the nominative, or by affixing *l*, *rā*.<sup>5</sup>

<sup>1</sup> In classical or modern Persian *kamīna* is used as a positive adjective signifying ‘mean, vile.’ In the Panjab it is used in the plural or qualifying a collective noun to signify “camp followers.” گفت کمینه آن که مراد خاطر یاران بر مصالح خود متقدم دارند *guft kamīna ān ki murād-i khāḡir-i yārān bar maṣālīḡ-i khud muqaddam dārānd* (Sa’dī), “he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an *izāfat* after *kamīna* is wrong. Here *S‘adī* used کمینه as a masc. superlative. Vide § 40 (s) (2).

<sup>2</sup> In classical Persian عاشق *āshiq* is generally used for the male lover, while معشوق *ma‘shūq* or محبوب *maḥbūb* ‘the beloved’ is generally considered to be feminine of necessity, and is not therefore distinguished by the feminine termination: vide also § 43 (t) (5).

<sup>3</sup> In Arabic طالق *ṭalāq* is more usual for divorcee.

<sup>4</sup> These, especially *gardān* گردان, also signify “conjugating a verb.”

<sup>5</sup> Seldom written separately in its full form unless the word following it begins with a *b*. The dative with *bi* is generally used in m.c. in preference to *l*.

*Remark.*—The *rā* را of the dative case is sometimes considered the equivalent of the *izāfat*: in *yak-ī rā khar-ī dar gil uftāda būd* یکی را خری در گل افتاده بود (class.), the same meaning could be expressed by *khar-ī yak-ī*.

(c) The vocative is formed by prefixing *ay* ای or *yā* یا “oh”, or one of the interjections calling attention. For the vocative in *aiif* in poetical or rhetorical language *vide* § 27 (c) and § 118.

(d) The Ablative, Instrumental, and Locative cases are formed by prepositions.

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short *i* (or *kasra* كسرة) called by grammarians the *kasra-yi izāfat* ضائت كسرة (“the *i* of annexation” or “the *i* of joining”), or more commonly *izāfa* اضافة or *izāfat*. The thing possessed is placed first. Ex.: *pisar-i malik* پسر ملک “the son of the king”; *kitāb-i pisar-i malik* کتاب پسر ملک “the book of the son of the king.”

*Remark*—

Grammarians enumerate many kinds of *izāfat*:—

(1) The *izāfat-i tashbīhī* (ضائت تشبیهی) ‘the similitudinary *izāfat*,’ and *izāfat-i isti‘āra* (ضائت استعاره) ‘the metaphorical *izāfat*,’ *vide* (12) and (2) (iv).

(2) The *izāfat-i tawṣīfī* (ضائت توصیفی) ‘the *izāfat* of qualification,’ as *mard khub* مرد خوب. Here *mard* is termed ‘the (noun) qualified.’

The qualifying *izāfat*’ is subdivided into:—

(i) The *izāfat-i tawṣīfī muḥd* ضائت توصیفی مجرد the simple qualifying *izāfat*, as *mārd-i khūb* مرد خوب.

(ii) The *izāfat-i tawṣīfī nafī* ضائت توصیفی نفی where the substantive is qualified by a privative adjective, as *dar-kht-i bī barg* درخت بی برگ “a leafless tree”; *mārd-i kam-aql* مرد کم عقل “a man deficient in sense.”

(iii) The *izāfat-i tawṣīfī turkībī* ضائت توصیفی ترکیبی where the substantive is qualified by a compound agential adjective, as *mārd-i sukhān-chīn* مرد سخن چین “a criticizing (fault-finding) man.” *Vide* (vii).

(iv) The *izāfat-i tawṣīfī tashbīhī* ضائت توصیفی تشبیهی where the substantive is qualified by a metaphorical adjective, as *mārd-i sang-dīl* مرد سنگ دل “the stony-hearted man.”

(v) The *izāfat-i tawṣīfī nafī turkībī* ضائت توصیفی نفی ترکیبی where the substantive is qualified by a compound privative agential adjective, as *pisar-i nā-sa‘ādat-mānd* پسر نا سعادت مند “undutiful son.”

<sup>1</sup> In modern Persian this *i* is often pronounced like the *e* in *bed*. The second noun is in construction and is called *مضاف الیه*. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, *ibn malik* “a son of a king”; *ibnu’l-malik* “the son of the king,” etc.

(vi) The *izāfat* توصيفي اضافت is where the substantive is qualified by two adjectives.

(vii) The *izāfat* توصيفي في بيان الموصوف links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i tiz-raftār* اسپ تيز رفتار (= *asp-i tiz* اسپ تيز). Vide (iii).

(3) The *izāfat-i zarfī* (اضافات ظرفي) 'the adverbial *izāfat*,' as *shīsha-yi gulāb* شیشه گلاب "bottle of rose water," or conversely *āb-i shīsha* آب شیشه "bottle water," *ābi-i birka* آب برکه "tank water."

(4) The *izāfat-i fā'ili* (اضافات فاعلي) "the agential *izāfat*," as *farūshanda-yi kitāb* فروشنده کتآب "seller of books."

(5) The *izāfat-i maf'ūlī* (اضافات مفعولي), as *sūkhta-yi āftāb* سوخته آفتاب "burnt by the sun."

(6) The *izāfat-i tamlikī* (اضافات تملکي) "the possessive or property *izāfat*" or the *izāfat-i haqiqī* (اضافات حقیقي) "the true *izāfat*," as *ganj-i ḥakīm* گنج حکیم "the sage's treasure (i.e. the 1st chapter of the Qur'ān); *Shāh-i Īrān* شاه ایران "the Shah of Persia." Vide also No. (8).

(7) *Izāfat-i takhṣīsī* (اضافات تخصیصي) "the particularizing or specificizing *izāfat*," as *dukān-i qaṣṣāb* دکان قصاب "the butcher's shop."

(8) *Izāfat-i tabyīnī* (اضافات تبییني) or *izāfat-i bayānī* (اضافات بیانی) "the descriptive *izāfat*," as *sā'at-i ṭilā* ساعت طلا "a watch of gold."

The descriptive *izāfat* includes the *izāfat* بیانی متکلم which shows possession of the 1st person singular, as, *kitāb-i man* کتآب من "my book"; the *izāfat* بیانی متکلم مع الغیر which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* کتآب ما "our book"; the *izāfat* بیانی مخاطب shows possession of the person addressed; the *izāfat* بیانی مشار الیه shows possession of the third person, as *kitāb-i ū* کتآب او "his book."

These might also all be included under "the possessive *izāfat*" (No. 6).

(9) The *izāfat-i tawzīhī* (اضافات توضیحي) "the *izāfat* of manifestation," which is nearly identical with the 'izāfat of specification (No. 7),' as, *kitāb-i Gulistān* کتآب گلستان "the book Gulistan"; *rūz-i shamba* روز شنبه "Saturday."

*Remark.*—The difference between the two is that the members of the second compound can be reversed, as *Shahr-i Mash, had* شهر مشهد or *Mash, had Shahr* مشهد شهر; but in the first they cannot be reversed.

(10) The *izāfat bi-l-jins* (اضافات بالجنس) "the cognate *izāfat*," as *bād-i sabā* باد صبا "the morning breeze."

(11) *Izāfat-i ibnī* (اضافات ابني) "the *izāfat* of filiation," as 'Abbās-i 'Alī عباس علی "Abbas son of Ali."

(12) The *izāfat-i tashbīhī* (اضافات تشبیحي) "the *izāfat* of simile," as *nargis-i chasm* نرگس چشم "the narcissus of the eye (i.e. the eye like a narcissus)."

<sup>1</sup> *Zarf* ظرف "a vessel."

<sup>2</sup> Properly *nargis-chasm* is an implied simile and *nargis-i chasm* a metaphor.

The *izāfat-i isti'āra* اِضَافَتِ اسْتِعَارَةٍ “the izafat of metaphor” or the *izāfat-i majāzī* اِضَافَتِ مَجَازِي “the figurative izāfat,” as *dast-i 'aql* دَسْتِ عَقْلِ “the hand of wisdom” and *daftar-i shikāyat* دَفْتَرِ شِکَايَتِ. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For *fakk-i izāfat* اِضَافَتِ فِکِّ and *izāfat-i maqlūbī* اِضَافَتِ مَقْلُوبِي “the inverted izāfat” vide § 117.

(f) If the first substantive terminates in a semi-vowel (ا - و - ی), or in a silent *h*,<sup>1</sup> the *izāfat* is pronounced *yi* and is then no longer written - but as follows:—

(1) After silent *h* it is written ء or ه, as, *khāna-yi mard* خانۀ مرد<sup>2</sup> “the house of the man.”

For the pronunciation of *hamza* when it stands for the ی of unity, etc., vide § 41 (c).<sup>3</sup>

*Remark.*—After aspirated *h* it is written هـ; as, *bīsht nūzda-i amvāl-sh* بیست نوزده اموالش “nineteen-twentieths of his wealth.”

(2) After *alif* or *vāv* it is in modern Persian written ی, without ء, as *pā-yi mard* پای مرد “the foot of the man”; *bū-yi gul* بوی گل “the scent of the rose (or flower).” It used also to be written ء or ه, as *rū-yi ū* روی او, *śadā-yi buland*; but modern Persians maintain that ء is incorrect in such cases as also after ی: in the latter case they maintain that *kasra* is correct.<sup>5</sup>

Should however the final *alif* stand for ء at the end of Arabic words the *izāfat* is, or should be, written in the ordinary way, as *saḡk dimā-i ziyāda az ḥadd* سفک دمآ زیاده از حد “shedding blood to excess”; *samā-i buland* سما بلند “the lofty sky.” In these two examples دمآ stands for دمآء “streams of blood,” pl. of دم “blood,” and سما for سمآء (pl. سموات): vide also § 4 (e). As however the final ء of Arabic words is often disregarded in Persian, such forms as *rafā-i min* رفای من commonly occur for رفآء من.

<sup>1</sup> But not after an aspirated *h* as in *māh*, “a moon; *yak-māh-i dīgar* یک ماه دیگر “another month,” but *yak māh-i dīgar* یک ماهی دیگر “another fish.”

<sup>2</sup> The *hamza-yi izāfat* is Persian and has nothing to do with the Arabic *hamza*.

<sup>3</sup> After a final ی, the *izāfat* is also written in the ordinary way, ه instead of ء, as *maḡī dīgar* ماهی دیگر; but ه, though perhaps more correct, is not used for the *izāfat* after ی in modern Persian though so used in India.

<sup>4</sup> In order to distinguish it from the ی of unity vide § 41 (b). This ی is called *yā-yi izāfat*.

<sup>5</sup> Persians never write *zāv* etc. They also state that *maḡī dīgar* is correct and *maḡī dīgar* incorrect.

(3) After final ی it is usually written in the ordinary way ّ, as, ماهی دریا *māhī-yi daryā* “the fish of the sea”; but according to some grammarians it should be written ے (or ِ), as ماهی دریا ے. As however final ی with ے is liable to be mistaken for the ی of unity following a weak consonant (*vide* § 4 (g)), the former method is preferable.

After a silent ی preceded by *fathah* (i.e. *alif-i maqṣūra*) or by *tanwīn fathah* فتح at the end of Arabic words, the final ی is changed to *alif* and the *izāfat* اضافة expressed by ی, as, معنای آن *ma'nā-yi ān* “its meaning.” The Arabic معنی<sup>1</sup> is also pronounced in Persian *ma'nī* and may therefore optionally in the genitive be written معنی آن (or, as above معنای آن). Similarly *da'vā-yi īshān* may be written دعوی ایشان, or دعوی ایشان though it has the same meaning would be pronounced *dā'vī-yi īshān*.

Proper names, however, should not be, but often are, changed; thus موسى پيغمبر *Mūsā Payghambar* or incorrectly موسای پيغمبر *Mūsā-yi Payghambar* “Moses the Prophet”; عیسی مسیح for عیسی مسیح; but 'Īsī-yi *Maryam* or 'Īsā-yi *Maryam*.

With the exception of case (2), the sign of the *izāfat* اضافة is omitted in writing and printing, it being a short vowel.

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال *māl* “property.”<sup>2</sup> Ex.: مال زمین *māl-i zamīn* “of or belonging to the earth”; این چیز مال دریا است *in chīz māl-i daryā ast* “this is imported” (belonging to, or coming from the sea): to the question, “whose son is this?” the answer might be مال من *māl-i man* “mine,” or مال برادر *māl-i barādar-am* “my brother's.”

In m.c. this word *māl* مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنصل مال سیستان *qunsul māl-i Sīstān* “the Seistan Consul (i.e. not the Kerman Consul)”; مال قدیم است *māl-i qadīm ast* (for *qadīm ast*) “it is ancient, or of ancient days.”

(g) The Indians and Afghans do not pronounce the *izāfat* like *yi* [*vide* (f) (1) and (2)], but whether expressed by ے or ی they give it the classical pronunciation of *jā-e majhūl*, as : خانه مرد *khāna-e mard*, ماهی دریا *māhī-e daryā*.

(h) After the semi-vowels and silent *h*, the *izāfat* is by them generally written, if written at all, as explained in (f) (1) and (2). A *kasra* کسرة may however accompany ے or ی, as : بنده خدا *banda-e khudā* “the servant of God” پدر جای *jā-e padar*<sup>3</sup> “the place of the father”; or instead of a ی, *hamza*

<sup>1</sup> معنی is the correct Arabic form.

<sup>2</sup> The broken Arabic plural اموال *amwāl* is only used in the sense of “possessions, property, wealth, etc.”

<sup>3</sup> In modern Persian پدر *padar*.

and *kasra* may be written as, گل بوی *bū-e gul* <sup>1</sup> جاء پدر. This form is common in the Punjab.

In practice the ء with ی of the *izāfat* is suppressed for the reason mentioned in § 41 (d).

*Remark I.*—In دیو *dīv* “a demon,” خدیو *khadīv* “Khedive,” غریو *gharīv* “clamour, lamentation” and such words the و is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the *kasra* (َ) for the *izāfat*.

*Remark II.*—Nouns are called proper *ism-i-khāṣ* (اسم خاص); common *ism-i-‘ām* (اسم عام); collective *ism-i jam’* (سم جمع); generic (اسم جنس). A concrete noun (*ism-i zāt*) is the name of something that has a concrete existence as opposed to an abstract noun *ism-i sīfat* or *ma’nā* (معنی or اسم صفت). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” نیکی, and more generally to all nouns that do not name concrete things, as, پادشاهی “kingdom.”

Nouns are also “primitive” (اسم جامد), and “derived” (اسم مشتق).

A noun is ‘definite’ *ma’rifā* (معرفه) or ‘indefinite’ *nakira* (نكرة).

For definite and indefinite articles *vide* § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called معهود ذمینی *ma’hūd-i zihnī*, thus *ān dūst* آن دوست meaning “So-and-so, our friend about whom we’re talking.” When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called معهود خارجی; thus *Khalīl* خلیل “The Friend (of God),” an epithet for Abraham. *Vide* also § 25 (a) (1).

## § 27. Examples of Declension.

(a) Singular Number مفرد, or فرد or, عدد, واحد.

*Hālat* (حالت) “case”

N.<sup>2</sup> حالت فاعلی *mard* مرد man or the man.

G.<sup>3</sup> حالت اضافت { *dast-i mard* دست مرد the hand of the man.  
*khāna-yi mard* خانه مرد the house of the man.  
*pā-yi mard* پای مرد the foot of the man.

<sup>1</sup> The *izāfat* اضافت is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say *banda-yi khudā*, بندۀ خدا; *pā-yi pidar* پای پدر, etc.

<sup>2</sup> *Fā’il* (فاعل) “subject.” *Ma’fūl* (مفعول) “object” is applied to any case governed by a preposition.

<sup>3</sup> Of two words coupled by the *izāfat* اضافت the first is called the *muzāf* (مضاف) and the second the *muzāf ilayh* (مضاف الیه).

<sup>4</sup> In India and Afghanistan pronounced *khāna-e mard* خانه مرد and *pā-e mard* پای مرد. For another form of the genitive in m.c. *vide* § 26 (f) (4).

- D.  $\left\{ \begin{array}{l} \text{mard-rā} \text{ را مرد to the man.} \\ \text{bi-mard} \text{ به مرد }^1 \text{ to the man.} \end{array} \right.$
- Acc.<sup>2</sup>  $\left\{ \begin{array}{l} \text{mard-rā} \text{ را مرد the man.} \\ \text{mard} \text{ مرد man.} \end{array} \right.$
- V.  $\left\{ \begin{array}{l} \text{ay mard} \text{ ای مرد oh man.} \\ \text{mardā} \text{ مردا} \end{array} \right.$
- or  
نداء و منادی
- Ab.  $\text{az mard}$  از مرد from the man. (حالت جری)

The remaining cases are formed by adding the prepositions.

*Remark.*—The accusative case is also called  $\text{مفعول به}$  and the ablative is sometimes called  $\text{مفعول منه}$  and the locative  $\text{مفعول فی}$ .

The dative in  $\text{را}$  is considered the accusative.

(b) The plural *jam'* (جمع) is declined in precisely the same manner.

(c) In classical Persian and in modern poetry the particle *mar* مر is sometimes added to some of the cases. It is generally redundant but occasionally restricts the meaning to the case in point.

With the nominative it is emphatic, as  $\text{mar jān}$   $\text{مرجان}$  "the life itself"  $\text{mar ān}$   $\text{مرآن}$  "that very."

(d) Vulgarly the accusative sign  $\text{را}$   $\text{rā}$  is supplanted by one of the short vowels, thus *marda*, *mardu* or *mardi* for *mard rā*. This is said to be a survival of a Pahlavi termination.

In *asbū rā biyār*  $\text{اسبورا بيار}$ , the  $\text{و}$   $\text{u}$  is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing  $\text{ā}$  to the nominative, as  $\text{bulbulā}$   $\text{بلبل}$  "O nightingale";  $\text{dūstā}$   $\text{دوستا}$  "O friend." This form is found in the singular only. If the nominative ends in  $\text{ā}$  or in a long vowel, the euphonic rule in § 28 (c) is applied. *Darīghā*  $\text{دریغا}$  "alas" and *Khudāyā*  $\text{خدایا}$  "O God" are still used colloquially. The vocative in  $\text{ā}$  cannot be followed by the *iḏāfat*, thus,  $\text{bulbulā}$  (or *ay bulbul*  $\text{ای بلبل}$ )

<sup>1</sup> This preposition  $\text{به}$  is seldom written separately except before a  $\text{ب}$ .

<sup>2</sup> *Fā'il* (فاعل) "subject." *Ma'f'ul* (مفعول) "object" is applied to any case governed by a preposition.

<sup>3</sup> هر که دارو داد مر جان مرا برد سیم و زر و مر جان مرا

*Har ki dārū dād mar jān-i marā*

*Burd sīm u zarr u marjān-i marā.*—Mawlavī.

"Whoever will heal my loved one

He will get from me silver and gold and coral."

*Zarr* for *zar* by poetical license.

<sup>4</sup> The bulbul of Persia (*Sylvia luscinia*) is a real nightingale and must not be confused with the bulbuls of India and Turkish Arabia: its song in the writer's opinion is not inferior to that of the English nightingale.



“oh bulbul,” but *bulbul-i bāgh-i mā* بلبل باغ ما “oh bulbul of our garden.” For this vocative qualified by an adjective, *vide* § 118.

Nouns ending in silent *s* do not admit of this form of the vocative.<sup>1</sup>

## § 28. Formation of the Plural (جمع)—Classical Persian.

There are two numbers, singular and plural. Old Persian (نرس قدیم) had a dual: later Persian had none.

The following are the rules for formation of the plural in classical Persian:—

(a) Rational beings and animate nouns form the plural by adding ان. Ex.: پادشاه *pādshāh* “a king,” pl. پادشاهان *pādshāh-ān*; اسب *asp* “a horse,” pl. *aspān* اسپان; ایرانی *īrānī* “a Persian,” pl. *īrāniyān* ایرانیان.<sup>2</sup>

*Remark I.*—If the noun end in *ī*, as *hākī* حاکمی “a narrator” it follows the general rule, the final *ی* becoming a consonant, as: *hākīyān* حاکمیان. Similarly *kay* کی “king” has *kayān* کیان, etc.

*Remark II.*—The origin of this plural termination is stated to be a repetition of the demonstrative pronoun آن, i.e. “that and that,” or in other words “more than one.”

(b) Inanimate objects and sometimes irrational animals form the plural by adding ها *hā*. Ex.: کتاب *kitāb* “a book,” pl. *kitāb-hā* کتابها; اسب *asp* “a horse,” pl. *asp-hā* اسپها (as well as *asp-ān* اسپان).

*Remark I.*—There are exceptions to this rule. Sa’dī uses the plurals درختان and سخنان. This is perhaps done to confer dignity on these nouns, the plural in ان being more noble than the plural in ها. Still under this supposition it is not easy to account for such plurals, as گیسوان - بازوان - چشمان and زلفان. The plural in *ān* ان is frequently used both in prose and poetry for the sake of rhyme.

*Remark II.*—Rarely in classical Persian the plural in *hā* is used for living creatures, as: *nām-burdahā* نام بردها “the (people) mentioned above”: (*Iqb. Nāma-yi J.*, p. ۲۱۵ ed. Bib. Ind. of Beng. As. Soc.).

*Remark III.*—In a few words a distinction is made, as: *sarān* سران (m.o.) “chiefs,” but *sar-hā* سرها “heads.”

*Rukh* رخ “cheek” has in modern Persian either *rukḥān* رخان or *rukḥ-hā* رخها; similarly *angushtān* انگشتان and *angushtḥā* انگشتها “fingers”; *akhtarān* اختران and *akhtar-hā* اخترها “stars”; *abrū-hā* ابروها and *abruvān* ابروان “eyebrows.”

<sup>1</sup> If they did there would be no distinction between the plural and this form of the vocative.

<sup>2</sup> The word *Yazdān* “God” (also *Izad* ایزد and *Yazd* یزد) is said to be the corruption of a Pehlevi pl. and to have been originally used in a plural sense.

(c) In forming the plural in *ān*, if the noun ends in *aliḡ* ا, or else in *a* و, *ū* from which *a* ي is apocopated, *a* ي is inserted for the sake of euphony. Ex.: دانā *dānā* "a sage," pl. دانیان *dānā-yān*; پری parī-rū (for پری وی) "fairy-faced," pl. پریرویان *parī-rūyān*.

After a final و, when radically final, the ی is omitted. Ex.: بازو *bāzū* "the arm, the upper part of the arm," pl. بازوان *bāzuwān*, ابرو *abrū*<sup>1</sup> "the eyebrow," pl. ابروان *abruvān*.<sup>2</sup>

*Remark I.*—The plural of نیا *niyā* "grandfather, ancestor" is نیایان *niyāgān*.

*Remark II.*—The plurals سالیان *sāliyān* and ماهیان *māhiyān* are occasionally met with as plurals of سال *sāl* and ماه *māh*. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ځ, this is, before ان, generally changed into گ, as مرده *murda* "dead" (past partic.), pl. مردگان *murdagān*.

Sometimes, but rarely, the ځ is retained in writing, as مرده گان: this is incorrect.

In poetry the plural termination *gān* is employed contrary to rule:—

اندر دهن فاخنگان ساختہ بریط      اندر دهن قمریگان ساختہ کوکو

Qa-ani says:—

بس دلبرگانند بہر بوم و بہر ہر      یا رب چہ کند دل با این ہمہ دلبر

(e) If the noun is inanimate and ends in silent *h*, this *h* usually and properly disappears in the plural, as: نامہ *nāma* "a letter," pl. نامہا *nāmahā*.<sup>3</sup>

If however by the elision of the ځ any ambiguity is likely to arise, it is better to retain it, thus, محالہ *mahalla*<sup>4</sup> "a quarter of a town" has for its plural محالہا, in preference to the correct محالہ, which latter might easily be mistaken for the plural of محل. In modern Persian the ځ is generally retained.

<sup>1</sup> Must be distinguished from the word آبرو *āb-rū* "honour."

<sup>2</sup> The plural of دیو *div* and similar words is *divūn* دیوان, or (mod.) *divhā* دیوها: vide § 26 (h) Remark. Modern Persians often pronounce these *bāzuwān* بازوان and *abruvān* ابروان.

<sup>3</sup> As نامہا may stand for either *nāmāhā* "names" or *nāma-hā* "letters," it is usual in modern Persian to write the latter نامہا. For the same reason the plural *nāmajāt* نامجات is preferred. Similarly other words, خانہا "houses" for instance, might in modern Persian be mistaken for خانہا *khān-hā* *khāns*. If the orthographical sign *jazm* be written this ambiguity disappears. To avoid ambiguity the spurious plural خوانین is used even in colloquial.

*Remark.*—Nouns ending in *z* preceded by a long vowel<sup>1</sup> follow the general rules in (a) and (b), thus پادشاه plural پادشاهان; راه *rāh* “a road,” pl. راهان *rāh-hā*. Both the letters *z* should be pronounced, i.e. the word should be pronounced as written.

(f) Arabic words take the Persian plural or the Arabic broken plurals;<sup>2</sup> Ex.: کتاب *kitāb* “a book,” Pers. pl. کتابها *kitāb-hā*, Arabic broken pl. کُتُب *kutub*; عامل *‘āmil* “a labourer,” pl. عاملان *‘āmilān* and عمله *‘amala*.<sup>3</sup>

*Remark.*—The broken (or irregular) plurals *jam‘-i mukassar* (جمع مكثر) are commoner in Arabic than the regular masculine plurals, and are applicable to both rational and irrational beings. Some words in Arabic take the regular as well as one or more broken plurals.

There are two kinds of broken plurals recognized by Arabic grammarians, ‘the plural of paucity’ and ‘the plural of multitude,’ vide Arabic Grammar; but the distinction is not observed in Persian except by a few pedants.

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from بیت *bayt* “a house or tent, a verse in poetry,” we get بیوت *buyūt* “houses,” and ابیات *abyāt* “verses”; عامل *‘āmil* “a labourer,” pl. عمله *‘amala* “labourers” and عمال *ummāl* “agents.”<sup>4</sup>

(g) The regular feminine plural in Arabic ends in اَت, which is an expansion of the regular feminine affix ة; thus, masc. کریم *karīm*<sup>5</sup> “kind,” fem. کریمه *karīmat*<sup>5</sup> and fem. pl. کریمات *karīmāt*<sup>5</sup>; in Persian *karīm*, *karīma*, *karīmāt*.

<sup>1</sup> This *h* is of course not ‘silent’ nor ‘obscure,’ but aspirated.

<sup>2</sup> Called also inner plurals because they are formed, not by affixed terminations, but by internal change. They are really collective forms, and in Arabic are treated grammatically as feminine singular, even when they apply specially to males.

<sup>3</sup> These broken plurals are a difficulty in Arabic and only a less difficulty in Persian: they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however only bewilder the beginner. The broken plurals of all words met with in reading should be written down and committed to memory. If this be done, the learner will be surprised to find that in a short time they cease to be a serious difficulty.

<sup>4</sup> In m.c. this word is used as a singular and the plural is formed by the barbarous form عمله جات *amala jāt*.

<sup>5</sup> Compare the English plurals ‘pennies’ denoting a number of penny-pieces and ‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and ‘brethren.’

This regular feminine plural is frequently used for nouns with a neuter sense, as حَمَّامٌ *ḥammām*<sup>1</sup> "a bath," pl. حَمَّامَاتٌ *ḥammāmāt*<sup>1</sup>; 1 حَالٌ *ḥāl*<sup>1</sup> "condition," pl. حَالَاتٌ *ḥālāt*<sup>1</sup>; 2 سَمَاءٌ *samā*<sup>2</sup> "heaven," pl. سَمَآءَاتٌ *ṣamāwāt*<sup>2</sup>.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, عَدُوٌّ *aduṣ* "an enemy" (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.<sup>3</sup>

*Remark.*—The Arabic noun of relation or relative adjective is formed by affixing the syllable هِـ and rejecting all such inflections as the ة of the feminine, or the dual and plural signs. Ex. : مَكَّةٌ "Mecca"; مَكِّيٌّ "a person of Mecca." In Persian this final ي has no tashdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination ة: as دَاهِرِيٌّ *dahriyy*<sup>4</sup> (in Persian دِهْرِيّ *dahrī*) "one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic"; اِدَاهِرِيَّاتٌ *ad-dahriyyāt* "the sect who hold this belief." This collective plural in Persian (without the Arabic article) is دَاهِرِيَّةٌ *dahriyya*. Only a few plurals of this description are used in Persian, principally those of various religious sects. قَاجَرِيَّةٌ *Qājārīyya* "the Qajars" (the tribe of the reigning Shah) is used in m.c.

(h) Plurals of plurals (جمع الجمع). An additional broken plural is in

<sup>1</sup> This plural is rare in modern Persian: *ḥammām-ha* حمامها is preferred both in speaking and writing.

<sup>2</sup> In classical Arabic the alif with *maḍda* would be given the ordinary sound, then the hamza would be pronounced and finally the *tanwīn*: 'vide' § 4 (e) Remark. The modern Arabs have simplified the word into *sama*, while the modern Persians say *samā*, slightly prolonging the final alif. In سَمَآءَاتٌ the *hamza* is changed into و: in Arabic also written سَمَآءَاتٌ.

<sup>3</sup> In modern Persian the feminine عَدُوَّةٌ may occur in writing. اَدُوٌّ اَدَوٌّ *aduṣ-i a'dā* signifies "deadly enemy" (lit. enemy of enemies): *dushman-i dushmanān* دشمن دشمنان has a different signification, viz. the enemy of (my) enemies, i.o. my friend, but *dushman-tarīn-i dushmanān* دشمن ترین دشمنان is used in this sense of "the greatest enemy." In Arabic اَعْدَى عَدُوٌّ is the idiom and not اَعْدَاءٌ عَدُوٌّ, though the latter is grammatically correct.

Words like نَقْلِيَّاتٌ *naqliyyāt* and وَهْمِيَّاتٌ *wahmiyyāt* meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives نَقْلِيٌّ and وَهْمِيٌّ (ي) *nahm* the substantive "conjecture, imagination" has for its broken plural اَوْهَامٌ *awhām*.

Arabic sometimes formed from the broken plural, as, يَدٌ *yad*<sup>1</sup> "a hand," (for يَدِي), pl. اَيْدِي *aydī* "hands," pl. of pl. اَيْدِي *ayūdī* "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as بَيْت *bayt* "a house," pl. بَيْوت *buyūt* "houses"; pl. of pl. بَيْوتَات *buyūtāt* "a cluster of houses"; جَوْهر *jawhar* "a gem, jewel," broken pl. جَوَاهِر *jawāhir* "jewels," pl. of pl. جَوَاهِرَات *jawāhirāt* "jewels of various kinds": *jawhar* جَوْهر is the Arabic form of the Persian *gawhar* گهر.<sup>1</sup>

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between طُرُق *ṭuruq* (mod.) the broken plural of طَرِيق *ṭarīq* "a road" and the double plural طُرُقَات *ṭuruqāt* (class. and rare), though the latter ought to signify "many roads and ways."<sup>2</sup>

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ها, thus زُرُوفُها *zurūf/hā* from زُرُوف *zurūf* "vessels" the broken plural of زَارِف; الطَّافُها "many kindnesses" from الطَّاف *ṭāf*, broken plural of لُف.

These double Persian-Arabic plurals occur only in nouns with a neuter sense.

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word فَرَمَان *farmān* becomes *farāmīn*<sup>3</sup> (فَرَامِينَ) in the plural, and in Persian without the final vowel of the classical Arabic, *farāmīn*.<sup>4</sup>

The word *anāgūr* اِنَاگور<sup>5</sup> "grapes" is vulgarly used by Persians as the plural of the Persian word *angūr* انگور. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

*Dastūr* دَسْتور a Zardushtī priest, pl. *dasātīr* دَسَاتِير; *Khān* خان, Persian, a title like squire, Arabic pl. خَوَانِينَ *khavānīn* (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination اَتْ *āt* is sometimes added to Persian words, thus نَوَازِشَات *navāzishāt* "favours" and فَرْمَايشَات *farmāyishāt* "orders, commands."

<sup>1</sup> *Yad* and *aydī* are used in m.o. Persian, but اَيْدِي and اَيْدِي only occur in high-flown Persian.

<sup>2</sup> In Urdu the same broken plural may be a plural in one part of India but a singular in another.

<sup>3</sup> *Zarīf* "witty, ingenious" has for its common plural *zurāfā*.

<sup>4</sup> Such a word is said to be مُعَرَّب *mu'arrab* "made Arabic" or "Arabicized": this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be مُفَرَّس *mufarras* "made Fārsī," i.e. adopted into Fārsī or Persian.

<sup>5</sup> *Anāgūr* is of course an imitation broken plural: the correct form would be *anāgūr*.

For the Arabic dual with a purely Persian word *vide* § 29 (i).

When the word ends in a silent *h*, the affix of this bastard Arabic plural becomes جات and the *h* (ح) disappears,<sup>1</sup> thus نوشته navishṭa "a written communication" (past participle of the pure Persian verb *navishtan* "to write") becomes نوشته‌جات navishṭajāt, and the Arabic word قلعة qal'a<sup>2</sup> "a fort" becomes قلعه‌جات qal'ajāt. This plural occurs only in nouns with a neuter sense. An exception عملجات : vide p. 60, note 3.

These imitations were considered vulgar and were rarely used in classical Persian.

*Remark.*—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دوا dawā Ar. "medicine," the broken pl. ادویه adriya signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural دراجات davājāt signifies in modern Persian "medicines."

(l) Regular masculine plural Arabic, jam'-i ṣaḥīḥ or jam'-i sālim (جمع صحيح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular وَن ūn° for the nominative, and يَن in° for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل is عاملُونَ 'āmilūn° "workers."

In modern colloquial Arabic the second affix only is used with the omission of the final vowel, thus عاملين 'āmilīn (for all cases) "workers."

In Persian, Arabic plurals in وَن ūn° occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرين mu'āṣirīn (in writing and speaking) "contemporaries."

(m) Arabic Dual taṣniyah (ثنائية). The dual in classical Arabic is formed by adding to the singular اَن ān° in the nominative, and اَيْن ayn° in the other cases. In construction, or when followed by the affixed Arabic pronouns, the وَ drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding اَيْن ayn° for all cases.

<sup>1</sup> The Persian tendency would be to transform ح into گ, but the suffix being Arabic, the Arabic-Persian letter ج is substituted for the pure Persian.

<sup>2</sup> Qal'a قلعة; the final *h* has no sound whatever. The Indians and Afghans say qilā'. The Arabic broken plurals are قلاع and قُلُوع.

In Persian this termination *ayn* only is used. Ex.: ذر القرنين *zu-'l-qarnayn*<sup>1</sup> “bi-cornous” (an epithet of Alexander the Great); سلطان برين و بحرین *Sulṭān-i barrayn o baḥrayn* “Sovereign of the two continents and the two seas”; الحرمین *ḥaramayn* “the two ḥarams,” i.e. the shrines of Mecca and Medina. Vide § 29 (i).

(n) *Akh* أَخ Ar. “brother”; *akh-i* اخي Ar. “my brother.” The Persians instead of *akh-i* generally say *akhavī*<sup>2</sup> اخوی as: *akhavī Husayn mī-gūyad* “my brother Husayn says—.” Hence *akhavī* has come to be regarded as one word, as: *akhavī-yi man* vulg. “my brother” and *akhavī-yi mukarram* (polite, in letters). The broken plural *ikhvān* اخوان is used in the sense of brethren (religious), as: *ikhvān-i safā*, i.e. *ham-dīnān*.

The plural of *ukht* اُخت sister is *akhavāt* اخوات: *akhavāt-i mukarrama* is an address in preaching.

### § 29. Plurals—Modern Persian.

In the modern language, spoken or written, the plural in *ha* is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian.<sup>3</sup> In official documents or in rhetorical writing, the plurals in *an* are still used, as well as the Arabic broken plurals and the Arabic regular feminine plurals of inanimate substantives: Mullas, and travelled or educated Persians, frequently use these plurals in speaking, when ordinary people use the plural in *ha*.

*Remark.*—In the vulgar form of the spoken plural the *s* of *ha* is dropped. Thus instead of *bachcha-hā* بچه‌ها the vulgar say *bachchā*. *Khudāmān* for *khudhā-mān* خودهامان is a double vulgarism.

(a) The plurals اسپان<sup>4</sup> “horses,” بازوان “arms,” گیسوان<sup>5</sup> *gīsuvān* “curls

<sup>1</sup> Various reasons are assigned for this epithet: one is that it arose from the pattern of helmet depicted on Alexander's coins; another that it signified that he ruled for two *qarn* قرن. According to a saying of the Prophet ten *qarn* قرن make a century, but according to others the word means a space of ten years or any multiple thereof up to 120. In m.c. it frequently signifies 30 years or 50 years. At this time the life is in danger: این بچه قرن دارد *in bachcha qarn dārad* (soothsayer's idiom) “the life of this child is in danger.”

<sup>2</sup> In modern Arabic أَخَوِي *akhuya* “my brother.”

<sup>3</sup> *Zanān* زنان, *ḥarān* خران, *aspān* اسپان, *gāvān* گاوان, *mardumān* مردمان, *shirān* شیران, *pisarān* پیسوان, *dukhtarān* دختران, etc., are all common in m.c. as well as their plurals in *hā*.

<sup>4</sup> In m.c. generally pronounced *asbān*.

<sup>5</sup> *Gīs* گیس or *gīsū* گیسو is also applied to a woman's long hair. The side locks are called زلف *zulf* and the fore locks چتر *chatar*.

or long back hair," بزدگان "slaves or servants," درختان "trees" and others are still used by the professional story-tellers.<sup>1</sup>

*Muzh* مژه "eyelash" is in m.c. *muzha* مژه and the common plural is *muzhahā* مژه‌ها. The old plurals *muzhagān* مژه‌گان, *mizhagān* مژه‌گان: *muzhgān* مژه‌کن and *mizhgān* مژه‌کن came to be regarded as singulars; hence the modern form *muzhgān-hā* مژه‌کن‌ها or *mizhgān-hā* مژه‌کن‌ها.

(b) The rule for writing the plural in ه of substantives ending in silent *h* (*vide* § 28 (c) and Remark) is often neglected in modern Persian, thus خانه ها may be written for خانه‌ها and راه‌ها for راه‌ها.<sup>2</sup>

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشياء *ashyā'* "things" ايام *ayyām* "days" (plurals of شيء *shay'* and يوم *yawm*) are never used in the Persian plural: the word حضرات *hazarāt* "sirs, gentlemen" (a word common in speeches) has no Persian plural. *Fuqarā'* فقراء (pl. of *faqīr* "poor"), اهالي *ahālī* (pl. of *ahl* "people"), سلاطين *salāṭīn* (pl. of *sultān*), زائر زائر (pl. of *zā'ir* "pilgrim"), مساجد *masājīd* (pl. of *masjid* "mosque"), and a good many others are in common use even by the uneducated.

*Remark.*—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: يك عامل *yak 'amala* "one workman," اين فعلة است *in fa'ala ast* "this is a labourer."<sup>3</sup> For *ulū* (= *zawū* pl. of *zū*) 'vide' under *Zū*.

*Nā'ib* نائب, "a lieutenant," has for its plural *nawvāb* نواب, but in Persian by a change of the first vowel the word *nawvāb* نواب, *nawab*<sup>4</sup> (the title), is used as a singular. *Arbāb* رباب (pl. of *rabb* رَبّ) is in m.c. "master" and has for its Persian pl. *arbābān* اربابان and *arbābhā* اربابا: the singular *rabb* رَبّ means "Lord" (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as صفحات *imārāt* (m.c.) "buildings."

Persian words with the imitation feminine Arabic plural [*vide* § 23 (k)] are also used in speaking (as well as in writing), as: باغات *bāghāt* (rare) "gardens", دهات *dihāt* "villages", خواهشات *khvāhishāt* (m.c.) "wishes, desires",

1 قصه گو or قصه خوان *qiṣṣa-khūn* or *qiṣṣa-gū*: also حکایت کن *ḥikāyat-kun* and معرفه گیر *ma'arakagīr*, i.e. "one who collects a crowd." (In m.c. قصه is often incorrectly pronounced *qasṣa* and *qisṣa*).

2 The correct plural راه‌ها is preferred in modern Persian.

3 In Persian generally (but incorrectly) *zuwvār*. In Arabic *zā'ir* has also the regular masculine pl. زائرین.

4 broken pl. of عامل, *vide* § 28 (f): فاعل plural of فاعل.

5 In India the *tashdid* is usually omitted.



*farmāyishāt* فرمایشات “orders.” When however the termination is <sup>1</sup>جات the silent *h* of the singular is often retained in writing, thus <sup>2</sup>میوه جات (instead of میوجات *mīvajāt* “fruits.”)

(e) A few plurals of plurals with the feminine termination [*vide* § 28 (h)] are also used in speaking (as well as in writing), as: آمورات - بیونات - جواهرات; (umūr broken pl. of امر *amr*).

The double plurals, one Arabic, one Persian, mentioned in § 28 (i) are also used in speaking.

*Remark.*—In m.c. the double plural <sup>3</sup>عماله جات “workers” occurs, though عامل is not a ‘noun’ with a *neuter* sense: *vide* § 28 (k).

(f) The plural of the Turkish word ایل *il* “a wandering or nomad tribe” is ایلیات *ilīyāt* (and incorrectly sometimes ایلالت *ilāl*).<sup>4</sup>

(g) The substantive بقسومات *bīqsūmāt* “biscuits”, and the Turkish word سیرسات *suṣṣāt* or سورسات *sūrsāt* “rations, requisitions”, are either singular or plural. The termination ات is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: حاضرین مجلس <sup>5</sup>*hāzīrīn-i majlis* “gentlemen” (addressing an assembly; lit. those present in the meeting); جمع ملتزمین ما بودند *jamī-i muṭtazimīn-i mā būdand* (Shah’s Diary) “all our retinue were present.”

(i) The dual is also occasionally used in speaking (as well as in writing). Ex.: طرفین راه <sup>6</sup>both sides of the road; *Ḥasanayn* “the two Ḥasans,”

<sup>1</sup> Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation جات; thus حواله *havūla* “a transfer consignment” is in the plural حوالات: in Persian حوالات (rare) is used as well as حوالجات.

*Hāl* “state, condition”; احوال *aḥvāl* and احوالات *aḥvālāt*, an Ar. double pl., but only used in Pers.; رقیم *raqīm* “letter; tablet” (in Persian *raqīma* with the ة of unity) Ar. pl. رقائق *raqāʿim*, and Pers. *raqīmajāt*.

<sup>2</sup> In modern Persian the ه is generally retained in this word as well as in عملجات (also عملجات).

<sup>3</sup> عامل has thus several plurals used in Persian—(1) عمله “workmen,” (2) عمال “agents,” (3 and 4) عمله جات and عمله ها “workmen” (bastard double plurals): (5) the regular Arabic masculine plural عاملین *ʿamīlīn* (امالین دیوان *ʿamīlīn-i dīvān* (m.c.) “Collectors of revenue”), which is occasionally used as well as the classical form عاملون; the latter however is only used in classical Arabic or in a quotation from the classical Arabic.

<sup>4</sup> ایلیاتی *ilīyātī*, adj., signifies “a man of the *ilīyāt*” and has a plural ایلیاتیها *ilīyātī-hā*.

<sup>5</sup> The word بسکوت *biskūt* is also used in Persian as singular and plural.

<sup>6</sup> *Hāzīr* حاضر has also a broken plural *ḥuzzār* حضار.

i.e. Ḥasan and Ḥusayn, the two martyred sons of 'Alī: *daulatayn* دولتین “the two kingdoms,” etc.: *vide* § 28 (m).

In imitation of the Arabic, the dual is even occasionally added to Persian words,<sup>1</sup> as:—

بسیار لب چو لعل و زلفین چو مشک

*Bisqār lab-i chū la'l u zulfayn-i<sup>2</sup> chū mushk;*

“and many a ruby lip and musky tress.” (*O. K.* 137 *Whin*).

(j) A few words are found with the Turkish plural *lar*, لار or لار, as, بیکلر بیکی.

---

<sup>1</sup> For an imitation broken plural of a purely Persian word *vide* § 28 (j).

<sup>2</sup> i.e., one curl on each side of the head behind the ear.

---

## CHAPTER III.

### PRONOUNS.

#### § 30. Personal Pronouns—*Ism-i Zamir* (اسم ضمير<sup>1</sup>).

There is no distinction between the personal and possessive pronouns: they are of two kinds, separate and affixed.

The separate personal pronouns are less used in Persian than the personal pronouns in English, as, except when emphasis is required, the verb terminations sufficiently indicate the persons.

(a) The following are the separate (*zamīr-i mūnfaṣīl* ضمير منفصل) pronouns:—

N.	من <i>man</i> <sup>2</sup>	I	ما <i>mā</i> , or ماها <i>māhā</i> we (also <i>māyān</i> Afg.).
Dat.	{ مرا <i>marā</i> <sup>3</sup>	me, to me	
Acc.			
N.	تو <i>tu</i> <sup>4</sup>	thou	شما <i>shumā</i> , or شماها <i>shumāhā</i> (m.c.),
Dat.	{ ترا <i>turā</i>	thee, to thee	you (also <i>shumāyān</i> شمايان Pers. and Afg.).
Acc.			
N.	{ او <i>ū</i> <sup>5</sup> or وی <i>vay</i> he (also <i>ū-i</i> اوئی classical and poetical).		ایشان <i>īshān</i> , or ایشان <i>ūshān</i> , they (also ایشانان <i>īshānān</i> Afg.).

Vulgarly, *mā* ما is used instead of *man* من; as, *Mā raftīm* ما رفتیم. Compare the English vulgarism, 'Give us a penny' for 'give me a penny.'

The vocatives of the 2nd personal pronoun are *ay tu ki* ای تو که, and *ay shumā ki* ای شما که: such forms however are unchaste (*ghayr-i faṣīḥ*). In classical Persian however *ay ānki* ای آنکه occurs as:—

ای آنکه باقبال تو در عالم نیست      گیرم که غمت نیست غم ما هم نیست

*Ay ānki bi-iqbāl-i tu dar 'ālam nīst*

*Gīram ki gham-at nīst gham-i mā ham nīst?*

(Gul. chap. I, st. 13).

1 Pl. ضمائر. It must be recollected that all pronouns come under the head of "ism" اسم.

2 For the vocative of *man* من as a possessive pronoun vide § 32 (b).

3 Sometimes vulgarly in m.c. *man-ra* مرا; but with the *yi* of unity *man-i-rā* منی را is correct: vide § 41 (y).

4 Note that the *j* is pronounced short like *pīsh*.

5 The Afghans often say *o*.

6 The Afghans say *eshān*, *oshān*; and *eshānān*; *majhūl* sounds.

The preposition به with او and دی is generally written باو and بوی; but also, especially in poetry, *bi-dū* بدو and بدوی *bi-dūy*. In m.c. بدو is very occasionally used: بدیشان is classical, and rarely, if ever, used in m.c.<sup>1</sup> The preposition *bi* when used for the dative case is called *bā-yi maf'ūl* بای مفعول.

*Vay* دی is used for او, for the sake of euphony, in the following sentence: *Vay bi-vay guft* (m.c. and classical). To avoid the repetition of the second pronoun او, the vulgar also say *ū bi-ān guft* او بان گفت "he said to him." It may be said that *vay* is not used in m.c.

*Remark I.*—The first personal pronoun is called متکلم *mutakallim* "speaker"; the second مخاطب *mukhālab* "addressed" or حاضر *hāzīr* "present"; and the third غایب *ghāyib* "absent."

(b) For the third persons, the demonstrative pronouns این *in* "this" and آن *ān* "that" with their plurals *inhā* (m.c.) and *ānhā* (m.c.) [or *inān* اینان class. and *ānān* آنان class., vide § 34 (b)] are sometimes used. Also او is sometimes substituted for the demonstrative pronoun آن. Ex.:—

اندرون از طعام خالی دار      تا درو نور معرفت بینی

*Andarūn az ta'am khālī dār*

*Tā dar-ū nūr-i ma'rīfat bīnī*—(Sa'di);

here او is used for آن: vide also § 34 (n) No. 10.

*Remark.*—آن *ān-ki* (classical and in modern writing) is "he who"; not او *ān ki*.

(c) Instead of the first and third persons singular, بنده *banda* "the slave"; مخلص *mukhlis* "the (your) devoted"; کیش *ikhlas-kish*<sup>2</sup> "the (your) most devoted"; کمترین *kamtarīn* "the least"; and for the feminine کمینه *kanīz*<sup>3</sup> "the (your) handmaiden or female slave," etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: بنده عرض میکند *banda 'arz mī-kunad* "I beg leave to represent" (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: بنده عرض میکنم: "I the slave make petition"; این بنده چه تقصیر دارم *in banda chi taqṣir dāram?* (m.c.) "what fault has this slave (I) committed?"

<sup>1</sup> With بر *bar* "on," در *dar* "in," از *az* "from," etc., او *ū* and ایشان *ishān* are generally contracted into one word, as: درو *darū*, بریشان *barishān*, او *azū*. *Chunū* چنو is poetical.

<sup>2</sup> کیش *kīsh* (classically *keesh*) is a subs. signifying "faith, religion": in compounds "practising, addicted to." Ex.: ظلم کیش *ẓulm kīsh* "oppressive."

<sup>3</sup> Also کنیزک *kanīzak*, properly the diminutive of *kanīz* کنیز.



من مظلوم *man-i bar-bād<sup>1</sup> shuda* (m.c.) “I the ruined one”; من مظلوم *man-i mazlūm* (m.c.) “I the oppressed.”

The Afghans say من بنده *man-i banda*, but classically and generally in Persia the *izāfat* is omitted; *man banda* من بنده. *Man banda, ummīd āwarda am* من بنده امید آورده ام (Sa’di).

In m.c., the *izāfat* is also incorrectly joined to the pronouns of the second person singular, and the first and second person plural; as, توی فقیر را چه کار دارند *tu-yi<sup>2</sup> faqīr rā chi kār dārānd* (m.c. only) “what have they to do with you, poor creature?”; ماهاى بى تقصیر را اذیت میکنند *māhā-yi bī taqsīr rā aẓīyyat mī-kunānd* (m.c. only) “they are punishing us though we have committed no fault”; شماهاى بیچاره را اینجا چرا حبس کرده اند: *shumāhā-yi bī chāra rā chirā injā ḥabs karda and?* (m.c. only) “why are you poor creatures imprisoned here?”

Instead of *īshān-i bīchāra* ایشان بیچاره (not used), *ānhā-yi bīchāra* آنها بیچاره is used in m.c., and *ān mardum-i bīchāra* آن مردم بیچاره in writing.

*Remark II.*—*Man u tu* من و تو “I and thou”, “both of us”, is an expression of frequent occurrence, especially in poetry:—

بر خیز برویم از این ولایت من و تو      تو دست مسوا بگیر و من دامن تو

*Bar-khīz biravīm az īn vilāyat man u tu:*

*Tu dast-i marā bigīr u man dāman-i tu.<sup>3</sup>*

### § 31. The affixed Pronouns (ضمائر متصله *zamā’ir-i muttasila*).

(a) (1) The affixed pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
First Pers.	اُم <i>am</i> my; me; to me	مان <i>i mān</i>
Second pers.	ات <i>at</i> thy; thee; to thee	تان <i>i tān</i>
Third Pers.	اش <i>ash</i> his, hers, its; him, her, it; to him, to her, to it	شان <i>i shān</i>

*Remark.*—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination آن *ān* to the singular, thus اُم *am* “mine, me, etc.” would result in the plural امان *am-ān*. However *fatḥa* has now given way to *kasra*.

(2) In classical Persian *ash* اش and *shān* شان were used for animate things only. In modern Persian they are applied to inanimate things also.

<sup>1</sup> *Bar* بر “on” and *bād* باد “the wind”: *bar bād raftan* بر باد رفتن to be destroyed; *bar bād dādan* بر باد دادن tr. “to destroy.”

<sup>2</sup> In m.c. *tuv khudā* is for *turā bi-khudā*: *tuv khudā’i* (vulg. and local.) “without pay, impressed”; perhaps a corruption of *muft-i khudā’i*.

<sup>3</sup> In prose this would be *turā*.

(3) In pronunciation these affixes *should* be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: در آینه داری در محفل کوران *darīgh āmad-am bi-tarbiyat-i suturān va ā'inā-dārī dar mahfil-i kūrān* (Sa'di)—“I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind”; *āmadam* آمدم would be “I came”, but *āmad-am* آمدم “it came to me” as in the example.

(4) In words terminating in the vowel *ī*, the final letter becomes a consonant, as: بینی *bīnī* “nose”; بینی *biniyash* “his nose” or poetically *bīnīsh*. Sometimes the affix is written separately, as: بینی اش but it is not so written by modern Persians.

(5) Words terminating in *alif-i maqṣūra* الف منصورة change the *ḍ* to *alif* and then insert the euphonical *y*, as: دعوی *da'vā*, دعویش *da'vā-yash* “his claim or quarrel, etc.”; in m.c. often دعوائی: *ma'nā-yash* معذایش and *ma'ni-yash* معنیاش are both correct.

*Remark.*—By poetical license the vowel of the affix can be omitted, as *pidar-sh* پدرش “his father.”

(6) After Arabic words ending in *ā*, as کبریا *kibriyā*, the *alif* of the affix should be retained, thus: کبریاش: *kibriyāsh* is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent *h*. Ex.: خانه ام *khāna-am*<sup>1</sup>: in other cases the *alif* is omitted, as مادرم *mādaram* “my mother.”

*Remark.*—Shaykh Sa'di writes—

دروغیکه حال دلت خوش کند      به از راستی کت مشوشی کزد

Here *at* could not be joined to *ak*, but for the license of poetry.

(c) After *ā* or *o*<sup>2</sup> *y* is inserted for euphony, as پایم *pā-yam* “my foot”; *mū-yat* “thy hair”; *bāzū-yat* بازویت “thy arm”; *dast-hā yi-m* دستهایمان “our hands.”

In m.c. and in poetry, however, this euphonic *y* is often omitted, as *dasthā-mān* دستهایمان; *jāsh* جايش “his place”; *bāzū-sh* بازویش; *diram-hā-sh* درمهایش (better *diramhā-yash* درمهایش); *jādū-sh* جادویش “his magic,” also *jādū-yash* جادویش.

(d) Examples of the affixed pronouns are:—

(1) نانم بده *nān-am bidih* “give (to) me bread.”

(2) گفتمش *guftam-ash* “I told him.”

(3) پیشش بیا *pish-ash biyār* (m.c.) “bring him forward.”

<sup>1</sup> So written (probably) to indicate that the *h* is not sounded.

<sup>2</sup> In the m.c. هر دواش را بیا *har du-ash rā biyār*, or هر دویش را بیا *har duyash rā-biyār* “bring both of them,” the *y* is omitted or inserted indifferently: هر دویشان *har duyishān* or هر دوی ایشان *har du-yi ishān*.

- (4) دیگر بزبانش نیاورد *dīgar bī-zabān-ash nayāvarad*. “she will not again mention him” (lit. bring him on her tongue); *ash* here is the object “him” (and is not ‘her’, possessive).  
 (5) صدات نشنیدم (m.c.) *ṣadā-’t<sup>1</sup> na-shanīdam* “I did not hear you.”  
 (6) صدا ات کردم (m.c.) *ṣadā-at kardam* “I called you.”  
 (7) پدرمان <sup>2</sup> *padar-i mān* “our father.”  
 (8) سرهای ایشان *sarhā-yi shān* “their heads” (but *sarhā-yi īshān*). Also colloquially *sarhā-shān*.

(e) In classical Persian the plural affixed pronouns are not much used: the separate pronouns are used instead.

In *classical* Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions<sup>3</sup> [*vide (h)*]: *yak-ī rā az ānān ki ghadr kardand bā man-ash dūstī būd* (Sa’dī) “one of those who mutinied had a friendship with me.”

(f) It will be noticed that the plural affixed pronouns are preceded by a *kasra* (or in the case of (c) by ا ی). If, however, the noun end in silent *h*,<sup>4</sup> the *izāfat* is in modern colloquial often omitted, as خانه شان *khāna shān*<sup>5</sup> “their house,” or خانه‌ی شان *khāna-yi shān*. In classical Persian this would be خانه‌ی ایشان *khāna-yi īshān* or خانه‌ی شان *khāna-yi shān*; also in modern Persian it would be better to say خانه‌ی ایشان *khāna-yi īshān* than *khāna-yi shān* or *khāna-shān*.

The *kasra* is omitted in the following:—

لب لعلی چو لاله در بستان      خنده‌ی شان چون بهار حورستان  
 (Nizāmī).

Examples of both:—

ز اندرز مان کس نه پیچید روی      که اندرز افزون کد آبروی  
*Zi-andarz-i mān kas na-pīchīd rūy*  
*‘Ki andarz afzūn kunad ābrūy*

(*Shāh-Nāma*, Book I, sending message from Salm and Tūr to Farīdūn, p. 21).

“None turned his face from our advice.  
 Because advice—”

<sup>1</sup> m.c. for *ṣadāyat*.

<sup>2</sup> In m.c. generally *pidar*.

<sup>3</sup> گرت ز دست برآید چو نخل باش کریم      ورت ز دست نیاید چو سرو باش آزاد  
*Gar-at zi-dast bar-āyad chu nakhl bāsh karīm*  
*Var-at zi-dast na-yāyad chu sarv bāsh āzād*—(Sa’dī)—

“If thou canst, be generous like the date palm. But if thou canst not, then be free like the cypress”: the epithets *karīm* کریم and *āzād* آزاد are frequently applied by poets to these two trees. Note the affixed pronoun *at* is joined to the conjunctions *gar* گر and *vagar* وگر “if” and “and if.”

<sup>4</sup> Final silent *h* is considered a vowel by some Grammarians. There is no final silent *h* in Arabic.

<sup>5</sup> In modern Persian sometimes written خانه‌شان (without the *h*).



ز پند من ار مغز تان شد تھی چرا از خرد تان نماند آگهی

*Zi pand-i man ar maghzi-tān shud tuhi*

*Chirā az khirad-(i)-tān na-mānd āgihī?*

(*Shāh-Nāma*, same page as above).

بغرمود شان تا نوزند گرم نخواند شان جز بآواز نرم

*Bi-farmūd-i shān tā nawāzand garm*

*Na-khūnand-i shān juz bi-āwāz-i narm*

(*Shāh-Nāma*, Book I. *Pādishāhī-yi Tahmūras-i Dīwband sī sāl būd*, p. 8).

بابون ضحاک بردند شان بدن ادهافش سپردند شان

*Bi-ayvān-i Zakhāk burdand-i shān*

*Bi-dān azdahā-fash sipurdand-i shān*

(*Shāh-Nāma*, Book I. *Bar takht nishastan-i Zakhāk va bunyād-i bi-dād nihādan*, p. 11).

بود خانهاشان سراسر پالاس ند رند در دل ز یزدان هراس

*Buvad khānahā-shān sarūsar palās*

*Na-dārand dar dil zi-Yazdān hirās*

(*Shāh-Nāma*, same page as above).

*Remark I.*—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their *kasra*, as گفتشان *guft-i-shān* “he told them”; گفتمشان *guftam-i-shān* “I told them.”

*Remark II.*—It will be noticed that the affixed pronouns, when the direct or indirect object of the verb, i.e. when *personal pronouns* in the Accusative or Dative case, are not followed by ر *rā*: vide § 32 (a) for ر in m.c.

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: بدم گفتمی *bad-am gufti* in m.c. would mean “you spoke ill to me”, but it might also mean “you said that I was bad”: دربانم رها نکرد *darbān-am rahā na-kard* “the porter did not let me go (or let me in)”, ‘*darbān-am*’ might mean “my porter”: خواهر تو از خسیسی مثل تاجرهای اصفهانی پنیو را *khvāhar-i tu az khasīsi mišl-i tājirhā-yi Isfahānī panīr-rā tū-yi shīsha karda nān-ash rā*<sup>1</sup> *pusht-i shīsha mī-mālad* (m.c.) “your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her<sup>2</sup> (or its?) bread on the outside of the glass”; here *nān-ash* نان instead of “her bread” might mean “the bread of it.”

<sup>1</sup> In classical Persian a noun in the accusative to which a possessive affixed pronoun is attached often omits ر.

<sup>2</sup> Here the *ash* would probably not refer to ‘cheese’ as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the *ash* could easily mean either ‘her’ or ‘its.’

(h) In m.c. [*vide* also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as : *برایش* *barāyash* “for him, her, it”; *ازش* “from him, etc.”; *درش* “in him, etc.”; *باشی* for *به اش*, colloquially *بش* “to him, etc.”; *زیرش* *zīr-ash* “under it”; *بام داد* *bi-am dād* (m.c.) “he gave it to me”; *بات داد* *bi-at dād* or *بت* (m.c.) “he gave it to thee”; *ازم* *az-am*; *ازت* *az-at* “from me; from thee”; *ین کار از ایشان* *in kār az-i shān*? (m.c.) “they are not capable of doing this.” (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to *بر* *bar* “on”, *با* *bā* “with”, *بی* *bī* “without”, *تا* *tā* “up to”, *جز* *juz* “except”, *زیر* *zabar* “above”, and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called *mīm-i izāfat* میم اضافت, the second *tā-yi izāfat* تای اضافت, and the third *shīn-i izāfat* شین اضافت.

When used for the dative or accusative of a personal pronoun, the first is called *mīm-i maf'ul* میم مفعول, the second *tā-yi maf'ul* تای مفعول, and the third *shīn-i maf'ul* شین مفعول or *shīn-i zamīr-i maf'ul* شین ضمیر مفعول.

(i) The following are modern vulgarisms that are creeping into writing :—

*Mā gurisna-mān ast* ما گرسنه مان است “we are hungry”; *shumā tishnatān ast* شما تشنه نان است “you are thirsty”; *ishān garm-i shān ast* ایشان گرمشان است “they feel warm”; *man sarmā-m ast* من سرمام است “I feel cold.”

(j) In modern Persian the affixed pronouns can take the place of the reflexive pronouns when the latter are used as possessive pronouns, *vide* § 33(h).

(k) *Īn kitāb-hā hama-yi shān khūb ast* این کتابها همه شان خوب است “the whole of these books are good” = *in kitābhā hama khūb ast* این کتابها همه خوب است. The singular *ash* اش could be substituted for *shān* شان in the previous case; *in kitābhā hama-yash khūb ast* (m.c.) این کتابها همه یش خوب است “these books, the lot taken as whole, are good”, but in the sentence *mīkh-hā az zamīn chahār vajab buland būd va sar-i shān* (or *sarhā-yi-shān*) *tīz* (m.c.) *اش* the singular *ash* اش could not be substituted as the various pegs give a scattered idea.

*Remark.*—ضمیر متصل مرفوع “attached pronoun, nom. case”; ضمیر متصل منصوب “attached pronoun, acc. case, etc.”

## § 32. Possessive Pronouns.

(a) It will be seen from § 31 (a), and (f), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by *را* when their noun is in the accusative case.<sup>2</sup> Ex. : *dast-am rā bigīr* “take my hand” or *dast-am bi-gīr* دستم بگیر.

<sup>1</sup> Afghans and Indians say *be*.

<sup>2</sup> In classical Persian *را* is only used after the affixed possessive pronoun, third person. Ex. : *Yak-i az hukamā' pīsar-ash-ra nahī kard az bisyār khurdan ki-* یکی از حکماء پسرش را “a philosopher warned his son against over-eating saying that—.”

The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by را). Ex.: *bi-gūsh-at rasīda ast* “have you heard?”: *pisar-ash rā guft* (Sn’dī).

*Remark.*—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: *خوراک و پوشاک mīshāk u khurāk-am* “my clothing and feeding.” If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: *umr-i ‘azīz-at* “thy dear life!”: *vide* also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the *izāfat*, to the thing possessed. Ex.: *pidar-i man* “my father (lit. the father of me)”; *khāna-yi ishān* “their house.”

(*Pidar-i shān* شان پدر and *khāna-shān* خانه شان (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with را. Ex.: *dast-i marā girift* “he caught me by the hand.”

The dative can be formed with را, but preferably with به. Ex.: *pidar-i ū-rā dādam* “I gave it to his father (m.c.)”; more commonly *bi pidar-i ū dādam* به پدر او دادم.

*Remark.*—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (a)]. Ex.: *tabī‘at-i pur sharr u shūr va sūrat-i zisht-i bad-tar az dīv-i ū har kas rā mī tārsānīd* “his evil nature and ugly appearance—worse than that of a demon—used to terrify all.”

The vocative of *man* من as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* پدر من “oh my father!”

(c) In m.c. the affixed pronouns are preferred, but in writing and correct speech the separate.

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: *in ‘imārat na az shumā va na az ū mī-bāshad* (m.c. or class.) “this building belongs neither to you nor to him”: *in māl az man ast* (m.c.) “this belongs to me.”

(e) In certain cases the reflexive pronouns denote possession, *vide* § 33 (a).

(f) “Mine”, “thine”, “his”, etc., are expressed by the demonstrative

<sup>1</sup> Afghans and Indians say *khāna-e eshān*.

<sup>2</sup> In m.c. *dast-am rā* دست مرا (affixed pronoun) would be more commonly used.

<sup>3</sup> Also in m.c. *in māl-i man ast* این مال من است.

pronoun آن, as: از آن من *az ān-i man* "mine"; از آن که بود *az ān-i ki būd* "to whom did it belong (whose was it)?"

هر طایفه بمن کمائی دارند من زان خودم چنانکه هستم هستم

*Har [ā]ifa-i bi-man gumān-i dārand*<sup>1</sup>

*Man zān-i khud-am chunān ki hastam hastam.*

(K. Rub. 334 *Whin.*)

"Each sect miscalls me, but I heed them not,  
I am my own, and, what I am, I am."

Sometimes ز is omitted as:—

ای که در روی زمینی همه وقت آن تو نیست دیگران در شکم مادر و پشت پدرند

*Ay ki dar rū-yi zamīn-i, hama waqt ān-i tu nīst*

*Diḡarān dar shikam-i mūdār u pusht-i pidar-and*

here *ān-i tu nīst* آن تو نیست means "does not belong to you."

(g) In m.c. "mine, thine, etc." are generally expressed by مال, lit. "property." Ex.: مال من و شما تو نیز ندارد *māl-i man* "mine"; *māl-i man u shumā taẗfir na-dārad* "whatever is mine is yours." The classical آن is also used, as: گوی از آن *gōy-i az ān-i Barahman bīrūn āvardand* "they had out a bull belonging to some Brahmin."<sup>2</sup>

*Remark.*—Possession, in classical and in modern written Persian, can sometimes be expressed by the dative case, as: پادشاه را غلامی بود *pādishāh-rā ḡulam-i būd* "the king had a slave."

### § 33. Reflexive and Reciprocal Pronouns.

(*Ism-i mushṭarik*: اسم مشترک; also ضمیر تأکید *Zamīr-i taʿkīd.*)

(a) There are three reflexive pronouns in the classical language, خود *khud*,<sup>4</sup> خویش *khwīsh*,<sup>5</sup> and خویشتان *khwīsh-tan*, meaning "self": they are indeclinable and as a rule can refer only to the subject of the sentence: they take the place of the personal and possessive pronouns when they refer to the subject. *Khud* is applicable to either animate or inanimate nouns, and of the three is the most common. The following examples will explain their use:—

(1) او بخانه خود رفت *ū bi khāna-yi khud raft* "he went to his own house"; او بخانه او رفت *ū bi-khāna-yi ū raft* "he went to his (somebody else's) house";

<sup>1</sup> Note plural verb after *har*.

<sup>2</sup> Note that مال need not be repeated before شما تو نیز: *taẗfir*, A. "increasing, etc." in modern Persian has come to signify "difference."

<sup>3</sup> Broken pl. *Barāhima*.

<sup>4</sup> Note that the *u* is short, *vide* remarks on § on و 2: *khūd* signifies "a helmet." From *khud* "self" is derived the Persian word *Khudā* "God" (the self-existing).

<sup>5</sup> Note that the و is not pronounced, *vide* Remarks on و § 2. In modern Persian *khwīsh* means also "a plough." The Afghans and Indians say *khwēsh* for "self."

رفتیم خود بخانه خود *mā bi-khāna-yi khud raftīm* "we went to our own house"; دیدم خودش زید را در خانه خود *man Zayd rā dar khāna-yi khud-ash دیدم* "I saw Zayd in his own house", but *man Zayd rā dar khāna-yi khud دیدم* را زید خود دیدم would mean "I saw Zayd in my own house." *Khud-ash* خودش is used in classical as well as in modern Persian, as:—

گوزنی که در شهر شیران شود بمرگ خودش خانه ویران شود

"A stag that enters the haunt of lions,

In its home will make a death-vacancy

(Anv. Suh., Chap. IV, St. 7): in the preceding examples خود is for the possessive pronoun.

(2) *khud raftam* خود رفتم "I went myself", or more forcibly *khud raftand* خود رفتند "they went themselves", or more forcibly *khud burd* خود برد "he took it away with himself"; *khud rā kusht* خود را کشت "he killed himself": in these instances *khud* is reflexive.

(3) In the sentence *hamā kas-rā 'aql-i khud bi-kamāl numāyad* (Sa'di) "every one thinks his own brains perfect," and similar sentences, the reflexive pronoun is necessary: *hamā kas* همه کس though grammatically in the dative must be considered the logical subject of the sentence.

(4) With immaterial things, "fame", "love", etc., *khud* خود or *khvāsh* خویش in their possessive sense are used, and not *khvāsh-tan* خوشتن.

(5) The phrase *khud bi-khud* خود بخود signifies "spontaneously", "of my, thy, his, etc., own accord."

(6) In the language of mysticism *bī-khudī* بیخودی or *hālāt-i bī-khudī* حالت بیخودی signifies 'a state of religious abstraction or ecstasy in which the soul temporarily leaves the body.'

Note the meanings of *khud* خود in the following two lines from 'Umar-i Khayyām':—

اکنون که تو باخودی ندانستی<sup>8</sup> هیچ فردا که ز<sup>4</sup> خود روی چه خواهی دانست

*Aknūn ki tu bā khud-i na-dānistī hīch*

*Fardā ki zi khud ravī chi khvāhī dānist?*

Thou who whilst in possession of thyself knowest naught

To-morrow (i.e. the day of Judgment) when thou leavest thyself  
(by death), what more wilt thou know?

"But, if you know naught here, while still yourself,

To-morrow, stripped of self, what can you know?"

(O. K. Rub. 52 Whin.).

<sup>1</sup> *khud-kushī* خودکشی "suicide."

<sup>2</sup> *Khayyām* "tent-sewer," the *takhalluṣ* (poetical 'nom de plume') or possibly the profession of 'Umar; in either case the *izāfat*.

<sup>3</sup> Past tense with present meaning.

<sup>4</sup> For از; poetical license.

این اهل قبور خاک گشتند و غبار بیخود شده و بیخودند از همه کار  
هر ذره ز هر ذره گرفتند کنار آه اینچه مراب است که تا روز شمار

*Īn ahl-i qubūr khāk gashtand ū ghubār*

*Bī-khud shuda va bī-khabar-and az hama kār*

*Har zarrā zi har<sup>1</sup> zarra giriftand kinār*

*Ah! ĩn chi šarāb ast ki tā rūz-i shumār?*

“The tenants of the tombs to dust decay,  
Nescient of self, and all beside are they;  
Their sundered atoms float about the world,  
Like mirage clouds, until the judgment day.”

(O. K. Rub. 242 *Whin.*).

*Remark I.*—*Khud* خود is largely used in compounds, both classically and colloquially, as : خود بین *khud-bīn* “proud, self-conceited”; خود رای *khud-rāy* “self-opinionated”; خودداری *khud-dārī* (m.c.) “self-possession, composure”; خودی *khudī* (rare) “egotism.”

*Remark II.*—In the speech of the vulgar, *khud* خود has a plural *khud-hā* before the affixed pronouns, which is contracted as follows:—

*Khudhāyimān* خودهایمان, *khudhā mān* خودهامان, and *khudāmān* (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase *bi-nafsi-hi* signifying *in propria personā* (or *بالنفس bi-n-nafs*)<sup>2</sup> can follow خود, etc., for all persons, both in speaking and writing. Ex.: دیدم (or بالنفس) *khud-ash rā bi-nafsih* (or *bi-n-nafs*) *dīdam* “I saw him in his own person”; ایشان خود بنفسه *ishān khud bi-nafs-ih raftand* “they themselves, personally, went.”

(c) *Khvīsh* خویش can be substituted for خود in places where the latter signifies possession, but خویش rarely like خود stands alone without a substantive. It is also classically used in compounds, as : خویش بین *khvīsh-bīn*. As a reflexive pronoun خویش is not used in m.c., vide (f).

Example of *khvīsh* خویش standing alone:—

چو دل بدوستی اش خویش را علم سازد چو را بدشمنی من علم بر افرازد

*Chu<sup>3</sup> dil bi-dūstī-yash khvīsh rā ‘alam sāzad*

*Chirā bi-dushmanī-yi man ‘alam bar afrāzad?*

(*Anvār-i Suh., Chap. I, St. 15.*)

“My heart affection’s flag for him displays  
Why should he then a hostile banner raise?”

(*East. Trans.*)

<sup>1</sup> But *khud-rā’i* خود رایی subs.

<sup>2</sup> The Persians usually follow the modern Arabic pronunciation and say *bi-nafsih* بنفسه in the first instance and *bin-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, vide § 10. In بنفسه the final *hi* is the third person masc. affixed pronoun “he. it”: in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms *bi-nafsihumā* and *bi-nafsihum*.

<sup>3</sup> *Chu* چو is in speaking always *chi*.

*Khvīsh* خویش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: *man khvīsh raftam* من خویش رفتم could not be said.

(d) *Khvīsh-tan* خویشتن is compounded of *khvīsh* خوش and *tan* تن "body"; it is both possessive and reflexive, and unlike *خویش* it can stand alone and can emphasize a noun or pronoun. Ex.: *khvīsh-tan rā kush-t* خویشتن را کُشت "he killed himself"; *har kas avlād-i khvīsh-tan rā dūst mī-dārad* (m.c.) هرکس اولاد خویشتن را دوست میدارد "every one loves his own offspring"; *ādamī-zād rā jūn-i khvīsh-tan shirīn ast* (class.) آدمیزاد را جان خویشتن شیرین است "man holds his own life dear", or "his own life is dear to man."

تـرک دنیا بـمردم آـمـوزند خویشتن سـیم و غـله اندوزند

*Tark-i dunyā bi-mardum āmūzand*

*Khvīsh-tan sīm u ghalla andūzand*—(Sa'di).

"To others they teach retirement from the world

While they themselves are engrossed in collecting silver and grain."

*Khvīsh-tan* خویشتن also occurs in a few compounds, as: *khvīsh-tan-bīn* خویشتن بین (class).

*Khvīsh-tan* خویشتن is applicable to rational beings only.

(e) In modern colloquial, although *خود* is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: *khud-i man guftam*<sup>2</sup> (m.c. only), or *khud-am guftam* (m.c.) "I myself said"; *khud-i shumā guftid* (m.c. only), or *khud-i tān guftid* (m.c. only) "you yourselves said"; *khudash raft* خودش رفت (vulg.), or *khud-i ān mard raft* (m.c. only) "that man went himself"; *dar khud-i shahr* (m.c. only) "in the city itself."

The forms *khud-am* خودم, *khud-at* خودت, etc., are also classical, as:

داده فلک عزان ارادت بدست تو یعنی که من بکیم بمراد خودم رسان  
خصمت کجاست زیر قدم خودت فکن یار تو کیست بر سر و چشم منش نشان

*Dāda falak 'inān-i irādat bi-dast-i tu*

*Ya'nī ki man kiyam bi-murād-i khud-am rasān*

*Khaṣm-at kujā-st zīr-i qudūm-i khud-at figan*

*Yār-i tu kīst bar sar u chashm-i man-ash nishān*

(*Hāfiz, Letter Nūn.*)

<sup>1</sup> Note that *ādamī* آدمی "man" has three syllables and not two as in Hindustani, but *ādam-i* "a man": also that *khvīsh-tan* خویشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

<sup>2</sup> Note the m.c. position of *khud* خود and the *izāfat* اضافت: classically من خود گفتم *man khud guftam*.

*Remark I.*—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus: میخوامم دستم را بشورم *mī-khūāham dast-am rā bi-shūram* "I wish to wash my hands," instead of میخوامم دست خودم را بشورم *mī-khūāham dast-i khudam-rā bi-shūram* (m.c.): خودم بچشم دیدم *khudam bi-chashm-i khud-am دیدم* (m.c. and emphatic) "I, I myself, with my very own eyes saw (it)": vide last two examples in (a) (1).

*Remark II.*—Though *khud* is indeclinable, such (incorrect) expressions as ایشان بخود خود را رفتند are occasionally met with.

The advantage of using the affixed pronouns with *khud* خود as possessives is shown in the last two examples of (a) (1).

*Remark III.*—In m.c., the phrase بخودم *bi-khudam* means "I am myself again," while بیخود *bī-khud* means "foolish, useless; also in a faint": vide lines in (a) (6).

(f) In the m.c. خویش is usually used as a substantive only, signifying "a relation": *khvīshān u dūstān* خروشان و دوستان "relations and friends"; *khvīsh u qarīmī na dārad* خرویش و قریمی ندارد "he has no kith or kin."

و حکماء گفته اند برادر که در بند خویش است نه برادر است و نه خویش است *va hukamā' gufta and barādar ki dar band-i khvīsh ast na barādar ast va na khvīsh ast* (Sa'di) "and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman": in this extract from the *Gulistān* there is a play on the two meanings of *khvīsh*: [another reading is *barādar-i ki barādar* without the second *ast*].

*Khvīshāwand* خویشاوند subs. "a relation, kinsman," is classical and modern.

(g) *Khvīshān* خویشان is used in m.c. for the reflexive pronoun (in the acc.): for its use, vide (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as: میخوامم دستم را بشورم *mī-khūāham dast-am rā bi-shūram* "I want to wash my hands" (for *dast-i khud rā* دست خودم را or *dast-i khudam-rā* دست خودم را): آیا شما آیتان را خوانده اید? *āyā shumā āya-tān<sup>1</sup> rā khvānda id?* "have you read your verse?"

The separate pronouns cannot be so used. It should be noticed that دست مرا may stand either for *dast-am rā* or *dast-i marā*, but دست مرا represents only *dast-i marā*.

(i) *Yak-dīgar* یکدیگر and *ham-dīgar* همدیگر "one another; each other" are reciprocal pronouns: *yak-dīgar rā mī-zanand* یکدیگر را میزنند "they are striking each other; fighting together." *Hama tawdī-i yak-dīgar bi-kurīd* همه تودیع یکدیگر بکنید (Gul., St. IX, Chap. I) "do you all bid farewell to each

<sup>1</sup> Plural *āyāt-i tān rā*.



other.” For *mišl-i ham* مثل هم “alike (like each other), etc.”, *vide* under Adverbs of Comparison.

### § 34. Simple Demonstrative Pronouns (*Ism-i ishāra* اسم اشاره).

(a) The demonstrative pronouns are این *in* “this” (*ism-i ishāra-yi qarīb* (اسم اشاره قریب) and آن *ān* “that” (*ism-i ishāra-yi ba’īd* (اسم اشاره بعید); they refer either to persons or things,<sup>2</sup> and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد *in mard* “this man”; این زن *in zan* “this woman”; این کتابها *in kitāb-hā* “these books”; این مردمان *in mardumān* “these men.”

*Remark.*—The noun demonstrated is called *مشار* *alide*.

(b) A more ancient form of این was *im*, which perhaps remains in امروز *imrūz* “to-day”; امسال *imsāl* “this (current) year”; امشب *imshab* “to-night”; and in *imbār* “this time” (old). *Imṣubh* ام صبح “this morning” also occurs, but is not chaste.

In classical Persian the plurals *inān* اینان and *ānān* آنان “these” and “those” are used for rational beings (*zī-rūh* ذیروح)—sometimes as a separate substitute for and in the sense of ایشان “they”—and *inhā* اینها and *ānhā* آنها for things *ghayr-i zī-rūh* غیر ذیروح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: آنانیکه *ānānīke* *ānānīki qabl az mā mī-būdand* “those who existed before us.” Note the relative ی [*vide* § 42 (g)] after *ānān*. In modern Persian these plurals in *ān* آن are rarely used even in writing and then only if followed by the relative *ki* که. *Ānhā ki* آنها که, or *anhā’i ki* اینانیکه = “they who” (*ishān ki* ایشانکه cannot be used).

*Ānhā (ki)* is however classically used for “they” :—

آنها که جهان زیر قدم فرسودند و اندر طلبش هر دو جهان پیدموندند

*Ānhā ki jahān zīr-i qadam farsūdand*

*V’andar talab-ash har du jahān paymūdand*

“The sages who have compassed sea and land,  
Their secret to search out and understand,—”

(O. K. Rub. 151 *Whin.*)

<sup>1</sup> In conjunction with the preposition *be* frequently in classical and in m.c. بدان *bi-dān* and بدین *bi-dān sabab, bi-dān sabab* or —*jihat* are used in m.c.; but not *bi-dān mard-bi-dān zan*. The demonstrative pronoun for “that” must not be confounded with the Arabic word آن “time.” The *o* of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.c. *ān* is frequently pronounced *ūn*.

<sup>2</sup> *guftam ba-juz ān ki tu hamsāya-yi ū’i* (Sa’dī), “I said except this that thou art its (of the house) neighbour”; here او *au* is used for آن *ān*: *vide* also § 30 (b) and § 34 (n) (10).

<sup>3</sup> In modern Persian *būdand* بودند would be used.

<sup>4</sup> *Har du jahān* هر دو جهان, i.e., this world and the next.

آنها که در آمدند در جوش شدند  
*Ānhā ki dar āmadand dar-jūsh shudand*

“Many have come and run their eager race.”

(*Whin. Trans. Rub. 237.*)

(c) In modern Persian the plural in *hā* <sup>1</sup> only, is used. Ex.: اینها سفید و آنها سیاه اند *inhā safīd va ānhā siyāh and* “these (things or persons) are white and those black”; *bi-ānhā in-ām dād va ba-inhā dushnām* (m.c.) آنها انعام داد و باینها دشنام “he gave rewards to those (or to the former) and abuse to these (or to the latter).”

(d) For phrases از آن <sup>2</sup> “mine,” etc., vide § 32 (f). *Ba’zī bar ān-and* بعضی بر آنند “some are of opinion” is classical as well as modern; this idiom occurs in the *Iqbāl-Nāma-yi Jahāngīrī*, ‘vide’ p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(e) *Īn* این also means “the latter” (i.e. the nearer of two), and آن “the former”: vide Example second in (c), and Syntax.

(f) از آن means “for that reason, for that purpose,” classical. Ex.: *va īn hikāyat bā tu az ān guftam ki* (class.) “my reason for relating this story was—”; so also Shaykh Sa’dī says:—

همای بر همه <sup>3</sup> مرغان از آن شرف دارد که استخوان خورد و جانور نیازارد

*Humāy bar hama<sup>3</sup> murghān az ān sharaf dārad*

*Ki ustukhūyān khurad va jān-war nayāzārad*

“The Huma <sup>4</sup> is exalted above all birds because  
 It lives on bones and injures no living thing.”

از آن بابت stands in such sentences for این حرفها را بخاطر آن *īn harf hā rā bi-khātīr-i ān bi-shumā mī-gūyam ki* (m.c.) “I tell you all this, only that (merely that) you—.”

Remark.—Compare از آنجا که *vide* Compound Conjunctions.

(g) Note the employment of آن in the following examples which are both classical and modern:—

*hājat-i man ān ast ki marā dil-shād gardānī* “my need is this, that thou shouldst make me happy”; *bīm ān bud* بیم آن بود *īm ān būd ki az zakhm halāk shavam* “I nearly died of the wound (lit. there was a fear of that, that I might die of the wound).”

<sup>1</sup> In modern Persian آنان *is* used in writing, but seldom or never *inān* اینان.

<sup>2</sup> After the prepositions در - بر - and از, the *alif* of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. درین for در این: *vide* page 69, note 1.

<sup>3</sup> No *izāfat* after همه: m.c. requires the *izāfat*.

<sup>4</sup> The *humā* هما or *humāy* همای is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed: *vide* Jl. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if any one kills it, his death will occur within forty days: from this word is derived the adjective همایون *humāyūn* “auspicious,” etc.

<sup>5</sup> The *izāfat* cannot be omitted after *bīm*.

گر کشي ورا<sup>1</sup> جرم بخشى روى و سر بر آستانم      بـذـد را فرمان نباشد هرچه فرمائي بر آذم

*Gar kushī var jurm bakhshī rūy u sar bar āstān-am*

*Banda rā farmān na-bāshad har-chi farmā'i bar ān-am—(S'adi).*

“Whether thou slayest or pardonest, my head is laid on thy threshold, Thy slave (I) has no will; whatever thou decreest he accepts with resignation.” (*Gul., Chap. II, St. 2.*)

In classical and modern Persian the phrase بعضى بر آند *ba'zī bar ān-and* “some are of opinion,” etc., is of common occurrence.

(h) In mystic poetry آن is often a substantive and signifies something that can be felt rather than defined, grace, individuality. The following two examples, which the writer does not attempt to translate, exemplify this obscure meaning:—

شاهد این نیست که دارد خط سبز و لب لعل  
شاهد آن است که این دارد و آنی دارد  
*Shāhid īn nīst ki dārad khat-i sabz u lab-i la'l*  
*Shāhid ān ast ki īn dārad u ān-ī dārad*

شاه—د آن نیست که مویی<sup>2</sup> و میانی دارد  
بـذـد<sup>3</sup> طلعت<sup>4</sup> آن باش که آنی دارد  
*Shāhid ān nīst ki mū'iyyu<sup>2</sup> miyān-ī dārad*  
*Banda-yi tal'at-i-ān<sup>3</sup> bāsh ki ān-ī dārad*

(i) In m.c. *īn u ān* signifies various things, as: آن شد و این شد *shuhbat-i īn u ān shud* “we talked of this and that (different topics).”

*Na īn va na ān* آن نه این نه “neither this nor that, neither the one nor the other”:

صوفي شده این نخوری آن نخوری  
در خورد تو سنگ است برو سنگ بخور  
*Šūfī shuda-ī, īn na-khūrī ān na-khūrī?*  
*Dar-khūrd-i tu sang-ast; bi-raw sang bi-khūr (O.K.)*  
“Sufis, you say, must not take this nor that,  
Then go and eat the pebbles<sup>4</sup> off the plain.”

(*Whin. Trans. Rub. 251.*)

*Īn man-am ki mī-ravam* (m.c.) این منم که میروم “I am just going or about to start, or I will go”; *īn ū'st* این اوست (or *īnak ū'st* اینک اوست “here he is”<sup>5</sup>; *īn ū'st ki mī-ravad* “he is just going.”

<sup>1</sup> *Var* is poetical for او: *am* at the end of the lines stands for “I am” and is not the affixed pronoun.

<sup>2</sup> *Tashdid* on the ي by poetical license: “one hair.”

<sup>3</sup> *Tal'at* “aspect or face.”

<sup>4</sup> *Sang khūrdan* سنگ خوردن also means “to be stoned”; there is a double meaning.

<sup>5</sup> *Inak man-am* اینک منم, or *injā-yam* اینجا m.c. “here I am.”

(j) In the following m.c. sentence کار بکن و الا این است که من رسیدم *kār bi-kun va illā in ast ki man rasīdam* "work or else I shall be down on you," *in ast* is used in a dramatic sense and signifies "here I am," i.e. I'll be with you; اینک<sup>1</sup> could be substituted for *in ast ki* اینست کی in this sense but not in *in ast ki bā shumā guftam* اینست که با شما گفتم which means "this is the reason that I spoke to you."

(k) The modern colloquial and classical phrase این کجا و آن کجا *in kujā va ān kujā* "where is this and where is that," signifies 'you can't even compare the two—one is so much the superior to the other.'

(l) The following idiom is old, but still in use amongst the Afghans:—  
 چوَن از این کار در انهم فرغ شوم مرا یاد داری *chūn az in ki dar inam fāriḡ shawam marā yād dādh* "when I am at leisure from this (work) that I am engaged in, remind me (of that)."

(m) In (a) it was stated that the demonstrative pronouns precede their nouns, but this rule is violated when emphasis is necessary. Ex.: اسپی که سوار شدم اینست *aspi ki savār shuda būdam in ast* "the horse I rode—this is it."

(n) The following added instances of demonstrative pronouns perhaps exhaust their meanings in the m.c.

(1) و الا در این پنجاه سالگی با او تشتی میکردم *va illū dar in panjāh-sālagi<sup>2</sup> bā ū kushī mī-giriftam* "otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—." Vide also No. (8).

(2) اتفاقاً شما رسیدید. و تئیکه نزدیکتر شدم آن هم جاره ندید *ittifāqan<sup>3</sup> shumā rasīdid; vaḡli-ki nazdik-tar shudī ān ham chāra na-dīd* "by chance you arrived; when you drew near, he too—(the other party over there)—saw no help for it—."

*Remark.*—Note the slovenly change from plural to singular in the verbs. *Nazdiktar* نزدیکتر means "nearer than you were when you *rasīdīd* رسیدید." Note the use of آن for او "he"; better ū.

(3) بر یکدیگر غیرت میبردند و بدان رسید که کنیز را بکشتند *bar yak dīgar ḡhayrat mī-burdand va bi-dān rasīd ki kanīz rā bi-kushland* (class.) "they got jealous<sup>4</sup> of one another and matters reached to such a pitch that they killed the girl."

<sup>1</sup> اینک "now"; also "behold, lo"; used in writing and in m.c.

<sup>2</sup> *Panjāh-sāla* پنجاه ساله adj. from پنجاه "fifty" and سال "year": subs. *panjāh-sālagi* پنجاه سالگی "the state of being fifty years old."

<sup>3</sup> *Ḡhayrat* غیرت here jealousy: this word has generally a good sense and means "a nice sense of honour; jealousy for the honour of one's womankind." *Bī-ḡhayrat* بیغیرت (m.c.) is used as an abusive term by Muslims. In modern Persian *hasad* حسد or *rashk* رشک would be substituted for *ḡhayrat* غیرت in the sense of "envy" in the above example.

(4) بعد از چندی *chand-ī ba'd az-īn* (classical and m.o.) = بعد از چندی *ba'd-az chand-ī* "a little after this"; روزی چند برین بر آمد *rūz-ī chand bar īn bar āmad* (class.) "a few days passed after this."

(5) عاداتهای بد ندارد مثل آن که انگشت به بینی خودش بکند *ādathā-yi bad na-dārad miṣl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad* "she (a little girl) has no bad habits such as picking her nose."

*Remark.*—*Angusht* is used in a general sense and does not require *ī* after it.

(6) اینجا پنجاه دانگ طلاست *īn-ham panjāh dāna ṭilā 'st* "and here are fifty pieces of gold."

*Remark.*—Note that there is no *izāfat* after *dāna*; also طلاست *for* طلاست: *dāna-yi ṭilā* could also be said.

(7) برای آنکه *barāy-i ān-ki* "because—."

(8) حیران ماندم که درختی بدان بزرگی چه طور افتاد *hayrān māndam ki dirakht-i bi-dān buzurgī chi taur uftād* (m.o.) "I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen"; *vide* also No. (1).

*Remark.*—The clause after *که* is in the direct narration.

(9) زیبا خانم زود آن درب اطاق را سخت دو دستی باز کرده *Zibā khānum zūd ān darb-i utāq rā sakht du-dastī bāz kardā*—"Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—."

(10) پیش من چیزی<sup>8</sup> روپیه بود اورا گرفته *pīsh-i man chīz-ī rūpiya būd; ū r- girifta* (Afghan) "I had a few rupees by me; taking it—."

*Remark.*—Note *ū-rā* for *را* *آن*: the latter would be more correct. This idiom is common amongst the Afghans.<sup>4</sup>

(11) در این وقت من این کار میکردم و در آن وقت آن کار *dar īn vaqt man īn kār mī-kardam va dar ān vaqt ān kār* (Afghan) "at one (special) time I did one thing and at another fixed time another."

(12) مثل این است که نباشد *miṣl-i īn ast ki na-bāshad* "it is as if it were not," i.e. "not worth speaking of, contemptible."

<sup>1</sup> Classically *chande*, "an indefinite quantity; some; a little while."

<sup>2</sup> *Panjāh ashrafī* (now a two-tūmān piece) or *panjāh līra* or some such phrase would ordinarily be used instead of *panjāh dāna ṭilā*.

<sup>3</sup> *Chīz-ī چیزی* m.c. and classical for *qadr-ī قدری* "a little." In m.c. *nazd-i man chand rūpiya-ī* or *chand dāna rūpiya būd*.

<sup>4</sup> *Ū او* and *ishān ایشان* are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of *او* for *آن*, *vide* § 30 (b) and footnote 2 to 34 (a).

تا اینکه آنجا رسیدم او : *tā ānki* “until, before” : *tā ānki* and *tā īnki* تا اینکه بود *tā īn-ki ānjā rasīdam ū murda būd* (m.c.) “before I arrived there he had died” : *rūz bi-rūz bar miqdār mī-afzūdam tā ānki sharāb aṣar namī-bak<sup>h</sup>shīd* (m.c.) “every day I increased the quantity (a little) till (at length) wine lost its exhilarating effect.”

(13) *Īn būd ki* این بود که “this was the reason that—” : *ān ki* آنکه (classically and in modern writing) “he who” ; not *ū ki*.

(o) In *īnak* اینک “behold here, here is,” and *ānak* آنک “behold yonder, there is,” the affix appears to be the diminutive affix, but the signification is intensive : اینک منم “behold, here I am” ; *īnak mī-āyad* آید می “here he is coming” : *Uṣmān Āghā (īnak nām-i ū)* عثمان آغا (اینک نام او) “Uṣmān Āghā (for such was his name)—” : *īnak-am* اینک ام “behold here am I.”

(p) *Ānt* آنت is “bravo!” ; and *ānt* آنت or *ānat* آنت, for *ān turā* آن ترا “that for thee” ; also *īnt* “bravo!” ; and *īnt* اینت or *īn-at* این ات “this for thee,” occur only in poetry.

### § 35. Emphatic Demonstrative Pronouns.

*Hamīn* همین “this same one, this very one” and *hamān* همان “that very one” are more emphatic forms of the demonstrative pronoun and are of more frequent use in the modern language than in the classical. They are simply the demonstratives strengthened by the particle *ham* هم : *dar hamān rūz* در همان روز = *ham dar ān rūz* هم در آن روز, etc., etc. In m.c. the plurals *hamīn* and *hamān* are also used. These words have other significations illustrated below. Examples :—

(a) *Hamān* همان—*hamān* signifies “when—then (that same time),” “as soon as” : *bīrūn āmadan-i khūn hamān va murdan-i barādar-am hamān būd* بیرون آمدن خون همان و مردن برادر من همان بود “as soon as he was bled my brother died,” “no sooner was he bled than—.”<sup>2</sup> This idiom is classical as well as m.c. : vide also (c).

(b) *Hamīn* همین and *hamān* همان also mean “the same.” Ex. : *īn hamān ast ki dīdīd* این همان است که دیدید “this is the very same one you saw” ; *az hamīn rāh āmadīm* از همین راه آمدیم “we came by this very road, this is the same road we came by.” *khvāhish-i man hamīn būd* خواهش من همین بود “my desire was the same; this very thing was what I too wished” : *man ham ān-am* من همان ام (m.c.) “I am that very person, I am he” : *mā hamīshā hamān-īm ki būdīm* (m.c.) “we are always just as we have been, we are always the same.”

<sup>1</sup> In m.c. often pronounced *hamūn* ; for *ām* او هم and *ān* این هم are the emphatic of او etc.

<sup>2</sup> Or *bīrūn āmadan-i khūn va murdan-i barādar-am yak-ī būd* (m.c.) بیرون آمدن خون و مردن برادر من یکی بود.

(c) *hamīn ki āmadam ū raft* (m.c.) “as soon as I came, he went” [vide (a)].

(d) *hamīn yak dāna*, “only this one” (classical and m.c.).

(e) *hamīn jā kushā shud*, “he was killed in this very spot”; *hamīn fardā* (m.c.) “not later than to-morrow” = the English vulgarism “to-morrow as ever is.”

(f) *harakāt-ash hamān va suḥānhū-yash hamīn būd* (m.c.) “such was his conduct and such were his words.”

### § 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb *chūn*<sup>1</sup> “like, manner, etc.”, are:—

(1) *chunīn* (for *chūn* این = like this) and *ham chunīn* “such a one as this”: also adverb “in this manner.”

(2) *chunān* (for *chūn* آن ‘like that’) and *ham-chunān* “such a one as that”: also adverb “in that manner”: *chunīn va chunān kardī* “you did so and so”: *sūrat-i ḥāl chunīn va chunān būd* “the matter was so-and-so”:

بانگ برزد خرد که باش *chunān va chunīn* تو که باری ای چنان و چنین  
here *chunān va chunīn* is contemptuous, ‘Oh So-and-so.’<sup>2</sup>

*Remark.*—*in chunīn*<sup>3</sup> and *ān chunīn* are rather more emphatic forms.

(b) *bā chunīn shakhṣ-i suḥbat na-būyad kard* (m.c.) “one should not converse with such a person”; *chunīn ast?* “is the case so? is it so?”; here *chunīn* is an adverb.<sup>4</sup>

(c) *Chunīn* can be combined with *ān*<sup>5</sup>; as, *pīsh-i man īn chunīn chīz-i na-būd ki ‘iwaḥ bi-diham* (m.c.) “I had no such thing with me that I could give in exchange”; *īn chunīn tā yak farsakh raftīm* (m.c.) “in this manner we travelled a *farsakh*”; here *īn chunīn* is an adverb.<sup>7</sup>

<sup>1</sup> *Chūn* چون also means “how?, because and when.”

<sup>2</sup> *Tu kaun hai ay aise taise?* (Urdu).

<sup>3</sup> *Dar talāsh-i īn chunīn jā-ī būdam* در تالاشی این چنین جایی بودم

<sup>4</sup> Or *bā chunīn ashkhāṣ* با چنین اشخاص (without ی of unity).

<sup>5</sup> *Chunīn* چنین and *chunān* چنان are *asmū-yi kināyat*.

<sup>6</sup> Similarly *chunān* چنان with *ān*. Ex.: *va kawr-i-ki ān murgh-hū āvūz mī-kardand ān chunān gāh-ī na-shunīda būdam* و طوری که آن مرغها آواز میکردند آنچنان گاهی نشنیده بودم (class.) “I had never heard birds sing as those did.”

<sup>7</sup> The ی of unity can be added to *chunān* چنان and *ham-chunān* همچنان (but rarely if ever to *chunīn* or *ham-chunīn*): vide page 89, note 2.

چنانیکه از مآدر پارسا بزاید شود بر جهان پادشاه

*Chunān-ī ki az mādar-i pārsā*

*Bī-zāyad, shavad bar jahān pādīshāh*

(*Shāh-Nāma*, Jild-i Avval, *Ra’y zadan-i Kayvūs dar kār-i Sūdāba va Siy’āūsh*).

*Remark.*—In the second example این طور *in tawr* would be more usual.

(d) چنان و چنین کردن <sup>1</sup> *chunān u. chunīn kardan* (or *guftan*) “to procrastinate, evade, have recourse to subterfuge.”

(e) *Chunīnhā* چندیها and *chunānhā* چنانها “such like things” are not used.

(f) *ham-chunīn* همچنین is merely a more emphatic form of چنین *chunīn*.  
Ex.: اینجا شخصی همچنين *ham-chunīn shakhs-i injā āmad* (m.c.) “a person exactly like this came here”: کار بکن *ham-chunīn kār bi-kun* (m.c.) “act like this”; in the latter example *ham-chunīn* is an adverb: همچنين که *ham-chunīn ki tu zūr dārī man ham-dāram* (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly همچنان *ham-chunān* is merely a more emphatic form of چنان *chunān*. Ex.: *ham-chunān ādam-i rā ānjā دیدم* “I saw a man there just like him”; *ham-chunān shakhs-i man dar ‘umr-i khud nu-dīdam* (m.c.) “I have never in my life seen a man like him”: *man ham-chunān ki būd ‘arz kardam* (m.c.) “I related it exactly as it happened (or as was the case).”

*Remark.*—It will be noticed that *ham-chunīn* <sup>3</sup> is for near, and *ham-chunān* همچنان for remote, things.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. همچو *hamchu* “so (in m.c. pronounced *hamchi*), such,” and چندان *chandīn*<sup>4</sup> and چندان *chandān* “so much.” Their use is best illustrated by examples.

(1) *hamchu* or همچون *hamchūn*. Ex.: کار را باید کرد *kār-rā hamchu bāyad kard* (m.c.) “the work must be done like this”: آدم دلیر است که *hamchu ādam-i dilīr-ist ki miḡl-ash nīst* (m.c.) “he is such a brave man that there’s none like him”; *hamchu rūz* (class.) “clear as daylight.”

*Remark.*—*hamchīn* همچین is also occasionally used in m.c. The following vulgar saying is an illustration of these two words:—همچون و همچین *hamchūn va hamchīn*, *hamchīn-ash khūsha* (vulgar) “he does it like that and like this, but this is the way that pleases him.”

<sup>1</sup> For چنانچه *chunānchi* and چنانکه *chunānki*, vide under Conjunctions.

<sup>2</sup> ‘*Arza dāshtam* عرضه داشتم (m.c.) “I made a petition in writing.”

<sup>3</sup> The ی of unity added to *ham chunān* or *chunān ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: او در آنجا (or چنانکه) *hamchūn* (Afghans) “I was entangled (or imprisoned) there exactly as he was”: vide Adverbs and Conjunctions.

<sup>4</sup> For *chand* چند “a few, etc.” vide § 39 (g).

<sup>5</sup> Instead of *hamchu* همچو the words *hamchunān* همچنان or *hamchunīn* همچنین could be used here.

<sup>6</sup> In (m.c.) مثل *miḡl* would be used instead of *hamchu* همچو.



*Khusha* خوشه is vulgar for *khush ast* خوش است. Instead of *ham-chūn* همچون and *hamchīn* همچین, the words *chunān* چنان and *chunīn* چنین would be better.

(2) *Chandān* چندان “so much as that; so many; that amount; all that time,” and *chandīn* چندین “all this; this long time,” etc., are used with or without a substantive. Ex.: *chandān* چندان: “چندان شراب بمن داد که نتوانستم” (m.c.) “he gave me so much wine that I couldn’t drink it (all)”; *chandān miṣl-i ū nāmī-dānam* چندان مثل او نمیدانم (m.c.) “I don’t know such a lot as he does”; *chandān dākhil-i* چندان دخلی بزیان فارسی ندارم (class.) “I have not a great knowledge of Persian.”

To *chandān* چندان the indefinite ی can be fixed as:—*Chandān-i az tū’ūn murdand ki* چندانی از طاعون مردند که - “such a number died of plague that—.”

*Chandān-i az īn mālīkhūlyā firū guft* چندان ازین مالیخولیا فرو گفت که بیش طاقت گفتنش نماند (Gul., Chap. III, St. 21) “so much did he rave like this that he ceased from mere exhaustion.”

‘*Umr chandān-i ki kam bāshad parīshānī kam ast* - عمر چندانی که کم باشد - “the shorter one’s life the less one’s worry.”

*Chandān* also means “fold”:—*chandān ki īman dar īn muqām mazlūm shudam šad chandān az ān ziyādu-tar istirāḥat ḥāsil shud* (m.c.) “in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained).”

(3) *Chandīn* چندین: *chandīn sāl ast ki shumā rā na dīdu am* (m.c.) چندین سال است که شما را ندیده ام “it is so many (i.e. many) years since I have seen you”; *bi-chandīn jihat* (m.c.) “for several reasons.”

*Remark.*—Note that *chandān* چندان and *chandīn* چندین precede their nouns which are in the singular.

(i) For *chandānchi* چندانچه “howmuchsoever, notwithstanding” and *chandānki* چندانکه “as oft as, as many as, inasmuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For *bi-chandīn martaba afzūn* (class.) “how much the more,” vide Adverbs and Conjunctions.

<sup>1</sup> With the ی of unity *chandān-i* چندانى “of any amount, however much”; vide (3).

<sup>2</sup> In modern Persian *rabṭ-i* ربطی would be used instead of *dākhil-i* دخلی.

<sup>3</sup> *Chandān-i* چندانى means “such a quantity” and not “such a long time.” *firū* فرو may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.



never seen any man in the island": کد امیرا بطلب *kudāme-rā bi-ṭalab* "call some one" (for کسی را بطلب *kas-i rā bi-ṭalab*).

(f) *Ki* که "who?"; acc. را که or کرا *kirā* "whom?"; dat. *kirā* or *bi-ki* کرا or بکه.<sup>1</sup> Ex.: که مال *māl-i ki* "whose (property)?" : کرا زدی *kirā zadī* "whom didst thou strike?" : (که or بکه) دادی *kirā (or bi-ki) dādī* "to whom didst thou give it?" : که کرد *ki kard* "who did it?" : کیستاده است *ki īstāda ast* "who is standing?" : که بودند *ki būdand* "who were they?" : که را *ki* *sag rā ki vayl<sup>3</sup> kard* "who loosed the dog?" : که هستند *ki hastand* "who are they?" (or *kīstand* کیستند): *hikmat az ki āmūkhī<sup>4</sup>* حکمت از که "from whom didst thou learn wisdom?" (Gul.)

*Remark I.*—This interrogative pronoun ('noun' or اسم) is called *kāf-i istifhām* (کاف استفهام) or *kāf-i kudāmiyya* (کاف کد امیه).

When used (interrogatively) to imply a negative it is called *kāf-i istifhām-i nafī* (کاف استفهام نفی). Ex.:—

(Sa'di). —اگر بر جفا پیشه بشتافتی که از دست تهرش امان یافتی

The particle (حرف) که is also a conjunction: for its various significations, etc., *vide* Conjunctions.

*Remark II.*—In the accusative, که is generally used in the singular only, but *vide* Remark to (h).

(g) Before *am* "I am" and all its persons, the *z* of *ki* is changed into *y* for euphony. Ex.: تو کنی *tu ki-i* "who are thou?" but کی *ki-i* is also found: کیست *kīst* "who is it, who is he?" : ایشان کینده *īshān kiyand* "who are they?"

A similar change may take place before *hastam* "I am, I exist" and all its persons. Ex.: کیستند *kīstand* (or *ki hastand*) "who are they?" In the third person singular *که* is not used. [The contraction کیست stands for که است, *vide* foot-note.]

(h) The plural *kiyān* کیان is rare in classical Persian, but is still in

<sup>1</sup> The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written را که, but in this case care must be taken to distinguish it from the dative or accusative of که *kīh* "small" or of *kuh* که poetical for *kūh* کوه "a hill."

<sup>2</sup> It will be noticed that که is applicable to persons only, and to both singular and plural. The plural *ki-hā* is also used in m.c.

<sup>3</sup> Also pronounced *vel* to rhyme with the English 'bell.'

<sup>4</sup> Vulgarly, کیه *kiya* is also used: final *z* is vulgar for *ast*. *Kīst* کیست appears to be the contraction of که است rather than of هست که.

<sup>5</sup> Ordinarily written اند که or کی اند.

<sup>6</sup> In modern Persian کیان is used as the plural of the old Persian word *kay* کی (= *Shāhin-shāh*), the term applied to the ancient kings of Persia before Islam.

colloquial use amongst the Afghans. Ex. : - او دین فکر و خیال بود که ایشان از کجا *u dar in fikr u k̲hiyāl būd ki īshān az kujā bidin makān āmadand va k̲iyyān-and* (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

In the m.c. of Persia the plural کها *kīhā* or کها *ki-hā* is of frequent use. Ex. : و چه گفتند که آمدند *ki-hā āmadand va chi-hā guftand?* (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural کها را زدی *kīhā rā zadī* "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like کیر *kīr* "the penis." Instead چه کسان را زدی *chi kasān rā zadī* (m.c.) might be used, or کدام آدمها را *kudām ādamhā-rā*—.

In classical Persian the construction would probably be شخصی که <sup>1</sup> زدی *ashk̲hāṣ-i ki zadī ki būdand?*

(i) In m.c. the phrase کیست که *ki bi-kīst* "who is with whom?" signifies disorder (amongst people).

آنجا کی رفتید شما را نوازش کردند؟ نه خیر که بکیست *Ānjā ki raftīd shumā rā navāzish kardand? Na khayr ki bi-kīst* (m.c.) "when you went there did they treat you well? No they were all in a bustle."

(j) او سگ کیست *ū sag-i kīst* "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and سگ کیست *sag kīst* consequently means 'he is the dog of no one of any account.' Similarly ما سگ کیستیم؟ *mā sag-i kīstīm?*

(k) چه *chi* "what, which? what! how great! in what manner or kind? why?, etc."

*Chi* چه is used for the singular or plural, generally for inanimate objects. Ex. : کتابی که میخواهی چه *chi kitāb-i st ki mī-k̲h̲wāhī* "what book do you want?", or better, کتابی که میخواهی چیست *kitāb-i ki mī-k̲h̲wāhī chīst?* : این چه کتابهاست *in chi kitābhā-st* "what books are these?" : کتابهایی که میخواستی چه بودند؟ *kitābhā-i ki mī-k̲h̲wāstī chi būdand?* (m.c.) "what books did you want?": از چه جهت *az chi jihat* "for what reason?": برای چه *barāyi-chi* "for what?": چه نشینی *chi nishīnī* (m.c.) "why I wonder are you sitting here?": چه نشسته *chi nishasta-i* ditto.

<sup>1</sup> Note that this first *ki* is really a conjunction and not the interrogative pronoun. For this connecting *که*, vide Relative Pronouns.

<sup>2</sup> Or *kudām kitābhā-rā mī-k̲h̲wāstī?* میخواستی کدام کتابها را *vide (m)*.

"I knew what things were in the boxes" - *dānistam ki chi chizhā dar ʿandūghā būd* (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word *chizhā* چیزها and say *dānistam (ki) dar ʿandūghā chi būd* (or *chihā* چها less common): an Afghan would say *kudām chizhā* instead of *chi chizhā*.

*Remark I.*—*Chi* چه like *ki* کي often combines with the word following it, as, *chīst* چیست “what is it? how?”: *chisān* چسان “in what manner?”: *chigūna* چگونه “how?”

*Remark II.*—In m.c. *az chi* از چه sometimes means “for what reason?” It usually means “of what substance or material?”

(l) The dative چرا *chirā* “for what?” is only used as an interrogative, “why? wherefore?” or as a causal conjunction (که *chirā-ki*) “because that.”

The dative formed by the preposition can however be used. Ex.: *bi-chi jihat* بی‌چه جهت “for what reason?”

*Remark.*—In m.c., *chirā* چرا is commonly used in the sense of “certainly, of course” (i.e. why not?).

(m) An accusative with *rā* after *chi* is rarely used: its place is taken by *kudām* کدام, as: *khud-at bigū kudām kār rā* خودت بگو کدام کار را بانجام رسانیدی *bi-anjām rasānīda-ī* (m.c.) “tell me yourself what work you have completed,” or *chi kār rā bi-anjām rasānīda-ī* چه کار را به انجام رسانیدی (rare).

*Chi kitāb mī-khivāhī* چه کتاب میخواهی (m.c.) “which book do you want?” also “what sort of book do you want?”, but *kudām kitāb rā* کدام کتاب را میخواهی “which book do you want?”

*Remark.*—*chi kār kardā-ī* چه کار کردی could also be used, but might also be taken to mean “what fault have you committed?”

(n) In m.c., چه is generally followed by چیز *chīz* “thing”, کار *kār* “work”, or حرف *harf* “word, matter.” Ex.: *ū chi chīz ast* او چه چیز است “what is he then?” (i.e. “nothing”); *chi chīz-īm* چه چیزیم “what are we?” (i.e. هیچ *hīch-īm* “we are nothing”).

(o) The following are common colloquialisms: *bi-man chi* بمن چه “what business<sup>4</sup> is it of mine? what have I to do with it?”: *etc.* یعنی چه: *ya’nī chi* “what do you mean?”, also “is it possible?”: *چاره* *chi chāra* “what remedy?”; *chi jān dārad* چه جان دارد “what is he able to do? what can he do?” (nothing); *chi hālat mī-kashad* چه حالت میکشد “what a state he is suffering,” i.e. how miserable is he!<sup>6</sup> گفت که *guft ki chi* “he said what?”: *ū chi sag-ī* او چه سگی است که سر بالایم بنشیند

<sup>1</sup> The *rā* necessary after *kudām* کدام.

<sup>2</sup> Plural acc. *kudām kitābhā rā* کدام کتابها را.

<sup>3</sup> Vulgarly چی *chī*: چی *chī chī* “what?” or “what thing?” is a common vulgarity.

<sup>4</sup> *marā az ān chi ki parvāna khvīshian bi-kushad?*—(Sa’dī, verse) “what care I that the moth kills itself?”

<sup>5</sup> Also *ū chi jism u jān dārad?* او چه جسم و جان دارد.

<sup>6</sup> Also *chi barāy-ash mī-guzarad* چه برایش میگذرد.

*ast ki sar-i bālā-yam*<sup>1</sup> *bi-nishīnad* “who is he then (lit. what a dog is he?) to sit (at table, etc.) above me?”

(p) *چه* What? Ex.: *شش نان را هر روز چه میکنی* *shash nān rā har rūz chi mī-kunī* “what do you do with the six loaves every day?”: *چه میدانم چکنی* *mī-khūwāhī chi-kunī* (vulgarism) “what do you want to do?”: *چه میدانم شاید که او هم نجات یابد* *chi mī-dānam shāyad ki ū ham najāt yābad* “what do I know but that he too may escape?”: *چه شد* *nāmī dānam asp-am chi shud*<sup>2</sup> (m.c.) “I don’t know what became of my horse”: *چه سیاه را* *siyāh rā bi-tu bakhshidam; kanīzak rā chi kunam—* (Sa’dī) “the negro is yours—but what can I do with the girl?”

*Remark.*—It will be noticed that *چه* is used in indirect as well as in direct questions.

(q) *چه* “How!” “what!” Ex.: *چه قدر هولناک بود* *chi-qadr<sup>3</sup> hawl-nāk būd* “how fearful, terrifying it was!”: *چه کمبختام من* *man chi kambakht am* “how unfortunate am I!”: *چه منزل خوب* *chi manzil-i khūb* “what a fine mansion!”

(r) *چه* “How? In what manner? why?”: *زن گفت بر من چه عاشق شدی* *zan guft bar man chi ‘āshiq shuda-ī* “the woman said, ‘Why have you fallen in love with me?’”: *چه حرف* *dar īn chi harf?* “there is no doubt about it”: — *اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتني که* *Iskandar-i Rūmī rā guftand ki diyār-i mashriq u maghrīb bi-chi girifti ki—* (Sa’dī) “Alexander the Great was asked how he had conquered the East and West, because—” (lit. “they asked, ‘In what manner didst thou conquer’—?”): *چه باین محنت* *to ki bi-īn miḥnat giriftār-ī shukr bi-chi gufti?*—(Sa’dī) “for what (or how) can you return thanks since you are entangled in this affliction?”: *چه خداوند عالم و صاحب الشأن است* *Subhāna’llāh! Chi Khudā-wand-i ‘ālim u sāhib-’sh-shān ast!* “Praise be to God! What a wise and mighty God is he!”: *چه نشینی که فلان* *kasī guft-ash chi nishīnī ki fulān*—(Sa’dī) “some one said to him, ‘Why do you remain seated here because—’”

(s) *چه بودی* *chi būdī*<sup>4</sup> (classical) “would to God!”: *چه بودی اگر (or که) حاکم* *chi būdī agar (or ki) ḥākim injā mī-āmād* “would to God the Governor had come here (or were to come here)!”

This idiom is still in use amongst the Afghans.

<sup>1</sup> For *bālū-yi sar-am* بالاى سرم; better *bālātār az man* بالا تر از من.

<sup>2</sup> But *namī-dānam chish shud* (vulg.) *چه میدانم چش شد* “I don’t know what (sickness) has come to it.”

<sup>3</sup> Also *qadar* قدر “quantity”; etc.

<sup>4</sup> *گوی* (without *hamza*) “a ball.”

<sup>5</sup> But *چه باشد اگر بار دیگر مترنم شوی* *chi būshad agar bār-i digar mutarannīm shari* “how nice it would be if you were to sing again!”; *چه باشد* or *چه میبشد* “what would it matter if —.”

<sup>6</sup> *چه بودی اینجا یابد* *chi būdī injā yād* (class.) “would that he would come.”, in m.c. *چه خوش بود* *chi khūsh būd* or *چه خوب بود* *chi khūb būd* is used instead of *چه بودی*.

تاخیر کردی چه شدی *agar dar musāvāza-yi ū shab-ī tākhir kardī chi shudī?*—(Sa'dī) “had he delayed but one night in his intercourse with her, what then?”

(l) The plural of چه is چها *chi-hā*: it is rare in classical Persian. In modern Persian the plural is also written ها *chi-hā*. Ex.: چه ها میگویند *chi-hā mīgūyand* “what do they say, or what are they saying?": چه ها که *chi-hā ki na-kard va chi-hā ki na-guft* (m.c.) “there was nothing he didn't do or say.”

(u) *Chi-chi* چه - چه signifies “what does it matter one way or the other”; also “whether—whether—.” Ex. چه بر تخت مردن چه بر روی خاک *chi bar takht murdan chi bar rū-yi khāk* “what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground”: چه امیر چه فقیر *chi amir chi faqir* (m.c.) “whether gentle or simple” = *chi shāh chi gadā* (m.c.); چه در چه صدف *chi dur<sup>1</sup> chi sadaf* “whether a pearl or an oyster shell”: چه شریف و چه ضعیف *chi sharif u chi waẓīf* “as well high as low.”

Remark.—خواه *khwāh* repeated could be substituted for چه<sup>2</sup> in these examples.

This *chi* is called *chi-i* (not *chi-yi*) *musāvāt* (چۀ مساوات) “the چ of comparison or equality.”

(v) It was stated above, in (k), that چه is generally used for inanimate things. It is however also occasionally used for animate beings, as: شاه پرسید که این چه آدمها می باشند *Shāh pursīd ki īn chi ādamhā mī-bāshand* “(m.c.) the Shah asked ‘who are these men?’”; (instead of —*īn ādām-hā kīstand*?) In the former case, however, چه has rather the sense of “what sort of,” whereas که merely asks ‘who are they?’ این مرد چه کسی است *īn mard chi kas ast* (m.c.)? “what sort of man is this?” [*īn mard chi kāra ast* (m.c.) “what sort of man is this, or what is his profession?” *tu chi kāra-ī* تو چه کاره *tu ki dar haqq-i man īn ihsān farmūdī* (class.) “who art thou who hast acted so kindly towards me?”]

(w) *Chand* چند “how many” is applicable to things animate or inanimate, with or without a substantive. The substantive, if used, must be in the singular.

<sup>1</sup> Note that the final letter is doubled *durr* در and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is *dur*.

<sup>2</sup> The distinction that exists between خواه and کیا (*vide* “Hindustani Stepping-Stones”) in Urdu does not exist in Persian between خواه and چه.

<sup>3</sup> In m.c. this *chi kas-i tu* تو چه کسی would be too familiar an address to be followed by *ihsān farmūdī* احسان فرمودی.

*Chand* چند is also an interrogative signifying "how much? how many? how long? to what length? etc." Ex.: نامیداند که چند از شب گذشته *namī-dānad ki chand az shab guzashā* "he knows not how much of the night has passed (i.e. how near morning it is)" —(Sa'dī).

پای مسکین پیاده چند رود کز تحمل ستوده شد بختی<sup>۱</sup>

*Pā-yi miskīn piyāda chand ravad*

*K-az taḥammul sutūh shud bukhī.* —(Sa'dī)

"How far can the weary foot-man go

For the camel has no more endurance left in it?"

تورا مشاخرة چند است؟ گفت هیچ *Turā mushāhara chand ast? Guft "hāch."* —

(Sa'dī) "how much is your pay?" He said "nothing": بچند گرفتگی *bi-chand giriḡti*<sup>۲</sup> (m.c.) "how much did you pay for (this)?" ; چند بار *chand bār* "how often?" : تا چند *tā-chand* "for how long?"

Like *chi* چه, *chand* چند is occasionally used in exclamation.

*Remark I.*—In composition: چند ساله *chand-sāla*, adj., signifies "of few years" or "of how many years?" according to the intonation of the voice.

*Remark II.*—*Chand* چند is only used of things that can be counted.

For quantity that can be measured قدری and چقدر are used.

In m.c., *chand tāāb* تا آب چند means, "how many *parterres* of ground each measuring five ذرع by five ذرع will this stream water in twelve hours?" A plot of the size mentioned is called by villagers قصب.

(x) Grammarians distinguish the particle (حرف) *chi* چه by various names:—

(1) *Chi* چه as a simple interrogative, as چه میخوایی *chi-mī-khwāhi?*, is called *chīm-i istifhām* (چیم استفهام).

(2) *Chīm-i istifhām-i nafī* (چیم استفهام نفی) implies negative interrogation, as: *ān kas chi mī dānad* میداند اکس چه "what does he know? nothing": vide also (6).

(3) *Chīm-i nahī* (چیم نهی) implies prohibition, as: *in šadā chi mī-kunī* این صدای چه میکنی (m.c.) "why do you make such a noise? = don't do it."

(4) *Chīm-i mubālagha* (چیم مبالغه) the چه of amplification precedes an adjective and intensifies it, as: *chi zībā mī-khwānad* (m.c.) چه زیبا میخواند "how nicely he reads."

(5) *Chīm-i ta'zīm* (چیم تعظیم) the چه of honouring precedes a noun, as *in chi mard-i st* این چه مردیست "what a man (brave) he is!"

(6) *Chīm-i taḡqīr* (چیم تحقیر) "the چه of disdain" implies negative interrogation combined with contempt, as: *in chi qābil ast* (m.c.) این چه قابل است "how can he do this; how is he fit for this business?" This *chi* چه is practically identical with *chīm-i istifhām-i nafī* (2) q.v.

(7) *Chīm-i taḡayyur* (چیم تحیر) "the چه expressing astonishment," as: *chi mī-gūyi?* (m.c.) "what is this you're saying! what do you mean!"

<sup>1</sup> A strong breed of camel with two humps.

<sup>2</sup> Also in m.c. *dar chand giriḡta* چند گرفتگی or elliptically *chand giriḡti* چند گرفتگی.



(8) *Chīm-i taḥassur* (چیم تاحسر) “the چه of regret” as in *darīghā ay Falak bā man chi kardī* درینا ای فلک با من چه کردی “Alas! O wheel of the sky, how has thou dealt with me!”

(9) For *chīm-i musāvāt* ‘vide’ (u).

(10) For *chīm-i taṣghīr* تصغیر چیم or “the چه of diminutiveness”. *vide* Diminutives.

### § 38. Substitutes for Interrogative Pronouns.

Connected with چه, are the interrogatives چگونہ *chigūna* “how? in what state?”, from چ *chi* and گونہ <sup>1</sup> *gūna* “colour, manner”; and چوں apparently derived from چه and the demonstrative pronoun آن.

(a) *Chigūna*. چگونہ آدمی است *chigūna ādam-i* ‘st (classical and m.c.) (or (چگونہ آدمیست) “what sort of a man is he?”

For the m.c. phrase اینمرد چه کاره است *īn mard chi-kāra ast?* *vide* example at end of (v) § 37.

*Remark.*—In the above example, *chigūna* چگونہ qualifies the noun *ādam* آدم.

In the phrase چگونہ *chigūna-i* “how are you?”, *chigūna* چگونہ is an adverb.<sup>2</sup>

(b) *Chūn*.<sup>4</sup> Ex.: تو بیما چونی *tu bī-mā chūn-i* “away from us. how do you find yourself?” (lit. “how art thou? what art thou?”): درویش ضعیف حال ر’ در *darīsh-i za’īf hāl rā dar tangī u khushkī-yi sāl ma-purs ki chūn-i?* *magar*—(Sa’dī) “don’t enquire from the poor darvish during a famine year how he is, unless—.”

### § 39. Indefinite Pronouns (اسم مہم).<sup>6</sup>

(a) There are very few indefinite pronouns properly so called. The defect is supplied by the ی of unity or by substitutes, as will be seen from the following list of examples:—

<sup>1</sup> *Gūna* گونہ, also *gūn* گون; be careful to pronounce the و long and the final ے like e, چگونہ *chigūne* چوند *chand-gūna* “of different kinds, various”: also گوناگون *gūnā-gūn* “of different colours or sorts.”

<sup>2</sup> *Chigūna* چگونہ here equals چہ طور *chi ṭawr* or چہ قسم *chi qism*. Note that the ی is that of ‘unity’ (and is not that of آدمی *ādamī* “man”), as in چگونہ *chigūna zan-i* ‘st زنہست “what sort of a woman is she?”

<sup>3</sup> Note the difference of meaning of چگونہ in the following two sentences: *Man ū-rā dar Baṣra dīdam; ḥājī chigūna bāshad*; من اورا در بصرہ دیدم حاجی چگونہ باشد —(Sa’dī) “I saw him in Basra; how can he then be a pilgrim from Mecca?”: *chigūna ḥājī ast* “what sort of a pilgrim is he?” ‘*Gustam-ash chigūna-i dar īn ḥālat?*’ گفتمش —(Sa’dī) “I asked him how he was feeling.”

<sup>4</sup> *Chūn* چوں is also in some districts vulgarly used for *kūn* کون “the anus.”

<sup>5</sup> Another reading is *khushk-sālī* خشک سالی which is certainly a commoner word.

<sup>6</sup> *Chunān* چندان, *chunān* چنان, *fulān* فلان, etc., چوند *chand*, *chandān* and چندان are called *kināyāt* کنایات.

(1) "Other, another," *dīgar* دیگر, precedes or follows its noun, as: *dīgar rūz* روز دیگر, or *rūz-i dīgar* روز دیگر "the next day" also "another day"; *dīgar rāh* راه دیگر, or *rāh-i dīgar* راه دیگر "another road"; *dīgar bār* بار دیگر, or *bār-i dīgar* بار دیگر "another time; a second time, again"; *dīgar-gūn* دیگرگون "in another state, altered"; *namāz-i dīgar* نماز دیگر (Afghan idiom) "the afternoon prayer"; *dīgarān* دیگران or *dīgar-hā* دیگرها "others, other people"; *dīgar kas*<sup>1</sup> کس دیگر (class.), or *kas-i, dīgar* کس دیگر (class.), or better with the ی of unity کسی دیگر *kas-i dīgar* "another person, some one else";<sup>2</sup> دیگری "another person, another"; *dīgar azvāḥā* دیگر اعضا "the other (remaining) limbs"; *dīgar barādarān-ash* دیگر برادرانش "his other brothers" (Gul., Book I, St. 3).

The expression *yak-i raft dīgar-i mānd* یکی رفت دیگری ماند "one went, the other remained" is classical as well as m.c.<sup>3</sup>

*Yak dīgar* یکدیگر and *ham dīgar* همدیگر are reciprocal pronouns 'each other,' 'one another.'

*Remark I.*—In classical and m.c., *dīgar* دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as:—*va dīgar kas nām va nīshān-ash na-shinavad* (Gul., Book 3, St. of the Boxer, No. 68) "and no one ever hears of him again"; here *dīgar* دیگر is an adverb "again," and does not qualify *kas*: *dīgar pāyīntar* دیگر پایینتر (m.c.) "further down."

*Remark II.*—In compounds and in poetry *dīgar* دیگر, as: *dīgar-gūn* دیگرگون "changed, altered, otherwise."

*Bāzārcha-yi qazāb-farūshān dīgar ast*<sup>4</sup> بازارچه قصاب فروشان دیگر است "no store of Cairene cloth or silk have we."

(O. K. Rub. 58 *Whin.*); lit. "the mart of the muslin-sellers is another place."

*Remark III.*—For the ی of unity with *dīgar* دیگر, vide § 41 (p).

<sup>1</sup> For "the one—the other", vide *yak-i* (c) (1).

<sup>2</sup> *yak-i dīgar* یکی دیگر "one other, another"; note position of ی of unity in these two words; also in *chīz-i dīgar* چیزی دیگر: دیگری means "another person," so چیز دیگری *chīz-i dīgar-i* should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of *chīz-i dīgar* چیزی دیگر, *yak chīz-i dīgar* یک چیزی دیگر could be used; vide also Remark to (b).

دو کس رنج بیپوده بردند و سعی بی فائده کردند یکی آنکه مال اندوخت و نخورد و دیگری (سعدی) آنکه علم آموخت و عمل نکرد. Here دیگری could have been used.

<sup>4</sup> *Bāzārcha* بازارچه dimin. *Qazāb* قصاب fine linen of Egypt (word not used in modern Persian).

(2) *ghayr* غیر is properly a substantive (pl. *aḡhyār* "strangers"). Ex.: *māl-i ghayr* مال غیر "some one else's property": *shakhs-i ghayr-i gūft* شخص غیری گفت "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be *man ghayra hastam* (m.c.), "I am an outsider."

*Dar umūr-i ẓāfi va kārḥā-yi ghayr bā man kunākāsh namūdī* و در امور ذاتی و کارهای غیر بامن کنگاش نمودی (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community": *ghayr-i* غیری "another person, a stranger."

*Remark.*—*Ghayr* غیر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "un-, im-," etc., to form adjectives. Ex.: *ghayr-i ābād* غیر آباد "uncultivated" or "uninhabited"; *ghayr-i inṣāf* غیر انصاف "unjust" (but if the compound is a substantive the *izāfat* is omitted, as *ghayr inṣāfi* غیر انصافی (class.) "injustice"); *ghayr-i manqūla* غیر منقولہ "immovable (property)"; *ghayr-i mankūḥa* غیر مذکوحہ "unmarried, i.e. illegitimate (wife)"; *ghayr-i nāfi* غیر نافذ "inoperative, of no effect"; *ghayr-i mawrūsī* غیر موروثی "not inherited" (also *ghayr-i mawrūs* غیر موروث; mod. Pers.).<sup>5</sup>

*Va-ghayra* و غیره, P. (for *wa-ghayr-hū* و غیره, Ar.), and *va ghayr-i ẓālil* (for Ar. *ghayr-i ān* = "et cetera"; but *ghayr az ū* غیر از او = "with the exception of him.")

The *izāfat* اضافت in modern Persian after *ghayr* غیر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus *ghayr khālīs* غیر خالص, *ghayr khālīs*, Ar., and *ghayr-i khālīs*, Mod. Pers., "impure."

(b) "One another" :—

(1) *yakdīgar* یکدیگر (one word) classical compound of *yak* یک "one" (numeral) and *dīgar* دیگر "another." Ex.: *yakdīgar rā dūst mī-dārīm* یکدیگر را دوست میداریم "we are fond of each other": *raftīm bi-khāna-yi yakdīgar* رفتیم بخانه یکدیگر "we went to each other's houses."

*Yakdīgar* یکدیگر is used in colloquial only by educated people: *ham-dīgar* همدیگر is used only by the vulgar.

*Remark I.*—This reciprocal pronoun must not be confounded with *yakī-dīgar* یکی دیگر "another individual," vide footnote 2, page 99.

<sup>1</sup> *māl-i dīgar-i* مال دیگری "the property of some one else."

<sup>2</sup> The expression *ghayr shakhs* غیر شخص, though correct, is not used in modern Persian; *shakhs-i ghayr-i* is used instead.

<sup>3</sup> In modern Persian the *izāfat* اضافت is used after *ghayr* غیر in compound adjectives.

In old classical Persian, however, the *izāfat* appears to have been omitted after *ghayr* غیر. It is omitted in India and Afghanistan.

*Remark II.*—Note that in the second example خانه is used collectively. It would also be correct, but less usual, to use the plural خانه‌ها.

(2) هم دیگر ham dīgar (m.c.): *bā ham-dīgar nishasta and* با هم دیگر نشستند اند (m.c.) “they are seated together”: *az ‘aqab-i ham-dīgar mī-āmadand* (Shah’s Diary) “they (the ships) followed one behind the other.”

(c) “One”, “some one”, “any one” and “a person.”

(1) یکی yak-ī (the numeral yak “one” with the ی of unity). Ex.: — *sukhūn bar īn muqarrar shud ki yak-ī rā bi-tajassus-i īshān bar gumāshand<sup>1</sup> va*—(Sa’dī) “it was decided to appoint some one to spy on them”: *yak-ī az mulūk* (Sa’dī) “one of the kings”: *yak-ī dar zad* (m.c.) “some one knocked at the door.”

The following are colloquialisms:—*ān yak-ī<sup>2</sup>* آن یکی (m.c.) “that one,” and *īn yak-ī* این یکی (m.c.) “this one.” Ex.: *pusht-i ān yak-ī dar qā’im shudam* (m.c.) “I hid behind that there door.”

“The one—the other” is *yak-ī dīgar-ī* دیگری, or *īn yak-ī* این یکی—*ān dīgar-ī* آن دیگری. In classical Persian *dīgar* دیگر “the other” also occurs for *dīgar-ī* دیگری. *Vide* foot note 2.

*Remark.*—*Yak-ī* یکی is also a numeral; thus, to the question, “what is your average?”, the answer might be *yak-ī dar dah<sup>3</sup>* “one in ten” (cartridges, etc.).”

Note the following idioms:—*hama bā-ham yak-ī būdand* همه با هم یکی بودند (m.c.) “they were all of one mind, unanimous (= *yak-dīl būdand* یک دل بودند); *man-yak-ī-am* من یکی ام (m.c.) “I am one, alone,” but *yak-ī man-am az īn miyān* یکی منم از این میان (Sa’dī) “I am the one who—.”

For *yak-ī* یکی, adv., “in the first place,” *vide* Adverbs. *Yakī* یکی is also a subs. (note accent) “unity, oneness, concord.”

For *yak* یک, the numeral, as a substitute for the indefinite article, *vide* § 41 (a); *vide* also under Numerals. *Man yaka u tanhā* من یک و تنها (m.c. only) “I alone.”

(2) *ahadī* احدی (the Arabic numeral “one” with the Persian ی of unity), though practically the same as *yak-ī* یکی, is only used in m.c. with the verb in the negative, *vide* “No one” (d) (6).

<sup>1</sup> Note the Preterite tense is used to signify that not only was the decision arrived at, but that it was carried out.

<sup>2</sup> *Hakīm-ī guft khilāf-i īn ‘ajab būd ki ān yak-ī bisyār-khūār būd fāqat-i bī-navā’-i na-dāshat halāk shud va ān dīgar khwīsh-tan-dār būd*—حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار بود طاعت بی نوائی نداشت هلاک شد و آن دیگر خویشان دار بود (Sa’dī) “a philosopher replied, ‘the contrary would have been strange because the former was a great eater and could not stand the fasting, so he died; but the second (or latter) was accustomed to abstinence.’”

<sup>3</sup> Or *yak- bar dah* یک بر ده.

*Remark.*—The broken plural of *aḥad* احد is *āḥād* آحاد “units, individuals.” Ex. : گفت بر پسرانِ آحاد رعیت چندان جفا و توبیخ را نمی داری که پسر مرا : *guft bar pīsarān-i āḥād-i ra'īyyat chandān jafā u tawbīkh ravā namī-dārī ki pīsar-i marā* (Sa'dī) “he said you do not treat the sons of any one of my subjects with the severity you use to my son” : احدی از آحاد را ندیدم که چنین : *aḥad-i az āḥād rā na-dīdam ki chunīn kār-i bi-kunad* (m.c.) “I never saw any one else do such a (disgraceful) thing as you have done.”

(3) کسی or کسی, *kas* or *kas-i*.<sup>1</sup> Ex. : گفت کسی *kas-i guft ki*—“some body said that—.” Sa'dī says :—

راستی موجب رضای خداست      کسی ندیدم که گم شد از راه راست

*Rāstī mūjib-i razā-yi Khudā-st*

*Kas na-dīdam ki gum shud az rah-i rāst*

“Rectitude (or truth) is the means of pleasing God.

Never have I seen an upright man forsaken.”

گر بجای نازش اندر سفره بودی آفتاب      تا قیامت روز روشن کسی ندیدی در جهان

“*Gar bi-jā-yi nān-ash andar sufra būdī āftāb*

*Tā qiyāmat rūz-i rūshan kas na-dīdī dar jahān*—(Sa'dī).

*na-gūyam* (Sa'dī) “he replied because he relies on what he knows, viz. that I won't repeat things to any one”; vide also example in Remark to (a) (1) : کی سخن جز بحکم ضرورت نگفتم و موجب آزار کسی بزبانم نرفتمی *ki suḥan juz bi-ḥukm-i zarūrat na-gufti va mūjib-i āzār-i kas bi-zabān-ash na rafti* (Sa'dī) “— who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone's feelings”; (in m.c. *kas-i* instead of *kas*) : و حکماء گفته اند چهار : *va ḥukamā' gufta and chahār kas az chahār kas bi-jān bi-ranjand*<sup>4</sup> “four people live in dread of four other people” : قضا را : *qazā-rā az kasān-i ū yak-i ḥāzīr būd* “by chance one of his followers (people of the house) was present.”

*Remark.*—*Kas* کسی is also used in the sense of “noble” (i.e. a ‘somebody’) as opposed to *nā-kas* ناکسی “ignoble, mean”; thus Sa'dī says :—

<sup>1</sup> In m.c. *kas-i* کسی “some one,” but *īn kas* اینکس “this person.” Care must be taken to pronounce this word *kas* کس and not *kus* کس (whence the Arabic *kuss*). *Kas* کس is properly a substantive, “a person, a body”; *chunīn kasān* چنین کسان “such persons.”

<sup>2</sup> In m.c. and in prose *kas-i rā* کسی را would be used for *kas* کسی in the example.

<sup>3</sup> *ān kas* آن کس “that person.” Ex.: دستش بگرفت تا بمنزل آن کس در آورد *dast-ash bi-girift tā bi-manzil-i ān kas dar āvard* “he took him by the hand and led him to that person's house.”

<sup>4</sup> *Bi-ranj* برنج “in affliction” and اند “are,” or else *bi-ranjand* برنجانند the 3rd person pl. of the Aorist of *ranjidan* رنجانیدن : both correct.

شمشیر نیک از آهن بد چون کند کسی      ناکس بقربیت نشود ای حکیم کس

*Shamshīr-i nīk az āhan-i bad chūn kunad kas-i ?*

*Nā-kas bi-tarbiyat na-shavad, ay ḥakīm, kas—(Sa'di).*

“How can a man make a good sword from bad iron?”

An ignoble man becomes not, oh philosopher, noble by education.”

*Imrūzhā ū ham kas shuda ast* امروزها او هم کس شده است (m.c.) “he has become a big person, a somebody, these days.”

بر خود در کام و آرزو در بستم      وز منت هر ناکس و کس وارستم

*Bar khud dar-i kām u ārzū dar-bastam*

*V'az minnat-i har nā-kas u kas vā rastam.*

“I close the door of hope in my own face,

Nor sue for favours from good men, or base.”

(O. K., 315, *Whin.*)

*Kas u nā-kas* کس و ناکس “high and low, all.”

*Bī-kas* بی‌کس signifies “friendless, destitute, an orphan.”

*Kam-tar kas-i* کمتر کسی “scarcely a person.”

These significations of *kas* کسی, *nā-kas* ناکس, and *bī-kas* بی‌کس, are m.c. as well as classical.

(4) “One” آدم <sup>1</sup> *ādam*, آدمی *ādamī*, انسان *insān* “man”; شخص *shakhṣ* <sup>2</sup> “a person.” Ex.: آدم حیرت میکند *ādam ḥayrat mīkunad ki—*“one (lit. a man) wonders that—”; *insān* could be substituted in such sentences: بوی گل شخص را مست میکند *bū-yi gul shakhṣ rā mast mī-kunad* “the scent of the roses intoxicates one”: *shakhṣ na-bāyad īn hama subuk bāshad* (m.c.) “a person, (a man) ought not to be so impatient.”

*Remark I.*—شخص واحد *shakhṣ-i vāhid*, or فرد بشر *fard-i bashar*, signifies “a single individual,” and شخصی *shakhṣ-i* “a person, some one.” Ex.: شخص واحد با ده نفر نمیتواند بجنگد *shakhṣ-i vāhid bā dah nafar namī-tavānad bi-jangad* “a single individual cannot fight with ten men”: شخصی آمد— “some one came (to me)—”; but شخصی *shakhṣ-i* adj: (note accent) means “personal.”

<sup>1</sup> *Ādam* آدم and *insān* انسان both mean “man” as opposed to “beast,” but the latter is also used in the sense of, ‘possessing politeness, good manners; not a savage.’

The following classical sentence, *Mī-tarsam mabādā bi-dast-i ādam-i jangālī bi-yuftam va īn ham-chunān ast ki bi-panja-yi shīr giriftār shudan* می‌ترسم مبادا بدست آدمی جنگلی این چنان است که به پنجه شیر گرفتار شدن (class.), would in modern Persian be rendered—*Va īn chunān ast ki gūyā insān bi-panja-yi shīr giriftār shavad* این چنان است که گویا انسان به پنجه شیر گرفتار شود.

<sup>2</sup> The plural of *shakhṣ* is اشخاص.

<sup>3</sup> In m.c. گنج or گنج *gij* or *gich* would be more used in this sense.

*Remark II.*—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هر که *har-ki* “whoever”: هر که نزدیکتر است *har-ki nazdīk-tar ast parīshān-tar ast* “the nearer one is, the more one is in anxiety,” lit. whoever is nearer is in great anxiety, *vide* § 45 (v); هر که در زندگی نانش نخورند<sup>1</sup> چون بعیرد نامش نبرند *harkī dar zindagī nān-ash na-khurand chūn bi-mīrad nām-ash na-barand*—(Sa’dī) “when a man’s bread is not eaten<sup>1</sup> in his lifetime, his name is not mentioned after death.” The following is often quoted by dervishes and Sūfis:—

هر که درین بزم مقرب تر است جام بالا بیشترش میدهند

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گویی *gūi* “you would say”: زدهام زن و مرد چنانکه اگر سر سوزنی انداختی به زمین نرسیدی *izdihām-i zan u mard chunān-ki agar sar-i sūzan-ī-andākhī bi-zamīn na-rasīdī* (H. B. Chap. XI) “such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground.”

(d) “No one, none, nobody, nothing,<sup>2</sup> no, some.”

(1) هیچ *hīch kas*, or کسی *kas*, with the verb in the negative. Ex.: Sa’dī says: بمن التفات نکرد تا *hīch kas bi-man illifāt na-kard tā*—“no one paid any attention to me—”; (m.c.): هیچ که از شماها لایق این کار نیستید<sup>3</sup> *hīch ki az shumā-hā lāīq-i īn kār nīstīd* (m.c.) “none of you are fit for this business”; هیچ یک از شماها لایق مرحمتهای من نیستید *hīch yak az shumā-hā lāīq-i marḥamat-hā-yi man nīstīd*<sup>4</sup> (m.c.) “none of you is deserving of my kindness”; هیچ یک ماجرا را قلم بند کردن نتوانستم *hīch yak mājarā rā qalam-band kardan na-tawānistam*<sup>5</sup> (Afghan) “I was unable to commit to writing any one of the adventures”: چشم مور و پای مار و ان ملا کس ندید *chashm-i mūr u pā-yi mār u nān-i mullā kas na-dīd* (modern saw) “none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.”<sup>6</sup>

هیچ کسی نیامد *hīch kas nayāmad* “he said nothing”: *hīch kas na-guft* “no one came”: *vide* also (f) (2) and § 116 (m).

<sup>1</sup> Note this method of forming the passive.

<sup>2</sup> ‘Nothing’ is in English a noun.

<sup>3</sup> Or *hīch yak* هیچ یک.

<sup>4</sup> Grammatically, of course, this should be *nīst* نیست; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

<sup>5</sup> In m.c. this sentence would be *hīch yak az mājarāhā rā namī-tawānistam qayd bi-kunam* هیچ یک از ماجراها را نمیتوانستم قید بکنم.

<sup>6</sup> Mullas ‘bleed’ people and are not bled. In m.c., *mullā-zāda* ملا زاده is almost the equivalent of ‘stingy,’ etc.

*Remark.*—*Hīch* هیچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.<sup>1</sup>

(2) “Some, any.” In composition, هیچ without a negative sometimes implies “some,” and with a negative “none,” etc.

Example:—

گر فریدون شود بنعمت و مال بی هذر را بهیچ کس مشمار

*Gar Farīdūn shavad bi-ni‘mat u māl*

*Bī-hunar-rā bi-hīch kas ma-shumār*—(Sa‘dī).

“Even should he become a Faridun in wealth and possessions,  
Do not consider the ignorant (mean) person anybody.”

هیچ چیز هست؟ *tū-yi sandūq hīch chīz hast* “is there anything in the box?”; هیچ آدمی اینجا آمد *hīch ādam-i injā āmad* “did any man come here?”; هیچ مردی نیامد *hīch mard-i nayāmad* “no man came”; هیچ وقت *hīch kas ānjā hast* “is there any one there?”; هیچ مرا یاد میکنی *hīch vaqt marā yād mī-kunī* “do you ever remember me?”; هیچ گاه آنجا رفتی *hīch gāh ānjā rafta-i* (class.) “have you ever gone there?”; هیچ وجه میتوانی این کار را انجام بدهی *bi-hīch vajh mī-tavānī in kār-rā anjām bīdīhī* (m.c.) “can you by any means complete this work?”

(3) In answer to a question, *hīch* هیچ and its compounds signify a negative. Ex.: Q. *chi mī-kunī* “what are you doing?” A. *hīch* هیچ “nothing.” To the question, *ānjā kīst* “who is there?” the answer might be *hīch kās* “no one.”

Similarly *in hama hīch ast* این همه هیچ است, signifies “this is all nothing”; *hīch chīz nīst* (or *chīz-i chīz*) هیچ چیز نیست “it is nothing”:—

این همه هیچ است چون می بگذرد بخت و تخت و امر و نهی و گیر و دار

*In hama hīch ast chūn mī-bugzarad*

*Bakht u takht u amr u nahy u gīr u dār.*

“This is all naught, since it passes away, (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion.”—(Sa‘dī.)

<sup>1</sup> *Hīch vaqt* هیچ وقت “ever”; *hīch vaqt-na* هیچ وقت نه “never.” Ex.: *ghulām hīch waqt daryā na-dīdā būd* غلام هیچ وقت دریا ندیده بود (Sa‘dī) “the slave had never seen (or experienced) the sea.”

<sup>2</sup> The m.c. phrase *hīch kas-i nīst* هیچ کسی نیست, or *hīch mard nīst* هیچ مرد نیست (not *mard-i* مردی), signifies “he is of no account, a poor creature”; the latter sometimes also signifies *hīch mardī na-dārad* هیچ مردی ندارد (politely translated “he has no manhood”).



دنیا دیدی و هرچه دیدی هیچ است      وان نیز که گفتی و شنیدی هیچ است

*Dunyā dīdī va har chi dīdī hīch ast*

*V'an<sup>1</sup> nīz ki guftī va shunīdī hīch ast.*

“You see the world, but all you see is naught,  
And all you say, and all you hear is naught.”

(O. K., Rub. 50, *Whin.*)

“He is less than nothing” *az hīch chīz kamtar ast*<sup>2</sup> از هیچ چیز کمتر است (m.c.), or *ū az hīch hīch-tar ast* او ز هیچ هیچتر است.

*Remark.*—It must, however, be borne in mind that *hīch* هیچ properly means “anything,” and *hīch-na* نه هیچ “nothing”; thus, “eating nothing is better than eating bad food” would be rendered by *hīch na-khūrdan bihtar az ta'am-i bad khūrdan ast* هیچ نخوردن بهتر از طعام بد خوردن است; while *hīch khūrāk khūrdan* (Indian) would mean, if it meant anything at all, “eating anything (or something) is better than—.”

(4) “At all, ever?” In interrogative phrases هیچ implies “ever, at all; in the least.” Example:—

ای که هرگز فراموش نکنم      هیچت ز بنده یاد می آید

*Ay ki hargiz farāmūsh-at na-kunam*

*Hīch-at az banda yād mī-āyad?*—(Sa'dī).

“Oh Thou whom I never forget,

Dost thou at all remember thy servant?”—(Sa'dī).

*hīch tār mī-zanī* (m.c.) “do you play the guitar at all?” :  
*hīch mī-shavad ū-rā bi-bīnīm* (m.c.) “would it be (or is it) at all possible for us to see him?”

*Remark.*—*hīch u pūch* signifies “contemptible, anything silly or futile.”

(5) *Hīch* هیچ (like *har* هر) can be joined with *kudām* کدام, as, *hīch kudām* هیچ کدام “either (of two); anyone (of three or more).” With the negative, it signifies “neither” and “none.”

*Remark.*—*Hīch* هیچ and *har* هر [vide (j)] are called حرف مبهم or حرف عموم. *Ism-i mubham* (اسم مبهم) is Indefinite Pronoun.

(6) “No one” (m.c.) نه—*aḥad-i—na* (m.c.), (i.e. *aḥad-i* with the verb in the negative): vide (c) (2). Example:—*aḥvāl-i aḥad-i barham na-khurd.*—(Shah's Diary) “no one was upset (sea-sick).”

<sup>1</sup> For *Va ān* و آن.

<sup>2</sup> Also *ū juz-i havā ast* او جز هو است (m.c.).

<sup>3</sup> Poetical for *farāmūsh-at* فراموشت

<sup>4</sup> Could also be written *bīnīm* (rare).

(7) *Chîz* چیز or *chîz-i* چیزی followed by a negative verb signifies “nothing,” vide (p).

(e) “So-and-So, such and such, Snooks, what’s his name”: *fulān* (in Persian also *falān*) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: *fulān-kas* فلان کسی “such a person.” Ex.: <sup>1</sup> *va bashārat āvard ki fulān qal’a rā bi-dāwat-i khudāvandī kushādīm* (Sa’dī) “— and brought the good news that such and such a fortress had been taken”: <sup>2</sup> *yak-i az buzurgān pārsā’i rā guft ki chī gū’i dar haqq-i fulān ‘ābid* (Sa’dī) “a certain great man asked a pious ascetic what his opinion was concerning a certain religious person”; *fulān āmad*, or *fulān kas* (kas-i or *shakhs*) *āmad* “So-and-So came”: *dar fulān tārikh fi sana-yi fulān* “on such a date in such a year.” *Yā fulān* “ho! you there.” *Fulān* is also used to indicate the private parts of male or female.<sup>4</sup>

The feminine is *fulāne*, but more often *fulān zan*, etc., is used.

*Remark I.*—The demonstrative pronouns are sometimes used with *fulān* as: *in fulān* این فلان “this So-and-So” and *ān fulān* آن فلان “that So-and-So.”

*Remark II.*—In vulg. m.c., *yārū* یارو is used for men or women and sometimes for things, as: *yārū āmad* یارو آمد “So-and-so (man or woman) came”; *yārū rā biyāvar* یارو را بیاور “bring the wine” (or the goblet or gaming things: for anything forbidden).

(2) *fulānī* refers to persons only, whether present or absent. An exception is *fulānī-rā biyār* (Tehran) “bring it (wine).”

A caller, to avoid the mention of his own name, might say to the servant at the door, *bigū’id fulānī āmad shumā tashrīf na-dāshtid*, etc., بگوئید فلانی آمد شما تشریف نداشتید.

In poetry *fulānī* sometimes signifies ‘a mistress.’ *Fulān u Bahmān* فلان و بهمان and vulgarly *Fulān u Pashmadān* فلان و پشمدان are also used for persons or things when there are more than one, as: *Fulān u Bahmān āmadand* فلان و بهمان آمدند “So-and-So with So-and-So came”; *fulān u pashmadān guftand* فلان و پشمدان گفتند (m.c.) “they said such and such things.”

<sup>1</sup> In m.c. *gushādan* گشادن (not *kushādan* کشادن).

<sup>2</sup> The two words *pārsa* پارسا and *‘ābid* عابد have much the same signification: the former is Persian, the latter Arabic; *‘ābid* عابد signifies properly “worshipping (God).”

<sup>3</sup> Note the ع of unity.

<sup>4</sup> The m.c. abuse *fulān-am bi-fulān-at* فلانم بفلانت (or *fulānīash* فلانش) has an indecent signification.

*Fulān* فلان can be used as an adjective, but *fulānī* فلانی cannot. Also the former is indefinite (*nakira* نكرة) and the latter definite (*ma'rifa* معرفة); that is, if referring to a person known to the speaker and his listener, *fulānī* فلانی would be used, otherwise *fulān* فلان.

*Fulān u bīstār* (or *bīsār*) فلان و بیستار is also used in modern Persian, generally for things, rarely for persons.

(3) "What's his name"; چه چیز *chi chīz*, or *chi chīz-i* (m.c.). Ex.: برو بگو *biraw bigū bi-chi chīz, bi-Hājī Āghā* (m.c.) "go and tell what's his name, I mean Haji Agha": *chi chīz pīsh-i man āmad-ghulām Hasan* "what's his name came to me—(ghulām Hasan." In, ای صبا نکستی از کوی فلانی *āy sabā nukhat-i az kū-yi fulānī bi-man ār, fulānī = ma'shūq*.

(4) *Bāstār u bīstār* باستار و بیستار "So-and-So," are obsolete.

*Remark.*—In the following sentences:—

*mar īn dard rā davā-i nīst magar zahra-yi ādam-i ki bi-chandīn šifat mauṣūf buvad.*—(Sa'di) "for this disease there is no cure, but the gall of a human being who has such and such qualities," the word *fulān* could be substituted for *chandīn* چندین without materially altering the sense.

(f) "Both," and "neither of two."

(1) هر دو *har-du* "both." Examples: *har du linga rā bār-i shutur karda mahār-i shutur rā girift* (m.c.) "he loaded the camel with both its loads and took hold of the nose-string"; *bi-har du dast dar dumbāl-i kishtī āvīkht.*—(Sa'di) "he seized and clung with both hands to the stern (or perhaps the rudder) of the ship"; *guft bigīr ān har du rā tā turā šad dīnār bidīham* "he said save both of those two and I will give you a hundred dinars"<sup>5</sup>; *mā har du raftīm* (or simply *har du raftīm*) (هر دو رفتیم) "we both went."

1 Note the demonstrative or relative *ی*.

2 For *har* هر "every", *vide* (j).

3 *Linga* لنگه is "one out of a pair; the load of one side of a beast of burden," etc.

4 *Mahār* مهار is the camel leading-string attached to a wooden key in the nose. In certain districts (*Khurāsān* for instance) the *mahār* مهار is not used, the leading-string being merely attached to a rope halter. The classical expression *shutur-i bī mahār* (camel without a nose-string) signifies "refractory" and sometimes "wandering aimlessly"; commonly used in India.

5 Formerly a coin of value. At the present day a *dīnār* is an imaginary coin of infinitesimal value; fifty go to one *shāhī* or to a half penny of English money. Note *tā* تا for "and": *و* would be unidiomatic.

In m.c., هر دو *har du* is also placed before the separate and affixed pronouns as shown in the following examples: هر دوی ما آمدیم *har du-yi mā āmadīm*<sup>1</sup> “we both came”: هر دویشان, or هر دو شان, or هر دوی ایشان, *har du-yishān*, or *har du-shān*, or *har-du-yi īshān*<sup>1</sup> “both of them”: هر دوش را بیاور *har du-ash rā biyār* (m.c.), or هر دوش را بیاور *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār* (هر دو شانرا بیاور) “bring both of them”: the last however is for living things only.

*Remark.*—In m.c., همه سه شهر *hama si shahr*, etc., might be used for *har si shahr* هر سه شهر “all three cities.”

(2) “Neither (of two)”<sup>2</sup> is expressed by هر دو with a negative. Ex.: و ترا این هر دو نیست *va turā īn har du nīst*—“and both these (qualities) are wanting in you, (you have neither of these two)” : و سرو را هیچ از این هر دو نیست *va sarv rā hīch az īn har du nīst* “and the cypress has nothing of these two qualities mentioned”—(Sa’dī). *Vide* also (d) (1).

(3) “Both.” The Arabic dual اثنین *ithnayn* “both”, pronounced in Persian *isnayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing “both” are given in the following examples:—

ما و آنها *man u tu bi-rāvim* “let us both (you and me) go”; ما و آنها *mā u ānhā* (or *mā bā-ānhā*) *biravīm* (m.c.) “let us both (us and them) go”; شما با او بروید *shumā bā ū* (or *shumā va ū*) *bi-ravīd* (m.c.) “you go with him, let you and him both go”; این و هم *ham īn va ham ān rā biyār*, or more commonly *īn u ān rā-biyār* این و آنرا بیاور “bring both this and that (i.e. both).”

(5) “Both sides” هر دو طرف *har du tarāf*: also expressed by the Arabic dual جانبین *jānibayn* or طرفین *tarāfayn* “the two sides, both sides; the contending parties, both parties.”

*Remark.*—Similiar to هر دو *har du* “both,” are همه *har si* “all three,” etc. Ex.: هر پنج کتاب خود را فروختم *har panj kitāb-i khud-rā farūkhtam* “I sold all five of my books.”

(g) (1) “Some, several, sundry, few.” چند *chand*, or چندی *chand-i* “a few,” signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the ی of unity.

<sup>1</sup> Or *har du tā mān āmadīm* هر دو تا مان آمدیم (m.c.): or *har du tā shān* هر دو تا شان (m.c.).

<sup>2</sup> “Neither—nor” are expressed by نه *na*—نه *na*.

<sup>3</sup> *Lit.* “You have not these both.”

<sup>4</sup> Note that the order of the persons is the reverse to that in English: the Persians say “I and thou (or you)” and the English “you and I.”

Ex.:—خورد *bār-ī, chand ghūṭa khurd* (Sa'di) "in short he sunk a few times"; روز برین بر آمد<sup>1</sup> *chand rūz bar īn bar āmad*—(Sa'di) "a few days after this"; کلام<sup>2</sup> چند *kalima-ī chand*—(Sa'di) "a few words"; مالی چند بردمی *qadam-ī-chand biraftamī*—(Sadi) "I went a few steps"; سال<sup>3</sup> چند *sāl-ī chand*—(Sa'di) "a few years."

*Chand* چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.—*Chand* چند 'a few' properly indicates a number less than ten.

خروشی بر آورد بیرون چو شیر ز ترکان برفتند—د چندی دلیر

*Khurūsh-ī bar āvard Bīzhan chu shīr*

*Zi Turkān bi-raftand chand-ī dilīr.*

Shāh-Nāma Book 4, *Giristār shudan-i Māhūy-i Sūrī va kushta shudan-i ū bi-farmān-i Bīzhan-i Turk.*

(2) In modern Persian, *chand* چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: چند سر باز رفتند *chand sarbāz raftand* "a few soldiers went"; چندی مردند *chand-ī murdand*<sup>4</sup> (Afghan) "a few died"; چند خدمتگار *chand khidmatgār* "some serving men," but چندی از خدمتگاران *chand-ī az khidmatgār hā* "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چند نفر اصفهانی نشسته بود *chand nafar Ṭsfahānī nishasta būd* "there were some Isfahanis seated (there)"; the verb should be in the plural (*būdand* بودند).

In the m.c. sentence در میان دریا چند کوهی دیگر هم بودند<sup>5</sup> *dar miyān-i daryā chand kūhā-yi dīgar ham būdand*, "in the midst of the sea there were some other rocks," *kūh* کوه the singular should be used with the verb in the singular. *Chand kasān* چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after *chand* چند. Ex.: چند تاجران<sup>6</sup> و صاحبان کوتهی<sup>7</sup> نشسته بودند *chand tājirān u ṣāhibān-i kothī nishasta būdand* (Afghan) "a few merchants and

<sup>1</sup> Or آمد روزی چند برین بر آمد (class.); also آمد روزی چند (m.c.) "a few days." Ex.: این شهر در آن است که چند روزی بشهر در آئی *maslahat ān ast ki chand rūz-ī bi-shahr dar-āyi* (m.c.) "it is proper for you to come and stay in the city for a while."

<sup>2</sup> The hamza is for the ی of unity.

<sup>3</sup> Colloquially, رفت *raft* the singular is used; but incorrectly.

<sup>4</sup> *Chand nafar-ī murdand* چند نفری مردند a vulgarism and incorrect.

<sup>5</sup> Or بود. Also کوه *kūh* should be in singular after *chand* چند.

<sup>6</sup> In m.c. *chand nafar tājir* چند نفر تاجر or *chand nafar tājirān* چند تاجران, but the singular is the commoner.

<sup>7</sup> This is the Hindī word کوتهی *kothī*.

owners of warehouses were sitting (there)"; چند انگشترهای طلا *chand angushtarhā-yi<sup>1</sup> tīlā* "a few finger-rings of gold"; عرق بود *chand aqsām-i<sup>2</sup> 'araq būd* (m.c.) "there were several kinds of spirits."

(5) In m.c., چندی *chand-i*, or *yak-chand-i* چندی یک, means "a little while," several times. Ex.: حکیم الاممالک که چندی بود اینجا بود دیده شد *Hakīm-u-l-Mamālik ki chand-i būd injā būd dīda shud*—(Shah's Diary) "the *Hakīm-u-l-Mamālik*, who had been here for some time, was interviewed by us"; چندی چندی *chand-i chand-i* hast *injā hastam* (m.c.) "I have been here for some time"; چوبی که در *ba'd az chand-i* (m.c.) "after a little while"; چوبی زد *chūb-i ki dar dast dāsh*t *chand-i bar sar-i ū zad* (Af.) "he struck him several times with the stick he held in his hand."

*Remark I.*—It will be noticed that in m.c. *chand-i* چندی is used for *chand-gāh* چاندگاه (classical), *chand waqt* چاند وقت (classical and m.c.), *chand bār* چاند بار (classical and m.c.), and *chand daf'a* چاند دفعه (m.c.).

The Afghans use *chānd gāh* in speaking.

*Remark II.*—*Yak chand* یکچند is used in the sense of "a few"; یکهچند *yak chand naḡar-i būdand* (m.c.) "a few persons were present."

(6) تنی چاند *tan-i chand* (class.) signifies "sundry persons"; تنی چاند در *tan-i chand dar suḡbat-i man būdand*—(Sa'dī) "certain individuals were friends of mine"; تنی چاند از مردان واقعه دیده و جنگ آزموده را *tan-i chand az mardān-i vāqi'a dīda va jang āzmūda rā bi-firistādand tā dar shi'b-i jabal pinhān shudand* (Sa'dī) "certain experienced veterans were sent to hide in a ravine in the mountains."

In m.c., instead of the classical *tan-i chand* تنی چاند, *chand naḡar* چاند نفر is used.

(7) For *chand* چاند as an interrogative, vide § 37 (w).

(8) *Yak-chand* یکچند and *chand tā* چاند تا "a few, a little, somewhat." *Yak chand* takes a singular noun, but a plural verb: vide (5) Remark II.

If *tā ū* is added, however, the verb is in the singular, as: *yak chand tā mard būd*. *Yak-chand-i*, adv., is "a short while": vide (5).

(9) Compounded with the demonstrative pronouns, چندان *chandān* "so much as this," etc., and چندان *chandān* "so much as that," etc.: vide § 36 (b).

For *chandān ki* چندانکه "however much, as soon as, as long as," etc., vide § 92 (d) (13).

*Remark I.*—*Chand* چاند is connected with *and* اند, and *andak* اندک.

<sup>1</sup> Or singular.

<sup>2</sup> In the m.c. of Persia, *aqsām* اقسام the broken plural of *qism* قسم might occasionally be used under the impression that it was a singular word.

<sup>3</sup> Title of the Shah's physician.

<sup>4</sup> i.e. days, weeks, or months (not portion of one day).

<sup>5</sup> Similarly for things *chand tā* چاند تا (m.c.) is used.

*Remark II.*—*Chand* چند is only used for things that can be counted.

For quantity that can be measured <sup>1</sup> قدری *qadrī* and چقدر *chadār* are used: *vide* (h).

For *pāra* پاره “some, a few,” etc., *vide* (p) (2).

(h). (1) “Somewhat, a little quantity,” قدری *qadrī*. Ex.: قدری آب بده *qadrī āb bi-dih* “give (me) a little water”; قدری جو<sup>2</sup> بیاور *qadrī jaw biyār* “bring a little barley.” *Vide* بارخی *barkhī*, etc., “a little.”

(2) “So much, this quantity” is این قدر *in qadr*.

(3) “That much, that quantity” is آن قدر *ān qadr*.

(4) “How much, what quantity” is چه قدر *chi qadr*?

*Remark.*—قدری, etc., is only used for quantity, for things that can be measured: *vide* Remark II (g) (10).

(i) “All, every, the whole”:

(1) همه *hama* the whole, etc.; also means “every” (*har*). In classical Persian, همه precedes or follows its substantive. Ex.: همه مردمان *hama mardumān* (class.), or مردمان همه *mardumān-i hama* (Indian) “all the men”; همه رفتند (مردمان or) مردم *mardum*<sup>4</sup> (or *mardumān hama raftand* “all the men went” (class. and modern).

In the *Gulistan*, *hama* همه generally precedes its substantive (without an *izāfat*), and the substantive and the verb are in the singular<sup>5</sup> or plural according to the idea conveyed. Ex.: همه شب *hama shab* (Sa’di) “the whole night”; همه عمر *hama ‘umr* “the whole of one’s life.”

نمی بینی که گاوی در علفزار بیالاید همه گاوان ده را

*Namī-binī ki gāvī dar ‘alaḥ-zār*

*Biyālāyad hama gāvān-i diḥ-rā?*—(Sa’di).

“Dost thou not see that one ox in a meadow

Can contaminate all the oxen of a village?”

همه عیبه *hama ‘aybhā* (class.) “all the vices” (i.e. every vice there is; the plural is here used in an intensive sense<sup>7</sup> to signify numbers).

<sup>1</sup> *Qadrī*; *qadr*, A. and P., signifies “quantity, value” and *qadar*, P. (in Arabic *qadr*) signifies “fate, preordained destiny.” Hence قدری *qadrī* (note accent) “a person who maintains the doctrine of free will” as opposed to جبری *jabrī* “one who believes in predestination, a fatalist.”

<sup>2</sup> To be distinguished from جو *jū* or جوی *jūy* (also *jūb*) “a running brook” and the Imperative of *jūstan* of *jūyīdan* “to seek”; جوی *jāvī* “a single grain of barley.”

<sup>3</sup> No *izāfat*.

<sup>4</sup> *Mardum* مردم is a collective noun always treated as a plural, though it has also a plural *mardumān* مردمان.

<sup>5</sup> A singular noun is often used in a collective sense and with a plural verb.

<sup>6</sup> M.c. *hama-yi ‘aybhā* همه عیبه.

<sup>7</sup> Similarly مدت‌ها *muddat-hā* “ages, long times” is stronger than مدتی *muddat-i* “a long time”: مدتی ناخوش ماند “he was ill for a long time,” but مدت‌ها ناخوش ماند “he was ill for ages.”

گروهه عالم مردند *gūyand chi gham gar hama 'ālam murdand*.  
(Sa'di) "they say 'what concern of ours is it, if the rest of the world  
perish?'" ; here 'ālam is a collective noun signifying 'all the people  
of the world':

گرچه اسیم و زر ز سنگ آید همی در همه سنگی نباشد زر و سیم  
*Garchi sīm u zar zi sang āyad hamī*  
*Dar hama sang-i nabāshad zarr u sīm*—(Sa'di).

"Though silver and gold come from stone  
Not in every stone is found gold and silver ;

چو دست از همه حیلتی در گست حالت بردن بشمشیر دست  
*Chu dast az hama hīlat-i dar gusist*  
*Ḥalāl ast burdan bi-shamshīr dast*—(Sa'di).

"When every (single) stratagem has failed  
Then only is it lawful to resort to force."

دشمن چو از همه حیلتی در ماند سلسله دوستی بجنباند  
*dushman chu az hama hīlat-i dar mānad<sup>2</sup> silsila-yi dūstī bi-jumbānad*—(Sa'di) "when (your) enemy  
has failed by every single stratagem (to injure you), he then tries to  
make friends with you." In the last three examples *hama*, with the  
ی of unity added to the substantive, signifies "each" or "every" considered  
separately, i.e. *har sang-i* هر سنگی.

It is difficult to say whether *hama* همه is a substantive or an adjective.  
In classical Persian it either precedes its substantive without an *izāfat* or  
follows it in apposition (of corroboration تاکید) without an *izāfat*, as:  
کاروانها همه بگذشت ز میدان شهید. In modern Persian, though the same con-  
structions are used, it is usual for *hama* همه to precede its substantive and be  
coupled to it by an *izāfat*: in this case it is obviously a noun.

In Indian Persian, *hama* همه is treated like an ordinary adjective, i.e.  
it precedes its substantive without an *izāfat* or follows it with one: it  
can also follow in apposition.

(2) In modern Persian, *hama* همه generally precedes the substantive<sup>4</sup> with  
the *izāfat*.<sup>5</sup> Ex. : *hama-yi zanhā āmadand* (or *zanhā hama āmadand*)  
"all the women came." However, *hama zanhā āmadand* is correct (though

<sup>1</sup> Poetical for *agar-chi* اگرچه.

<sup>2</sup> For *zar* زر; *tashdīd* poetical license.

<sup>3</sup> Or *mānd* ماند (Past tense) and *jumbānd* جنباند.

<sup>4</sup> *hama-yi shahr sūkhī* همه شهر سوخت "the whole of the city (sing.) was burnt," but  
*hama-yi shahr mī-gūyand* همه شهر میگویند "all the people of the city say." (*Sūkhī* shud  
could be said instead of *sūkhī*).

<sup>5</sup> *Tamām* تمام and *jamī* جمیع are always followed by the *izāfat*.



rare) even in m.c.; شب همه *hama-yi shab* "the whole of the night" and روز همه *hama-yi rûz* "the whole of the day"; but *hama shab* شب همه (or *hama-yi shab* شبها همه) and *hama rûz* روز همه (or *hama-yi rûzhâ* روزها همه<sup>1</sup>) mean "every night" and "every day"; در همه شهری قصاب است *dar hama<sup>2</sup> shahr-i qassâb ast*<sup>3</sup> (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

*Remark.*—In modern Persian, *hama* همه with a singular noun is equivalent to *har* هر, and should be followed by a singular verb, but *vide* end of (4).

(3) Before the affixed pronoun *ش* there is no *izâfat*. Ex.: جلگه + همه اش *julga hama-ash bā safa u zabz u ābād ast* (m.c.) "the valley, the whole of it, is pleasant, green, and fertile."

Before the affixed plural pronouns, the *izâfat* is either omitted or inserted after *hama* همه in speaking. Ex.: همه شان بدانند or همه *hama-yi shān* or *hama-shān* (or *hama-yi ānhā* آنها همه<sup>6</sup>) *bad-and* "all of them are bad."

*Remark.*—Even in m.c. it is considered better to omit this *izâfat* after *hama* همه: the omission is, however, rarely made even by the educated. *Hama-yi in mardum* این همه (m.c.) is "all these people": but *in hama mardum* اینهمه مردم (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." *In hama mardum jam' shuda būdand ki dīgar jā na-būd* اینهمه مردم جمع شده بودند که دیگر جا نبود (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in *in hama-yi mardum* اینهمه مردم "all these people" there is no ambiguity. However, it would be better to say *hama-yi in*.

(4) *Hama chiz* چیز همه "everything," *hama-jā* جا همه "everywhere," *hama-kas* کسی همه "everybody," and *hama vaqt* وقت همه "always" are classical as well as m.c. *In hama makhārij* اینهمه مخارج "all this expense" appears to be modern.

*Hama kas* کسی همه is followed either by a singular or plural<sup>7</sup> verb according to the idea in the writer's mind; *hama kas āmad* کسی آمد (m.c.)

<sup>1</sup> Also *hama-rūza* همه روزه "every day."

<sup>2</sup> No *izâfat*: or *dar hama-yi shahrhā* در همه شهرها.

<sup>3</sup> Sa'dī, however, uses *dar hama sang-i* در همه سنگی.

<sup>4</sup> *Julga* جلگه a valley, or plain, as opposed to hill.

<sup>5</sup> *Ābād* means "cultivated" and hence "populous"; *injā ābādī nist* اینجا آبادی نیست means "there is no cultivation here," or "there is no human habitation here."

<sup>6</sup> For neuter things *hama-yi ānhā bad ast* آنها بد است.

<sup>7</sup> Perhaps the only instance in the *Gulistān* where *hama kas* کسی همه occurs as a nominative to a verb, is in the verse *durr-i yatīm-rā hama kas mushtarī buwad* در قیم را همه کسی مشتری بود.

"everybody came"; *hama kas āmadand* همه کس آمدند (m.c.) "all the people came," *vide (i) (2) Remark*.

(5) The Afghans in speaking also say *hama kasān* همه کسان.

(6) The m.c. expression *hama tū-yi ham* means "all together, indiscriminately" (= *hama dar-ham bar-ham*); *hama* is *bā in hama* (classical and modern) "with all this, nevertheless, in spite of all this"; *in hama nīst* این همه نیست "this is not all, something remains."

*Remark*.—It will be noticed that in classical Persian, *hama* is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of *hama*, *hamagān* is old and not used in m.c. *Hamginān* همگنان is generally used as the plural of *hama*, and signifies the whole collection regarded as *individuals*.

As the diacritical bar of گ is omitted in Persian, there is nothing in writing to distinguish the plural of *ham-kun* همکن "fellow-worker, companion" from *hamginān* همگنان.

(8) *hamagī* is a substantive, signifying "all, the whole, entirety," derived from *hama*, as *jumlagī* is from *jumla* (*vide 9*). *Ex.*: *hamagī az hamagī-yi zanān* همهگی از همهگی زنان "out of all the women" (m.c.); *hamagī az buzurg u kūchak namī-tavānand khud-dārī bi-kunand* (m.c.) "all, great or small, lose their self-control; *man hamagī-yi chīzha-yi khud rā āvardam* "I brought all my things." *Hamagī* also, like *hama*, can follow the substantive in apposition.

*Hamagī*, followed by a plural verb, unlike *hamginān*, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: *hamagī raftand* "all went," but *hamagī sh خوب است* "all of it is good." *Hamagī* is rarely used.

(9) *Jumla* جمع "sum, whole, total, aggregate" is a substantive, and is usually followed by the *izāfat*. *Ex.*: *jumla-yi wujūd-i ū* (Sa'dī) "the whole of his body"; *jumla-yi Musalmānān rā* (Sa'dī) "he said, 'it is a prayer of welfare for you and the whole of the Muslim people'"; *jumla-yi kashkar* "the whole of the things that be, all creation"; *agar man az khudāy ta'ālā chunīn* گرمی از خدای تعالی چنین ترسیدمی "if I should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

<sup>1</sup> *Hama* is Persian, but *jumla* is Arabic. *Jumlagī* is of course a Persian noun.

<sup>2</sup> *Khayr* is here an adjective: *du'ā-yi khayr* دعای خیر, opposed to *du'ā-yi bad* دعای بد.

<sup>3</sup> There should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

*tarsīdamī ki tu az Sullān az jumla-yi siddiqān būdamī* (S'adī) "had I feared my God as you do the King, I would have been one of the Faithful<sup>1</sup> Testifiers"; *va az jumla-i ki dar firāq-i ū guftam īn ast* (S'adī) "and the following is an extract from all that I composed on our separation (his separation from me)"; *jumla khaṭā kardand* (S'adī) "the whole missed the mark"; *jumla talaf shud* "the whole was destroyed."

*Jumla* جملة occasionally follows its substantive in apposition.

*Remark.*—جملة *az ān jumla* signifies "out of the whole, as an example"; *bi-l-jumla* بالجملة "in substance, in short"; *alā-'l-jumla* على الجملة "on the whole"; *fi-'l-jumla* في الجملة "in short"; *min jumla* من جملة "out of the whole."

(10) *Jumlagī* جملي (also *jumlahī* جملي, rare) "universality, totality." There is properly a shade of difference in meaning between *jumla* جملة and *jumlagī* جملي. Ex.: *jumla-yi zanān āmadand* جملة زنان آمدند "the whole or nearly of the whole of the women came," but *jumlagī-yi zanān āmadand* جملي زنان آمدند "the totality of the women came, none was left."

*Ra'iyat-i ān taraf bi-jumlagī muṭī-'i farmān gashtand* رعیت آن طرف بجملي مطيع فرمان گشتند (S'adī) "the people (peasantry, etc.) of that district became subject to him in a body (at once and without exception)"; *jumlagī-yi lashkar* جملي لشکر "the whole of the army"; *jumlagī-yi asphā* جملي اسبها (m.c.) "the whole body of the horses."

*Remark.*—"All came," can be expressed by *hamagī* (or *jumlagī*, *tamāmī* *hama*, or *jumla* جملة) *āmadand*. *Hamagī*, (etc.) *yi-khurāk sarf shud* همگی خوراک صرف شد "all the food was eaten."

Some Persians maintain that these uses of *hamagī* همگی and *jumlagī* جملي are vulgar, and that the two words should be considered adverbs, as *zanān jumlagī āmadand* زنان جملي آمدند "the women came in a body."

(11) *Jamī'* جمع "all, the whole, universal," is always followed by an *izāfat*. Ex.: *jamī'-i mardum* جمع مردم "all men, or all the men"; *jamī'-i zanān* جمع زنان "all women, or all the women"; *jamī'-i lashkar* جمع لشکر "the whole of the army"; but in *mardum jamī' āmadand* مردم جمیعاً آمدند "the whole of the people came," *جمیعاً* is an adverb in the Arabic Accusative. *Majmū'* مجموع is occasionally used for جمع, as: *majmū'-i banī Ādam* مجموع بني آدم "all the sons of Adam, mankind."

<sup>1</sup> *Siddiq* صديق "a faithful witness," an epithet of Joseph, *Abū Bakr* and others as a *Sādiq* "sincere, true."

<sup>2</sup> Note the *ی* of *فی* is pronounced short *fī*.

<sup>3</sup> Or *zanān bi-jumlagī āmadand* زنان بجملي آمدند (m.c.).

(12) *Sā'ir* سائر properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: *فِي الْجُمْلَةِ شَيْءٌ نَمَانْدَ از سَائِرِ مَعَايِي وَ مُنْكَرِي*<sup>1</sup> که نکرد و *fi-l-jumla chīz-i na-mānd az sā'ir-i ma'āṣī va munkar-i ki na-kard va muskir-i ki na-khurd* (Sa'dī) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) *kāffa* کافه "all, universal"; and *qātība* قاطبة "altogether, all." *کافه کافه کافه* *kāffa-yi anām* "the whole human race"; *کافه علوم* *kāffa-yi 'ulūm* "all the sciences": *کافه انام از خواص و عوام* *kāffa-yi anām az khawāṣṣ u 'awāmm*.—(Sa'dī) "everybody, high and low."

These two words are not in common use.

Remark.—*کافه کافه* *kāffata<sup>an</sup>* and *قاطبة قاطبة* *qatībat<sup>an</sup>* are adverbs, "all of them, in totality."

(14) *Tamām* تمام "complete,<sup>2</sup> entire, the whole, all" is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama*: it is also used, like *hama*, in apposition. Ex.: *تمام روز* *tamām-i rūz*<sup>3</sup> (m.c.) "the whole day," and *تمام روزها* *tamām-i rūzhā* (m.c.) "every day"; *تمام شهر* *tamām-i shahr* (m.c.) "all the city"; *تمام مخلوق* *tamām-i makhhlūq* (m.c.) "all the people"; *تمام چیزها حاضر شد* *tamām-i chīzhā* (or *chīz*) *hāzīr shud* (m.c.) "every thing was ready"; *تمام چیز تیار شد* *tamām-i chīz tayyār shud* (Afghan) the same; *تمام قمر* *qamar-i tamām* (rare), (in m.c. *māh-i tamām*) "the full moon."

اسباب تمام نا تمامان دارند

*Asbāb-i tamām nā-tamāmān dārānd*

"And clumsiest workmen own the finest tools."

(O. K. 141 *Whin.*).

In classical (and in Indian) Persian *tamām* تمام does not take an *izāfat* when it precedes its substantive.

Remark I.—The phrase *har-chi tamām-tar* هر چه تمامتر means "as much as possible," as: *bi zūdī-yi har-chi tamām-tar* بزودی هر چه تمامتر "as quickly as possible."

Remark II.—*Tamām shudan* تمام شدن "to be completed" or "to be ended, finished"; *tamām kardan* تمام کردن "to complete, finish off."

(15) Instead of *tamām* تمام, the adjective *tāmm* تام (class.) is sometimes

<sup>1</sup> *Ha* noun. *ی* demonstrative.

<sup>2</sup> *Khayr* خیر *rāst rā zīnat-i rāstī tamām ast*—(Sa'dī) "to the right of its being the right hand is complete and sufficient ornament in itself."

<sup>3</sup> There should *tāmām rūz* تمام روز (without *izāfat*).

used in writing. *Tāmm u tamām* تامّ و تمام (emphatic) “perfect and complete”; استثنای تامّ *istiṣnā yi tāmm* (emphatic) “a complete exception.”

(16) *Tamāmī* تمامی (m.c.), substantive, is also sometimes used: تمامی مردم *tamāmī-yi mardum* “all the men.”

(17) *Tamāmat* تمامت (class) is a substantive, old, but is still used by Afghans and Indians in writing. Ex.: تمامت پیلان *tamāmat-i pīlān*<sup>2</sup> (Indian) “all the elephants.”

*Remark.*—تماماً *tamām*<sup>a</sup> is an adverb, “wholly,” “in toto.”

(18) *Kull* کُلّ substantive “all, universal, the whole, each”: it is common in Arabic phrases. Ex.: کُلّ الناس *kull-'n-nās* “all the people,” کُلّ احد *kull' aḥad*<sup>a</sup> Ar. “every one.”

*Kull* کُلّ is also used in m.c. and in writing, as: کُلّ زنان *kull-i zanān* “all the women”; کُلّ شهر *kull-i shahr* “all the city”; کُلّ عالم *kull-i ālam* “all the world.”

*Kull* کُلّ, like *hama* همه, can be used in apposition. Classically (and in Indian Persian) *kull* کُلّ precedes its substantive without the *izāfat*. Possibly the *izāfat* after *kull* in modern Persian is a corruption of the final vowel of the Arabic nominative case *kull*.

(19) From the Arabic *kull* کُلّ, the Persian abstract noun and the Arabic adjective کُلّی *kullī* are formed. Ex.: مردم بکلی *mardum bi-kullī raftand*, P., “the whole of the men went”; احتمال کُلّی *iḥtimāl-i kullī* “every probability”; Arabic adjective.

*Remark I.*—بکلی *bi-kullī*, adv., “altogether, generally.” *Kulliyat*<sup>a</sup> کُلّیّة and *kull*<sup>a</sup> کُلّ are also two adverbs with different meanings, as: *Mardum kull*<sup>a</sup> (not *kulliyat*<sup>a</sup> کُلّیّة) آمدند *āmadand* (m.c.) “all the men came”; but *ū kulliyat*<sup>a</sup> راضی نیست *rāzī nīst* (m.c.) “he is quite dissatisfied.”

*Remark II.*—کُلّهم *kulluhum* (Ar.) “the whole of them” is used by the Afghans in speaking; it is also occasionally used in m.c.

(20) *Āmma* عامّة (class.), *umūm* عموم (m.c.), “the whole, etc.” From the Arabic root عَمّ *amma* “to be general, comprehensive” is derived the adjective عام *āmm* (m.c.) “common, universal” (as opposed to خاص *khāss*, m.c., “special”); العامة *al-āmma* (class. and rare) “the common people,

<sup>1</sup> Emphatic, like the English saying “most complete.”

<sup>2</sup> In m.c. *tamāmī-yi pīlān* تمامی پیلان.

or the people in general” ; عامي *ām(m)ī* (m.c.) adj. “vulgar” ; عموم *umūm* (m.c.) “universality” ; عمومي *umūmī*, adj. (m.c.) and عديم *amīm* (class.) “universal” ; فیض عظیم او بهر کسی رسیدہ “his universal liberality.” Hence in Persian عامتہ مردم *āmma-yi mardum* (m.c.) “the whole of the people” ; عموم نام *umūm-i nās* (class.), and عامتہ نام *āmma-yi nās* (class.) “the whole of the people” ; رعیت عامتہ *āmma-yi ra'iyat* (m.c.) “the whole of the peasantry” ; عامتہ زنان *āmma-yi zanān* (m.c.) “the whole of the women.”

(21) این مخلوق عامی اند *īn makhlūq 'ām(m)ī and* (class. and m.c.) “these people are ignorant, uneducated” ; این مرد عامی است *īn mard 'ām(m)ī-st* “this man is common, uneducated.”

(22) *Khāṣṣ u 'āmm* خاص و عام also means “noble and plebeian” ; the plural is خواص و عوام *khawāṣṣ u 'awāmm*.

(23) عموم مردم *umūm-i mardum* “the people generally, very nearly all the people” (but in سخن عمومی “a common matter,” *umūmī* عمومی is an adjective ; but *īn 'umūm-ī dārad* “this is common”).

*Remark.*—From the same root comes the adverb عموماً *umūmān* “in general, i.e. as a rule” : عموماً میگویند *umūmān mī-gūyand* “it is commonly said.”

(24) یکسر *yak-sar* (m.c.) “all together, in one body; suddenly” ; also “without a break, and direct.”

(j) “Each,” “every,” “all,” “whatever,” هر *har*<sup>3</sup>, هر یک *har yak* (or *har yak-ī*), هر کس *har kas*, هر کدام *har kudām*.

(1) هر *har*. Ex.: هر بار *har bār* “every time” ; هر جا *har jā* “everywhere” ; هر روز *har rūz*, هر سال *har sāl*, هر وقت *har waqt*, هر شی *har shay*, etc., “every day,” “every year,” “every time or continually,” “every thing,” etc. : سخن دیگر بگویم اگر راست نباشد بهر عقوبت<sup>2</sup> که فرمائی سزاوارم *sukhūn-i dīgar bi-gūyam, agar rāst na-bāshad bi-har 'uqūbat ki farmā'ī sazāvar-am*. (Sa'dī) “let me say one more word and if it does not prove true, I am fit for any (or every)

<sup>1</sup> *In makhlūq 'awāmm-and* این مخلوق عوام اند (m.c. only) “these people are uneducated.”

<sup>2</sup> Not to be confused with the word اُمّی *ummī* (Ar.) “illiterate” derived from اُمّة *ummah* “people, nation, sect, etc.”

<sup>3</sup> *har aḥad* هر احد is not used in modern Persian, and is rarely if ever used in classical Persian.

<sup>4</sup> For *hich-kudām* هیچ کدام with or without negative, vide (d) (5).

<sup>5</sup> Note the absence of the ی of unity (?), which could, of course, be inserted. *ki har yak-ī badi'-i jahān va mumtāz-i zamān-and* (Sa'dī) “(slave girls) who are one and all such as are rarely found in this world and are unequalled at the present time.”

punishment you may command"; *بیرون ظرفی که سرتان بگنجد کیلا آن ظرف برابر سر* *bi-harzarf-i-ki sar-i-tān bi-gunjad kila-yi ān zarf barabar-i sar-i shumā-st* (m.c.) "any vessel that contains your head will be the measure of a quantity equal to your head"; *از هر طرف* *az har taraf* "from every side."

*Har* هر is properly a distributive and precedes its noun. It is emphasized by the ی of unity,<sup>1</sup> as *har mulk-i zabān-i dārad* دارد هر ملکی زبانی دارد "each separate country has its own language."

*Har* هر is sometimes used instead of *hama* همه "all," just as *hama* همه "all" is sometimes used for *har* هر "every." [This confusion has probably arisen from the fact that "every man says" = "all men say"].

*Remark.*—*Har ān* هرآن, and *har ān ki* که هرآن, the more emphatic forms of *har*, are used in relative sentences, *vide* (k) and (l).

(2) *Har yak* (or *har yak-i*) هر یکی, *har kas*,<sup>2</sup> هر کس, *har kudām* هر کدام "everybody"; *har yak-i* (or *har yak*) and *har kudām* take the singular or plural verb according to the idea in the speaker's mind, but the singular is the more correct. Ex.: *هر یکی (or هر کسی) چیزی میگوید* *har yak (or har kas) chīz-i mī-gūyad* or *mī-yūyand* (m.c.) "every one says something different"; *هر یکی بذله و لطیفه چنان که رسم ظرفان* *har yak-i bazla-i wa latīfa-i chunān ki rasm-i zarfān bāshad ham-i guftand* (Sa'dī) "every one told some good story or pleasant jest after the manner of witty people"; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); *و هر یکی بر وفق دانش خود رای میزد* *va har yak-i bar vifq-i dānīsh-i khud rāy mī-zad* (Sa'dī) "and each one, according to his knowledge, gave his opinion"; (here the verb could not be in the plural). *اگر گوسفندها ده تا* *agar gūsfandhā dah tā būdand bāyad har kudām-i yak gūsfand dāshta bāshand* (m.c.) "if the sheep were ten then everybody should have one sheep apiece"; (here the plural is also used, for the same reason).

(3) *Har* هر also means "whatever." Ex.: *هر نحویکه گفته اند بایست عمل کرد* *har nahv-i ki gufta and bāyist 'amal kard* (m.c.) "we must act in whatever way we have been directed; (lit. in every way they have directed, in that way it must be done)."

<sup>1</sup> It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, *vide* § 42.

<sup>2</sup> Or *همه کسی*, *vide* (i) (4).

<sup>3</sup> Or grammatically *dāshta bāshad* داشته باشید.

<sup>4</sup> *Bāyist* بایست, past, for future action.

(k) "Whoever, whosoever" هر کدام *har kudām ki*, هر آن <sup>1</sup> *har ān ki*, هر کسی *har kas-i ki*, هر کسیکه <sup>2</sup> *hama kas-i ki*.

(1) Examples:—

هر آن که تخم بدی کشت و چشم نیکی داشت دماغ بی—ده پخت و خد—ال باطل بست  
*Har ān-ki tukhm-i badī kishī u chashm-i nīkī dāsht,*  
*Dimāgh-i bīhūda pukht u khayāl-i bāṭil bast—(Sa'dī).*

"Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing."

(2) هر کدام <sup>3</sup> *har kudām ki asp-i dārānd in'ām-i mī-gīrand* (m.c.) "whoever has a horse, will get a prize."

*Remark.*—In, "take whichever you please" *har kudām rā ki mī khwāhīd bī-gīrīd* (m.c.), the *rā* را is necessary otherwise هر کدام would be taken to be the subject.

(3) *Har kas-i ki* هر کسیکه, *har ki* هر که, and *hama kas-i ki* هر کسی are used in the same way. *Har kas-i ki* (or *har kas-ki* هر کسی) *biyāyad in'ām-i mī-gīrad* (m.c.) "whoever comes (or every one who comes) will get a reward";

ماری تو که هر کرا به بینی بزنی \* یا بوم که هر کجا نشینی بکنی

*Mār-i tu ki har kirā bi-binī bi-zanī ?*

*Yā būm ki har kujā nishīnī bikanī ?—(Sa'dī).*

"Art thou a snake that whomsoever thou seest thou strikest?  
 Or an owl that wherever thou sittest thou destroyest?"

*Remark I.*—In the following *har* هر is understood:—

کرا پای خاطر در آید به سنگ نیندیشد از شیشه نام ونگ . — (بوسقان)

*Remark II.*—*Har ān ki* هر آنکه is in classical language applicable to things, also *vide* (l) (3).

*Remark III.*—*har-ki bāshad* "whoever he may be."

(l) "Whatsoever, whichsoever, whatsoever thing"; هر چیزی *har-chi*, هر کدام *har kudām*, هر آن *har ān ki*, هر آنچه *har ān chi*, آنچه *ān chi*.

(1) هر که *har chi* (classical and m.c.). Ex.: هر که دست از جان بشوید هرچه *har ki dast az jān bi-shūyad har-chi dar dīl dārād bi-gūyad*

<sup>1</sup> Note هر آن *har ān ki* is not used; it does not exist in Persian. *Har ān ki* هر آنکه though old is not obsolete. It is more emphatic than *har ki* هر که.

<sup>2</sup> *Har kas-i ki* is better and more common in modern Persian.

<sup>3</sup> *Har kas-i ki* would be preferred in m.c.



(Sa'dī) "whoever abandons hope of life, says whatever is in his mind (without fear)."

*Har-chi* هرچه can also be used for living beings (in classical and modern Persian), as: گفت هرچه درویشان<sup>۱</sup> ایشان را وامی بده و هرچه توانگران<sup>۲</sup> از ایشان چیزی بخواد *guft har-chi darvīshān-and īshān rā vām-i bi-dih va har-chi tavāngarān-and az īshān chīz-i bi-khāvāh* (Sa'dī) "he said, 'such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them' (lend to such of them as are poor, and borrow from such as are rich)."

The following uses of *har chi* هرچه should also be noticed: هرچه این میزند *har-chi in mī-zanad ān mī-ragsad* (m.c.) "as this one pipes, that one dances (i.e. in whatever method or time he pipes)" or "the more he plays the more he dances"; هرچه زود تر *har-chi zūd-tar* "as quick as possible"; هرچه تمامتر سعی کرده *har-chi tamām-tar sa'ī karda shavad* (Sa'dī) "let the utmost endeavours be made"; هرچه گشت عقب جو-گیر نیامد *har-chi gash t'aqab-i jaw, gīr na-yāmad* (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) *Har-chīz* هرچیز (classical and m.c.); که مرا ضرورت *ba'd az in har chīz-i ki marā zarūrat būd hama rā girifta bi-kināra guzāsh tam* (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) هر آن دیوار قدیم <sup>۳</sup> که پیش آمدی بقوت بازو بیفگندی *har ān dīvār-i qadīm ki pīsh āmadī bi-quvvat-i bāzū bi-yafgandī* (Sa'dī) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

*Har ān ki* هرآنکه is also applicable to living beings. Ex.: بحکم آنکه *bi-hukm-i ān-ki har ān dushman ki bā-vay īhsān kunī mukhālāfat ziyād kunad* (Sa'dī) "because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) *Har kudām* هر کدام "whatever, whichever." Ex.: بهر کدام کاری <sup>۴</sup>

<sup>1</sup> Note the plural of the adjective: the plural here makes the adjective definite; *harchi darvish ast* would mean "all the poor of the world."

<sup>2</sup> Instead of *har chīz-i ki* هرچیزیکه the following:—*har chi marā zarūrat būd* or *har chi ki mī-khāvāstam* هرچه که میخواستم or *marā zarūrat būd* (m.c.)—(*kinār mī-guzāsh tam* کنار میگذاشتم).

<sup>3</sup> In modern Persian, *har dīvār-i qadīm-i ki* هر دیوار قدیمی که.

<sup>4</sup> Or *har dushman ki* or *har dushman-i ki* هر دشمنیکه or هر دشمن که might be used.

<sup>5</sup> Or *har kudām kār-i ki* هر کدام کاریکه (m.c.), or *bi-har kār-i ki* بهر کاریکه, or *har kār-i ki* هر کاریکه (m.c.), or *bi-har chi* بهرچه.

میکنی *bi-har kudām kār-i-ki dast mī-zanī kharāb mī-kunī* (Afghan) “whatever you put your hand to you spoil”; از این *har kudām az īn kitābhā bi-girī khūb ast* (m.c.) “whichever one of these books you select, it will be a good business for you.”

(5) *Har ān chi* هرآنچه (classical or used in writing only); زدیم برصاف زندان (class.) “we have attacked the rinds let happen what will.” *Ān-chi* آنچه (classical and m.c.). Ex.: گفتم قبول نکرد *har ān-chi* (or *har-chi*) *guftam qabūl na-kard* “in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—).” آنچه دستیاب *va ānchi dastyāb shud tamām rā āvurdam* (Afghan) “and whatever I could lay hands on I brought (the whole of it)”; آنچه که میخواست *ānchi ki mī-khūwāhad mī-kunad* (m.c.) “he does whatever he wishes”; آنچه میگذشت *ānchi ghulām u asp dāshnam farūkhtam* (m.c.) “whatever slaves and horses I had, I sold”; آنچه سفر کرده ملکها را دیده بودم *ānchi safar karda mulkhā rā dīda būdam bi-fā'ida būd* (m.c.) “I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage.”

(m) (1) “A great number, many, enough”; *bas* بس. Ex.:—

بس نامور بزیر زمین دفن کرده اند *Bus nāmvar bi-zīr-i zamīn dafn karda and*

*Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd*—(Sa'di).

“Many a famed one have they buried beneath the ground,

Of whose existence not a trace has remained on this earth.”

بس گرسنه خفت و کس ندانست که کیست *Bas gursna<sup>6</sup> khuft va kas na-dānist ki kīst*

*Bas jān bi-lab āmad ki bar-ū kas na-girīst*<sup>6</sup>—(Sa'di).

“Many a man has slept hungry and none knew who he was,

Many a man has been in death's agony over whom none wept.”

*Bas-i* بسی “a many,” and *basā* بسا with the “alif of excess”;

(vide § 45):—

و بسی دلها ازو شیدا *va bas-i dīlhā az ū shaydā* (Sa'di) “and a number of

hearts (were) fascinated by him”; *bas-i mardum mī-gūyand* بسی مردم میگویند

<sup>1</sup> Or better *harchi* هرچه or *har qadr guftam* گفتم هر قدر.

<sup>2</sup> In m.c. *dast-gir* دستگیر.

<sup>3</sup> Note *ki* که after *ānchi* آنچه; also the *که* could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.

<sup>4</sup> Note the plural is necessary here.

<sup>5</sup> Poetical for *ki* که از *az*.

<sup>6</sup> Also *gursina*, *gursna*, etc., etc.: but *nigarīst* نگریست “he looked.”

<sup>7</sup> This is perhaps the only instance in the *Gulistan* where *bas-i* بسی occurs in the prose portion; and it is followed by the plural as in modern Persian.

(m.c.) “many people say” ; *bas-ī zanān* بسی زنان (m.c.) “many women,” (*bas zan* or *bas zanān* not used) ; *az bas-ī farsang*<sup>1</sup> (Sa’dī : vorse) “from many a *farsang*.”

ای بسا<sup>2</sup> اسپ تیزرو که بماند که خرننگ جان بمنزل برود

*Ay basā asp-i tīz-raw ki bi-mānd*

*Ki khar-i lang jān bi-manzil burd*—(Sa’dī).

“Oh how many a swift courser has flagged and failed,  
When the wretched ass has reached the stage’s end.”

*bas-ī zanhā-yi fāhisha dar Kirmān hasland* (m.c., but uncommon) “there are many loose women in Kirman” ; *basā ihsān* بسا<sup>3</sup> احسان (Afghan colloquial, and rare m.c.) “he (respectful pl.) treated me with great kindness” ; *bas zīrak būd* (Afghan and Indian, written and colloquial) “he was very intelligent.”

(2) *Bas-ī* بسی is also an adverb. Ex. : *bas-ī bar na-yāmad ki*—“a long time did not elapse before—” ; *bas-ī bi-gardīd* (Sa’dī) “he wandered about backwards and forwards a great deal (or a great while)”

(3) *Basā* بسا is old and rarely used even in writing : *basā buzurg* (classical old) “very big,” vide § 88 (1) (3).

(n) “Many of them, a large number.” *biyārī* بسیاری *gurūh-i* گروهی

(1) From the adjective and adverb *biyār* “much, many” comes the substantive *biyārī* بسیاری (modern Persian), and *biyār-ī* بسیاری “a many” (with ی of unity). Ex. : *biyār-ī mī-gūyand* (m.c.) “many say,” or *biyār-ī az mardum mī-gūyand* (m.c.) ; but *az biyār-ī-yi mardum rāh na-būd* (m.c.) “from the excess of the crowd there was no room to pass.”

(2) *Gurūh* گروه “a troop, band, class.” Ex. : *gurūh-i mardum* (class.), or *gurūh-i az-mardum* (m.c.) “a body, a number of men” ; *gurūh-i mī-gūyand*<sup>5</sup> (class.) “a class, a certain number (of people) say.”

*Remark.*—*Gurūh gurūh* گروه گروه signifies “in troops” ; *gurūh gurūh mī-āyand* گروه گروه می آیند “they are coming in crowds.”

<sup>1</sup> In the clause *va bas-ī shukr guftam*—(Sa’dī), it is not clear whether *bas-ī* qualifies the substantive *shukr* شکر, or whether it qualifies the verb *shukr guftan* شکر گفتن, and means “a great deal, a good while.”

<sup>2</sup> This is not the *alif* of the vocative : *basā būshad ki*—(m.c.) “probably—.”

<sup>3</sup> In m.c. *bas-ī ihsān* بسی احسان.

<sup>4</sup> *Ki-az biyār-ī-yi du’ā wa zār-ī-yi banda sharm hamī-dāram* (Sa’dī) “because from the excess of the beseeching and lamentation of my servant, I feel ashamed.” Note accents.

<sup>5</sup> *gurūh-i mardumān rā دید* (Sa’dī) “he saw a collection of people” : note absence of *izāfat* after گروهی on account of ی of unity.

(o) "Most of them" اکثرشان *aksar-ash* "most of it" ; اغلب *aghlab*, etc.

(1) اکثرشان *aksar-i-shān*<sup>1</sup> (or *aksar-i īshān*) "most of them" ; اکثرش *aksar-ash* (m.c.) "most of it." *Aksar-i māl* (or better *amvāl*), اکثر مال (or اموال) "most of the property" ; اکثرزنها *aksar-i zanhā* "most of the women" ; اکثرکسان *aksar-i kasān* (m.c.) "most persons" (*aksar kas* اکثر کس not used).

*Remark.*—اکثر *aksar* also means "for the most part."

(2) اغلب *aghlab*:<sup>2</sup> used like *aksar*.

(3) بیشتر *bishtar* or بیشترین *bishtarīn*, used as *aksar*.

(p) "Something, a little. nothing" چیزی - اندکی - خورده - پاره - چیزی - طرفی - اندکی -

کمی - لختی - جزوی - برخی - ذره - شمه

(1) چیزی *chīz-i* (lit. "a thing"). Ex.: در علم محاسبه چنان که معلوم است *dar 'ilm-i muḥāsaba chunān ki ma'lūm ast chīz-i dānam* (Sa'dī) "I know a little of accounts—as is known to you" ; از من چیزی بخواد *az man chīz-i bi-khūāh* (Sa'dī) "ask me for something (for a boon)" ; چیزی دور تر *chīz-i dūr-tar* (Afghan) "a little further" ; چیزی سر باز رفت *chīz-i sarbāz raft?* (m.c. only) "has anything in the way of soldiers started? (i.e. has any armed force been sent there?)."

*Remark.*—چیزی *chīz-i* with the negative signifies "not a thing." Ex.: *va chīz-i na-khūānda am* (Sa'dī) "I have read nothing, I am unlettered" ; از این سبب چیزی کار نکردم *az īn sabab chīz-i kār na-kardam* (m.c.) "for this reason I did no work." هوا چیزی کم شد *hawā chīz-i kam shud* (Afghan) "the wind abated somewhat."

(2) *Pāra-i* پاره subs. "a piece, bit, patch" is usually followed by the plural. In m.c. only, it signifies "a little." Ex.: پاره حرفها داشتم بگویمش *pāra-i ḥarfḥā dāshṭam bi-gūyam-ash* (Shah's Diary) "I had a few words to say to him;" پاره سربازها رفتند *pāra-i sarbāzhā raftand*, or *pāra-i sarbāz raft* ; پاره تفصیل اندرونی *pāra-i tafṣīl-i andarūnī* (Tr. H. B. Chap. XIV) "concerning some small arrangements of the harem" ; در سراچه حکیم پاره زن *dar sarāḡe ḥakīm pāre zan* (H. B. Chap. XXIII) "I used to see some women in the court of the Hakim, but—."

(3) *Khurda-i* خورده (m.c.) (lit. "a crumb, a speck") ; also *yak-khurda* یکخورده

<sup>1</sup> *Aksar* اکثر and اغلب *aghlab* according to the regular rule of the superlative are followed by a genitive. The *izāfat* is, however, sometimes incorrectly omitted after these two words in m.c.

<sup>2</sup> In m.c., here *qadr-i* قدری.

<sup>3</sup> Or *sarbāz-i chīz-i raft?* سربازی چیز رفت (m.c.).

<sup>4</sup> In m.c. باد *bād* would be used, *hawā* هوا signifying "air." Indians and Afghans use *hawā* for "wind" as well as "air."

<sup>5</sup> Or better بعضی از سربازها *ba'zī ḥarfḥā*, and *ba'zī az sarbāz-hā* بعضی از سربازها.

*khurda* (m.c.) “a little” (m.c.). Ex.: خوردۀ جو (یا آب) بد *khurda-ī jaw* (or *āb*) *bidih* “give me a little barley (or water).”

(4) *Kam-ī* کمي “a little” (classical and m.c.), from *kam*, adjective “few, little.” *Kam-ī* کمي<sup>2</sup> could be substituted for *khurda-ī* خوردۀ in the above example.

(5) *Andak-ī* اندکي (classical) “a little,” or “a little time.” Ex.: تا اندکي قوت یافت *tā andak-ī quvvat yāft* (Sa’dī) “till he gained a little strength”; مال بسیار از جمال بد *andak-ī jamāl bih az bisyār-ī māl* (Sadī).

*Andak* اندک “little, few”; and *andak-ī* اندکي “a little.”

*Andak* اندک is an adjective, pure and simple: it is according to some Grammarians the diminutive of *and* اند; but according to others *and* اند is a contraction of *andak* اندک: vide also “Approximate Numerals.”

Remark I.—*Andak* also means (classically) “a few,” vide first example in (7).

Remark II.—*Qalīl* قليل, Ar., “little, few”; and *qalīl-ī* قليلي “a few” are equivalents of the Persian *andak* اندک and *andak-ī* اندکي.

(6) *Taraf-ī* طرفي a portion (old classical). Ex.: ملک واطرفي از ذمائم اخلاق *malik rā taraf-ī az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “a portion of his crimes became known to the king”; طرفي ازین معامله بگوشش *malik rā taraf-ī az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) “something of the matter had reached his ears.”

(7) *Barḡh-ī* برخي (classical and rare modern). Ex.: برخی از بلاد از قبضه *va barḡh-ī az bilād az qabḡa-yi taṣarruf-ī ū badar raft* (Sa'dī); برخی آمدند *barḡh-ī āmadand* (mod.) “a few came”; برخی از زنہا *barḡh-ī az zanḡā* (modern) “a few women”; اگر در ادای آن برخی نہاون و نکاسل روا دارند *agar dar adā-yi ān barḡh-ī tahāvun u takāsul ravā dārānd* (Sa'dī) “if they show even a little slackness or neglect in performing (the duty)”; برخی *va barḡh-ī az 'umar-i girān-māya bar-ū kharch namūdīm* (Sa'dī) “we expended a portion of our precious life on it.”

*Barḡh-ī* برخي is lit. “a portion, a share.” It is not followed by an *izāfat*, as an *izāfat* cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by *az*. Compare *ba'z-ī* بعضي.

<sup>1</sup> ی of unity; also *kamī* subs. “deficiency.”

<sup>2</sup> قدری *qadr-ī* could also be substituted.

<sup>3</sup> *Andak*, adj. Ex.: آتش اندک را *ātash-ī andak rā* (Sa'dī); *bi-andak muddat* مدت اندک *bi-āndak muddat* (Sa'dī) “in a little time.”

<sup>4</sup> Not *bisyār-ī* بسیاری as might logically be expected. As *jamāl* جمال has two syllables and *māl* one, euphony requires *bisyār-ī* بسیاری *māl* مال to balance *andak-ī* اندکي جمال *jamāl*.

<sup>5</sup> This first *az* از omitted in some copies: the two prepositions *az* close together are ثقیل, uneuphonic.

(8) *Juzv-i* جزوی (Persian) : *juzv* جزو = Ar. جزء *juzʿ*, “part, portion, section of a book”: and جزوی is either *juzv-i* for جزئی “a little,” or else = *juzvī*, Pers. adj. for Ar. adj., جزئی “partial.” Ex.: *juzv-i pūl dāštam* (m.c.) “I had a little money”; *bi-qīmat-i juzvī* (m.c.) “at trifling cost”; *juzʿ-i birinj giriftam* (m.c.) “I took a little rice”; *bi-juzʿ-i harf-i* (m.c.) “at the least word, at a partial word”; *bi-juzʿ-i nasīm-i* (m.c.) “at the least wind, at a partial wind.”

*Remark.*—*Kull u juzʿ* کل و جزء, or *kullī u juzʿ-i* کلّی و جزئی, or *az kullī u juzʿ-i* از کلّی و جزئی “in whole and in part, entirely.” [There is also the adjective جزوی *juzvī* “petty, trivial,” *qīmat-i juzvī* قیمت جزوی].

(9) *Lakht-i* لختی “a short time” (old classical, and rare modern) from *lakht* “a piece, a portion,” etc., etc. Ex.: *lakht-i bāndīsh farū raft* (Saʿdī) “he considered a little”; *andar īn lakht-i andīshīd*—(Saʿdī) “he considered a little about this.”

(10) *Shamma-i* شمه (rarely used, Ar.) “an atom, particle, a pinch (of snuff), etc.”: *vazīr shamma-i rāh burd* (Būst.) “the vazīr got an inkling of the matter”; *bār-i vazīr az shamāʾil va akhlāq-i ū dar ḥazrat-i malik shamma-i mī-guft ki* (Saʿdī) “well (or so) the vazir was mentioning a few of the good qualities of the boy in the presence of the King, saying—.”

*Remark.*—*Nabza* نَبْذَة Ar. “small portion,” has much the same signification, but is rarely used.

(11) From *zarra* ذَرَّة “an atom, a mote in a sunbeam,” comes *yak zarra* یک ذره “one atom, the least part.” Ex.: *yak zarra āb bi-dih* (m.c.) “give me just a drop of water.”

(12) *Bi-qadr-i yak par-i kāh-i* بقدر یک پر گاهی (m.c.) “a very little.” Ex.: *bi-qadr-i yak par-i kāh-i qīmat na-dāsh* (m.c.) “it was not worth a straw” (lit. a chip of straw).

(q) “Some”; بعضی *baʿzī*, Per. and بعض *baʿz*, Ar. (lit. “a portion”). Ex.: *baʿzī mī-gūyand* بعضی میگویند “some say”; *baʿzī az zanḥā* بعضی از زنها “some of the women”; *baʿzī chīzhā* (m.c.) بعضی چیزها “some things”; *baʿzī az rakhtā-yi khud rā dādam* (m.c.) *baʿzī* از رختهای خود را دادم “I gave some

<sup>1</sup> *Juzv-i* جزوی (m.c.) ی of unity: in writing also *juzʿ-i* جزئی.

<sup>2</sup> But *yak juzʿ-i birinj rā giriftam* (m.c.) “I took a portion of the rice.”

<sup>3</sup> *Lakht-i jigar* لخت جگر (or *dīl* دل) “a corner of one’s liver (or heart)”; metaphorically “a beloved child.”

<sup>4</sup> *Par-i gul* گل پر is a “petal of a flower”: گاهی has the ی of unity.

of my clothes''; بعضی اشخاص میگویند *ba'z-i ashkhāṣ mī-gūyand* (m.c.) "some persons say"; بعضی خوانین *ba'z-i khavānīn* "some Khans"; *ba'z-i az khavānīn* بعضی از خوانین "some of the Khans."

*Ba'z* بعضی Ar. substantive "portion" is not used in m.c.; it is followed by the *izāfat*, and by a plural noun or by a collective noun, *vide barkh-i* برخی.

*Ba'z* بعضی is an adjective<sup>1</sup> and therefore does not take the *izāfat*, but *ba'z* is a substantive and is correctly followed by the *izāfat*, as: *ba'z-i awqāt* بعضی اوقات "sometimes." The plural of بعضی is بعضیها.

*Ba'z-i murghhā dīdam* بعضی مرغها دیدم "I saw some birds (indefinite)."  
*Ba'z-i az rakht-hā rā dādam* بعضی از رختها را دادم = *ba'z-i rakht rā dādam* بعضی رختها  
دادم "I gave some of the clothes." The plural is better with *ba'z-i* بعضیها.

(r) "Much, many," بسیار *bisṣyār* adj. and adv. Ex.: *āvarda and ki sipāh-i dushman bisṣyār būd va īnān andak* (Sa'di) "it is related that the soldiery of the enemy was much while the latter (were) few"; *shikāyat-i rūzgār-i nā-mūsā'id bi-nazdik-i man āvard ki kafā-i andak dāram va 'iyāl-i bisṣyār* (Sa'di) "complained to me of his wretched state (saying) that 'I have small means and a large family'"; *bi-mashaqqat-i bisṣyār* (Sa'di) "with much trouble"; *yak-i taubat-i bisṣyār kard* (Sa'di) "a certain man used to repent much and then—"; *dar aṣṇā-yi rāh shutur bisṣyār būd* (or *shuturhā bisṣyār būdand*) (m.c.) "on the way there were many camels"; *zanhā-yi bisṣyār* (or *bisṣyār zanhā*) *mī-gūyand* (m.c.) "many women say":

مکن تکیه بر ملک دنیا و پشت کن به بسیار کسی چو تو پرورد و کشت

*Ma-kun takya bar mulk-i dunyā va pusht*

*Ki bisṣyār kas chūn-tu parvard u kusht*—(Sa'di).

"Place no reliance on this world,

For many like you it has nourished and slain."

Note the meanings of *bisṣyār* بسیار in the following sentences: *az shab bisṣyār guzasht* از شب بسیار گذشت (m.c.) "a great part of the night had passed"; *bisṣyār shab* (or *shabhā*) *guzasht* (or *shabhā*) بسیار شب (or شبها) گذشت (m.c.) "many nights passed," or *shabhā-yi bisṣyār guzasht* (m.c.); بسیار قسم *bisṣyār qism paranda-hā gireftam* (m.c.) "I caught various kinds of birds" = *qism paranda-hā gireftam* (m.c.).

*Bisṣyār-i* (az) بسیاری "a much," and *bisṣyār-i* بسیاری (subs.) "abundance": *bisṣyār-i az mardum mī-gūyand* بسیاری از مردم میگویند "many men say": *bisṣyār-i-yi māl* بسیاری مال "abundance of wrath": *vide also* (p) (5) and footnote.<sup>4</sup>

<sup>1</sup> In Urdu *ba'ze* is an adjective.

<sup>2</sup> The plural *būdand* بودند could have been used.

<sup>3</sup> Or *shutur-i bisṣyār* شترهای بسیار, or *shuturhā-yi bisṣyār* شترهای بسیار.

<sup>4</sup> In prose *kasān* کسان

(s) “Remaining, remainder” ; باقی, Ar. adj., is incorrectly followed by the *izāfat* as though it were a substantive:—

(1) باقی *bāqī* (adj.). Ex. : روز هم گذشت *bāqī-yi rūz ham guzāsh* (m.c.) “the remainder of the day passed”, but روزها باقی *bāqī-yi rūzhā* “the remaining days” ;

میشیم درد دل تمام نشد \* باقی داستان به فردا شب

*Imshab-am dard-i dil tamām na-shud*

*Bāqī-yi dāstān bi-fardā shab—(Salīm).*

“To-night I could not relate all my suffering,

The remainder of the story stands over till to-morrow night.”

*Bāqī pūl rā chi kardī* or *bāqī-yi pūl rā chi kardī* are both m.c.

The Indians and Afghans correctly omit the *izāfat* after *bāqī* باقی, on all occasions.

(2) باقیه *baqiyya*, subs. (classical and m.c.). Ex. : سپاه باقیه *baqiyya-yi sipāh* “the remainder of the soldiers” ; روز باقیه *baqiyya-yi rūz* “the remainder of the day.”

(3) ما باقی *mā baqī*, Ar., in Persian *mā-baqī* مابقی, lit. “that which remained.” This is used in modern (and perhaps in classical) Persian as a substantive. Ex. : روز ما باقی *mā-baqī-yi rūz* (m.c.) “the remainder of the day.”

*Remark I.*—تتمه *tatimma*, Ar. subs. “completion, appendix, etc.” is used for the remainder or balance of an account, as : تتمه حساب *tatimma-yi hisāb*. The Ar. word میزان *mīzān* has the same signification.

*Remark II.*—Pas-mānda پس مانده is generally applied only to remnants of food ; عقب مانده *‘aqab mānda* “to what remains or is left behind ; باقی مانده *bāqī mānda* “to what remains over” (of an account, etc., or of people, things, etc., after counting).



## CHAPTER IV.

### THE ARTICLE AND THE RELATIVE PRONOUN.

#### § 40. The Definite Article.

(a) *Harf-i ta'rīf* ( حرف تعریف<sup>1</sup> ). There is no article properly so called. If the noun is definite and in the accusative case, it requires *rā*. Ex.: آب را بده *āb-rā bidih* "give (me) the water"; but آب بده *āb bidih* "give me water"; دو اسپ دیدم *du asp-rā dīdam* "I saw the two horses"; but دو اسپ دیدم *du asp dīdam* "I saw two horses," and امروز در بازار اصلاً اسپ ندیدم<sup>2</sup> *imrūz dar bāzār aṣlā<sup>2</sup> asp na-dīdam* (m.c.) "to-day I saw no horses in the bazar."

*Remark.*—In the nominative case لشکر دو *du lashkar* can mean "two armies" or "the two armies."

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative که *ki*, فلان<sup>3</sup> and فلانی<sup>3</sup>, همه، همگی، etc., etc., are considered definite or *ma'rifa* ( معرّفه ), and require را, especially in modern Persian<sup>4</sup>; so also does the pronoun یکی *yak-i*.

(c) In modern Persian, the affixed *possessive* pronouns when affixed to a noun in the accusative case, are also usually followed by را.

In classical Persian, this construction is rare. In the *Gulistan*, the را is both omitted and inserted.

The را of the dative, however, cannot be omitted. For further rules on the insertion or omission of the را of the accusative and dative, *vide* under Syntax.

*Remark.*—The following are also definite:—

(1) All nouns that have the Arabic definite article ال; as القادر "The Powerful."

(2) Nouns preceded (or demonstrated) by the demonstrative pronouns (مشارایه).

<sup>1</sup> *Ta'rīf* ( تعریف ) also means "definition."

<sup>2</sup> For *aṣlā*.

<sup>3</sup> *Fulān* (فلان) (adj.) and *fulānī* (فلانی) (subs.).

<sup>4</sup> In the *Gulistan* and in classical Persian the را of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'dī, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.

- (3) The مضاف of a proper name or of a pronoun (affixed or separate), as: درخت باغ etc. ; or of a معهود ذهنی, as: کتاب رستم.
- (4) Some nouns in the vocative, as: کریم.
- (5) Proper names, noms de plume (تخلص<sup>1</sup>), personal pronouns, and معهود خارجی and معهود ذهنی.

(d) In sentences such as, دو هزار سربازان (or سربازها) *du hazār būdand* (or m.c. *sarbāzhā du hazār būdand* “the soldiers were two thousand”, the plural makes the noun definite; but *du hazār sarbāz* سرباز دو هزار signifies “two thousand men” or “the two thousand men”: *vide* also example in Remark to (a).

*Remark.*—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, a demonstrative or relative ی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective که makes the noun definite: *vide* § 42 (b) and (g) to (r). If the noun is to remain indefinite, the ی (or ء) must not be accented: *vide* § 42 (p).

(f) In the sentences پادشاهرا شنیدم *pādishāh-i rā shanīdam* (Sa’dī) “I have heard of a certain king,” and یکی را از ملوک عجم حکایت کنند *yak-i rā az mulūk-i ĕjam hikāyat kunand* (Sa’dī) “it is related (they relate) of a certain one of the kings of ‘Ajam,” the objects are to be considered definite though accompanied by the ی of unity or so-called indefinite article: for the rule of the affix را in such cases, *vide* under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: آن مرد که آمد *Ān mard ki āmad*—(for *mard-i ki āmad* مردیکه آمد) “the man who came”—; hence the reason that Persians learning English generally say, “that man who” instead of “the man who—.”

## § 41. The Indefinite Article.

(a) *Harf-i tankīr* or *Yā-yi waḥdat* (حرف تنکیر or یای وحدت).

The numeral یک *yak* “one” sometimes takes the place of the indefinite article. Ex.: یک شب تأمل ایام گذشته میکردم *yak shab. ta’ammul-i ayyām-i guzashṭa mī-kardam* (Sa’dī) “one night I was pondering on olden times”: here شبی *shab-i* could be substituted for *yak shab* یک شب, without altering the meaning. *Vide* also examples in (m). In m.c. this *yak* یک is more often used for the indefinite article than is the ی of unity.

*Remark.*—*Yak* یک can also be joined to the ی of unity, as یکی “one, a certain person”: او از جمله آداب ندمای ملوک یکی این است *va az jumla-yi ādāb-i*

*nudamā-yi mulūk yak-ī īn ast* (Sa'dī) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the *yā-yi vahdat* یای وحدت or the *yā-yi tankīr* یای تکبیر, and the *yāyi mauṣūl* یای موصول (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral *yak*—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

*Remark.*—The ی that follows *har* is probably not the demonstrative ی, but the ی of unity.

(b) The *yā-yi tankīr* یای تکبیر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the *maḡhūl* sound.<sup>1</sup> In modern Persian it is pronounced *ī*, and with the exception mentioned in § 40 (c) is *unaccented*, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian *mard-e* مردے "a man" or "a certain man", but *mardī* مردی "manliness": in modern colloquial *mard-ī* مردی "a man", etc.; but *mardī* مردی "manliness."

This ی is supposed to be derived from the numeral *yak* یک (or *yag* یگ) of which the last letter has disappeared. *Yī*, for *yak* یک, exists still in some songs in the dialect of Mazenderan. *Yī-qadr āw bi-dih* یقدر آو بده "give me a little water" is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: *vide* (ک) (2).

(c) If the noun terminates in silent *z*, then, instead of the affixed ی, the symbol *hamza* is superscribed, but in modern Persian is still pronounced *ī*, [*vide* § 26 (f)], as *bachcha-e* بچّه (classical) and *bachcha-ī* (m.c.) "a child" or "a certain child."<sup>2</sup> If the noun is concrete and terminates in ی, the ی of the noun is generally represented by *z* before the ی of unity, as: *māhi* ماهی "fish", but *māhī-ī* (or ماهی) ماهی "a fish."

(d) (1) If silent *z* precedes *ast* است "is", the *z* may be omitted and the *ast* written ایست. Ex. :—

ور شکر خنده ایست شیرین لب آستینش بگير و شمع بکش

*Var shakar-khanda-īst shīrīn-lab*

*Āstīn-ash bi-gīr u sham' bi-kush*—(Sa'dī).

"But if she be attractive and sweet-lipped

Take her by the sleeve<sup>3</sup> and put out the light."

<sup>1</sup> *Vide* foot-note 4, page 141.

<sup>2</sup> With the *izāfat*, *bachcha-yi kūchak* بچّه کوچک (mod.): difference in transliteration and pronunciation.

<sup>3</sup> *Āstīn* آستین is probably the old hanging sleeve, in Persia still worn by some darvishes.

*Bamīnī-st* may be written *بندو است* or *بندو است*, and *māhī-īst* may be written *ماهی است*, etc., or *ماهی است*.

*Remark.*—Grammarians, however, give this *ی* different names according to the sense in which it is used. Thus in:—

اندو اس ره جزو گل محتاج یک دیگر شوند      عنکبوتی بجهت دود پدیده بیری را پزند در

“—One and all need each other,

Even a small spider can hide a great prophet.”

the first *ی* is called *yā-yi taḡhīr* *یای تغییر* “the diminutive *yā*” or *yā-yi taḡhīr* *یای تحقیر* “the *yā* of contempt”, while the second *ی* having the contrary meaning is called *yā-yi ta’ẓīm* *یای تعظیم* “the *yā* of respect.”

For the names of the relative *ی* (expressing the *definite* article in relative sentences), *vide* § 42.

(2) After final *alif* *الف*, *yā* *یا*, or *āw* *او*, this *ی* is preceded by a *ʿ*, to distinguish it from the *ی* of the *iḡfāl* *انقاف*, as: *hā-ī* *هائی* “a scent”, but *hā-yi gul* “the scent of the flower”; *chunīn dawlat-i ‘aẓmā-ī* (m.c.) “such a very great empire.” A *ی* should be inserted as bearer for this *hamza*. Some Arabic words end in a *hamza*, which may or may not be written in Persian, but before a suffixed *ی*, the Arabic *ʿ* must fall away, thus: *maḥṣūr* “desert, or jungle as opposed to cultivation”, *maḥṣūr-ī* “a desert” and *maḥṣūr-ī bīzūki* “a great desert.”

(3) If the Arabic word ends in *alif-i maṣfūra* *الیف مقصورة* (ی or *عی*), with or without the *tanwīn*, the final letter is changed to *alif* before the *ی* of unity, as: *a’ammā* *اعمى* “blind”; *a’amā-ī* *اعمائی* “a blind man.” The word *معنی* is in Persian pronounced *ma’ni* *معنی*, or *ma’niq* *معنقی*; its final letter may therefore in Persian be considered to be either *yā* *یا* or *alif-i maṣfūra* *الف مقصورة*, thus: *ma’ni-ī* *معنائی*, or *ma’ni-ī* (m.c.) “a meaning.”

*Remark I.*—The *ی* is sometimes added to adjectives, as: *andakī jamāl* *اندکی جمال* (Sa’dī) “a little beauty”; *chand-ī* “a few.” For *sāl-ī du* *سالى دو*, *vide* (f) 9.

*Remark II.*—In old Persian, the *ی* is added to the *noun* when it is qualified by an adjective, and not to the adjective, as: *maṛd-ī khūb* *مردى خوب* (class. and mod.) “a good man”; *dar andak zamān-ī* *در اندک زمانى* (class. and mod.) “for a little while.” In modern Persian, the *ی* is generally added to the adjective, *vide* (h).

(c) The *ی* of unity combines with *است* in pronunciation, but may be written separately in full, or combined with the *ast*. Ex.: *khūb maṛd-ī-st* (m.c.) “he is a good man” is written *خوب مردى است*, or *خوب مردیست*.

(f) Examples of the various significations of this *ی* are:—

(1) پادشاهی پسری<sup>1</sup> بادیبی داد *pādishāh-i pisar-i bi-adīb-i dād* (Sa'di) “a certain<sup>2</sup> king handed over a son of his to a tutor—”; *pās-i az shab guzasht* “پاسی از شب گذشت” “one watch of the night passed.”

(2) میخوام بشما *kār-i na-dāram* “I have no special business”; *mī-khūwāham bi-shumā khidmat-i ruju' kunam* (m.c.) “I want to entrust you with a (special, or a certain) commission.”

(3) هیچ تدبیری نبود *hich tadbir-i na-būd* “there was not a single plan”; *bar har yak-i az sār-i bandagān u hawāshī khidmat-i mu'ayyan ast*—(Sa'di) “for every single one of his slaves and attendants a special (or a separate) duty is appointed.”

(4) بهترین است که الحال بطوری از اینجا کنار گشی *bihtar-ash in ast ki al-hāl bi-tawr-i az injā kinār kashī*<sup>3</sup> (m.c.) “the best thing is that somehow or other you at once get away from here.”

(5) روزگاری برین برآمد *rūzgār-i bar-in bar-āmad* (Sa'di) “a short time elapsed after this”; *sā'at-i* “a short time” or “one hour”; *dar andak zamān-i* (Sa'di) “in a little time”;—*va ham shakk-i paydā shud ki mabādā* (m.c.) “also a bit of a doubt arose lest—” (but *va ham shakk paidā shud*—“there was doubt lest—”); *āngāh rūy ba-man kard va guft az ānjā ki himmat-i darvishān ast va šidq-i mu'āmala-yi tshān khālir-i hamrāk-i man kunīd ki*—(Sadi) “he then turned to me and said, ‘on account of the gracious magnanimity of dervishes and their uprightness in dealings pay a little attention to me for—’”; *burūt-i tābīd* (m.c.) he gave a slight twirl to his moustache.”

(6) بیم بر—و ممکن تا توانی دلی که آهی جهانی بهم بر کند

*Bi-ham bar ma-kun tā tavānī dil-i*

*Ki āh-i jahān-i bi-ham bar kunad.*—(Sa'di).

“Distress not, if thou canst avoid it, a single soul,

For one sigh to God (from a broken heart) can destroy  
even a whole world.”<sup>5</sup>

<sup>1</sup> Note that though there is no *ی* in this sentence, there is yet no confusion as to sense.

<sup>2</sup> When this *ی* has the adjectival sense of “a certain” and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix *rā*, vide § 40 (f).

<sup>3</sup> More common in m.c. *kināra kunī کناره کنی*.

<sup>4</sup> In m.c. *rūzagār روزگار*.

<sup>5</sup> It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idioms *biham kardan* (and not—*kandan*).

(7) وزیر چه خیالی است افتاده است *Vazīr chi k̲hiyāl-i-st uftāda ast?* (m.c.)  
 “into what a way of thinking (into what kind of a fancy) has the Wazir fallen I wonder?”

(8) عشق آفتی است *ishq āfat-i-st* “love is a great calamity.”

در نا امیدی بسی امید است      پایان شب سیه مفید است

“In despair is many a hope;

The close of a dark night is fair.

For *bas-i* “many a” vide § 39 (m).

(9) سالی دو برین بر آمد *sāl-i du bar īn bar āmad* (Sa’dī) “a couple of years or so passed after this”; فصلی دو *faṣl-i du* (Sa’dī) “a couple of chapters.”

For *ī* with the plural in modern Persian, vide (k) (2).

(10) حاتمى *Fir‘aun-i* “a Phararoh (i.e. cruel and overbearing<sup>1</sup>)”; حاتمى *Hātim-i*<sup>2</sup> “a Hātim”, a man generous as Hātim (but *hātim-i* حاتمى “generosity”).

(11) نه گرفتار آمدی بدست جوانی معجب - که مردم هوای پزد و هر لحظه را می گیرد *na giriftār āmādi bi-dast-i javān-i mu-jab, ki har dam havā-i pazad wa har lahza rāy-i zanad wa har shab jā-i k̲huspad wa har ruz yār-i girad* (Sa’dī) “you fell not into the bondage (of marriage) with a youth vain \* \* \*, who at every breath starts a fresh fancy, and each moment states a new opinion, and every night sleeps in a different place, and every day takes a new love.”

(12) قلندر درویشی است نا خراشیده نا تراشیده *qalandar darvish-i-st nā-k̲harāshīda nā-tarāshīda* (m.c.) “a Calendar is a kind of darvish, rough and uncivilized.”

(13) لعنت بر مثل شما مسلمانی *la‘nat bar miṣl-i shumā Musalmān-i* “curses on a Muslim like you”; or لعنت بر مسلمانی مثل شما *la‘nat bar musalmān-i miṣl-i shumā*.

(14) جوان مثل من این جور کار نمیکند *javān miṣl-i man īn jūr kār namī-kunad* (m.c.) is a simple statement; but *javān-i miṣl-i man-i* جوانی مثل مني expresses a considerable amount of conceit and “brag” and lays a stress on *javān* جوان and *man* من; *javān hamchu man-i* جوان همچو مني expresses the same idea, but in speaking there would be no stress on the word *javān* جوان.

(g) The noun with its *ی* of unity is often in m.c. preceded by the

<sup>1</sup> *Fir‘aun* فرعون a title common to the ancient kings of Egypt, as Ptolemy to the later ones. The Pharaoh of Moses’ time is known to Muslims as Valid. *Fir‘aun* has come to mean ‘a cruel tyrant, insolent and unbelieving.’

<sup>2</sup> In Persian sometimes *Hātam* حاتم: an illustrious Arab of the tribe of *Tayy* who lived before the Prophet, but his son, who died at the age of 120 in the 68th year of the Flight, is said to have been a companion of the Prophet.

<sup>3</sup> *Dūst* دوست, in Persia, is only used for men, but *yār* یار is a man-friend, or a mistress.

indefinite *yak* یک, for additional emphasis, as: *āghā yak chīz-i bi-dih* (beggar's cry) "gentleman, give me a trifle"; *—ki yak muddat-i bīmārī dāsh* "—so that he was ill from it quite an age" (more emphatic than *muddat-i* alone).

(h) The ی of unity does not admit of the *izāfat* after it, thus: *qadaḥ-i<sup>2</sup> barf-āb* (Sa'dī) "a cup of iced water (i.e. water and ice mixed); —*ki yak muddat-i gurūh-i mardumān rā dīd ki*—(Sa'dī) "he saw a certain knot of men who—": vide also (f) (1); *Rāja yūz-i safīd āvarda guzarānīd* (Jehangir's Memoirs) "the Raja brought a white Cheeta and presented it to me."

For a classical example vide quotation from 'Umar-i Khhayyām in § 95 (b) (5).

(i) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the ی of unity, as: *tū'ifa-yi dūstān* (Sa'dī) "a party of friends"; but *bā tū'ifa-i az dūstān*; *yak-i az 'ulamā khuranda-yi bisyār dāsh* (Sa'dī) "a certain learned man had a large family"; *pādishāh-i bā ghulām-i 'Ajamī dar kishī nishasta būd* (Sa'dī) "a certain king was seated with a Persian slave in a boat"; *pādishāh-i bā vazīr* "a king with his vazir", but *pādishāh-i bā-vazīr-i* "a king with a vazir (perhaps the vazir of another king).

*Remark.*—Note that یکی "one of" requires ز after it in all cases: it cannot be followed by the *izāfat*. Vide also (l).

(j) Concrete nouns ending in ی may take the ی of unity; but the first ی in writing is usually represented by a ؤ, as: *Ṣūfī-i bi-man guft* صوفی بن گفت. In m.c., however, the indefinite یک usually takes the place of the ی in such cases.

*Remark.*—Singular abstract nouns in ی do not admit of the ی of unity: the indefinite یک is substituted.

(k) (1) In modern Persian the ی of unity is generally added to the qualifying adjective [unless the adjective end in ی, vide (m)] following the noun and not to the noun. Ex.: *qushūn-i khūb būdand* (Shah's Diary) "they were a pretty soldiery"; *nutq-i ziyād kardand* (Shah's Diary) "they delivered long speeches."

1 *Bīmār-i* بیماری (note accent) would mean 'he kept a sick man in his house.'

2 In m.c. *qadaḥ* is a basin.

3 Here *rā* را is necessary though the object is indefinite, because of the *ki* following.

4 In modern Persian نان خور بسیار *nān khur-i bisyār-i* (or *bisyār*).

5 In modern Persian this would be غلامی *ghulām-i* and کشتی *kishti-i*.

(2) The *ی* can also refer to a plural and seems to give it a collective sense. Ex.: *چکشهای غریبی است* *chakushhā-yi gharīb-i 'st* (Shah's Diary) "they are (were) a strange lot of hammers": *zanhā-i dārad*<sup>1</sup> *Kirmān ki zarda-yi tukhm rā az miyān-yi safīda mī-duzdand* *زنهائی درد کرمان که زرد تخم میزدند* (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: *هیچ - دو تومانى* *hīch, du tūmān-i* (m.c.) "nothing: a paltry two tumans." "From his birth \* \* \* to his death-stroke on the field of Jena, what a seventy-one years" (Carlyle); *از توالد تا دم عرکش در کارزار جینا چه مقدار و پندى* *az tarallud tā dam-i marg-a'kh dar kār-zār-i Jēnā chī haftād u panj sāl-īst.* In, *du jarsakh-i bāshar nīst* *دو فرسخی بیشتر نیست* (m.c.) "it is not more than a couple of *jarsakhs*," the *ی* has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the *ی* is naturally affixed to the noun. Ex. *خوب مردیست* *khūb mard-i-st* "he is a good man" (m.c.); *پیر مردی* *pīr-i mard-i* (m.c.) "an old man."

(l) In modern Persian the constructions *جامی مردمان دیدم* *jam-i mardumān دیدم* "I saw a body of men"; or *جامی از مردمان دیدم* *jam-i az mardumān دیدم*; and *جامی زنهار دیدم* *jam-i zanhā دیدم*, or *جامی از زنهار دیدم* *jam-i az zanhā دیدم*, are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the *ی* is generally added to the qualifying adjective; if, however, the adjective itself end in *ی*, the numeral is preferably substituted, as: "an Abyssinian slave girl" *یک کنیز حبشی* *yak kanīz-i ḥabashī* (m.c.) or *کنیزی حبشی* *kanīz-i ḥabashī* (m.c.).

Note the following m.c.:—"a spoonful of milk" (a) *یک قاشق شیر* *yak qāshuq shīr*, or (b) *قاشقی شیر* *qāshuq-i shīr*, or (c) *قاشق شیری* *qāshuq-i shīr-i*: "a glass of water" *یک گیلای آبى* *gīlās-i āb-i*, or *گیلای آبى* *gīlās-i āb*, or *گیلای آبى* *gīlās-i āb* or in apposition *yak gīlās āb*.

(n) Note the absence of *ی* in the following:—*زخم پلنگ داشت* *zakhm-i palang dāsh*<sup>2</sup> (Sa'dī) "he had a (the) wound from a leopard"; *زخم شمشیر خورده* *zakhm-i shamshīr khwūrda* (m.c.) "he got a sword wound"; *او را در چنین*

<sup>1</sup> i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."

<sup>2</sup> For *قاشق* *qāshuq*, T.

<sup>3</sup> Here *zakhm* *زخم* is used as the description of wound and it therefore becomes definite. It would be also right to say *zakhm-i palang-i* *زخمی از پلنگ*, or better *zakhm-i az palang* *زخمی از پلنگ*.





(r) The *ی* is occasionally added to Arabic phrases, thus: *ما حضري از طعام* *mā ḥazar-ī az ta'ām tarīb kardand* (Sa'di) "they set out a something of what was ready in the way of food"; here *mā* is the relative pronoun Arabic "that which", and *ḥazar* *حضر* is the 3rd person singular, masc., Pret. of "to be ready."

(s) When substantives are coupled together, the *ی* is added to the last only: *سروهنک زاده<sup>1</sup> را بر در سرای اغلامش دیدم که عقل و کیاستی و فهم و خراستی زائد الوصف داشت* *Sarhang-zāda rā bar dar-i sarā-yi Ughlamish<sup>2</sup> dīdam ki 'aql u<sup>3</sup> ki-yāsāt-ī va<sup>3</sup> fahm u firāsāt-ī zā'id<sup>1</sup> l-waṣf dāsh* (Sa'di) "I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; *بحکم آنکه ملاذی منبع از قلعه کوهی بدست آورده بودند و ملجا و معاونی ساخته* *bi-ḥukm-i ān ki malāz-ī man'i az qulla-yi kūh-ī bi-dast āvardā būdand wa maljā u mafvā-ī sākhta* (Sa'di) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.c. the first substantive may, however, be preceded by *yak* *یک*, as: *yak kārđ u changāl-ī bi-dih* *یک کارد و چنگالی بده*, or *kārđ u changāl-ī bi-dih* *کارد و چنگالی بده* "give me a knife and fork."

*Remark I.*—Similarly, in modern Persian, the *ی* is added to the second only of two adjectives qualifying one noun, as: *safar-i dūr u darāz-ī* *مسفر دور و درازی* (m.c.) "a long long journey."

*Remark II.*—For an example in classical Persian of the *ی* added to both of two adjectives qualifying one noun, *vide* last example of (c), § 125.

(t) When the *ی* of unity supplies the place of a simple indefinite article, its noun does not *as a rule* take the *را* of the accusative. Ex.: *پیش پدرش کسی فرستاد* *pīsh-i pidar-ash kas-ī firistād* (Sa'di) "he sent some one to his father."

In the sentence *زمینی را کنده سنگ برداشته* *zamīn-ī rā kanda sang bardāsh* (Afghan) the sense requires the definite sign *را*, "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following: *خانه آتش زدند* *khāna-ī ātash zadand* (m.c.) "they set fire to a house"; but *خانه را آتش زدند* *khāna-ī rā ātash zadand* "they set fire to one of the houses."

In the following: *شنیدم گوسفندی را بزرگی رهايد* *shunīdam gūsfaṇd-ī rā buzurg-ī rihānīd* (Sa'di) "I have heard that a certain elder released a sheep—," the *rā* is necessary to distinguish the object and make the sense

<sup>1</sup> Probably a copyist's omission; *sarhang-zāda-ī rā* *سروهنک زاده* "an officer." If *sarhang-zāda* *سروهنک زاده* be the correct reading, it means "the son of the Colonel" referring to a local celebrity.

<sup>2</sup> The son of *Ohingīz Khān*: he reigned in Turkistan about 656 *Hijra*.

<sup>3</sup> Note these two pronunciations of *و*.

clear: omit it and *buzurg-i* بزرگی at first sight appears to be an adjective qualifying the nominative, *gusfand-i* گوسفندی.

*Remark.*—It will be noticed that the *y* immediately follows the *ی* of unity.<sup>1</sup>

(u) The *ی* can be added to some of the personal pronouns. Ex.: آدم چون *ādam-i chūn* man-*t* har zamīn namī-khuyābad (m.c.) “a man like me does not sleep on the ground”; آدم مثل توئی آمد *ādam-i miṣl-i tū-i āmad* (m.c.) “a man like you came”; آدم مثل شمائی نباید چنین کند *ādam-i miṣl-i shumā-i na-bāyad chunīn bi-kunad* (m.c.) “a man like you ought not to act thus”; آدم مثل اوئی کار نمی کند *ādam-i miṣl-i ū-i kār namī-kunad* (m.c.) “a man like him won’t work.” In these examples the *ی* could be added to آدم, but in this case it must be omitted after the pronoun.

The *ی* is not added to ما *mā* “we” nor to ایشان *ishān* “they.”

(v) — *yak-i man-am dar īn miyān ki* (Sa’di) “I am one of these here who—”; but *man yak-i am* من یکی ام (m.c.) “I am alone, single.”

(w) In a negative proposition the *ی* must be translated “not a—, none.” Ex.: آنجا کسی نبود *ānjā kas-i nā būd* (or *ānjā hīch kas na-būd* آنجا هیچ کسی نبود) (m.c.) “there was no one there”; آنجا حیوانی نبود *ānjā hayvān-i na-būd* (m.c.) “there was not an animal there.”

(x) The indefinite *ی* can be added to the substantive qualified by چنین *chunīn* “such an one as this”, or by چنان *chunān* “such an one as that”, or to چندان *chandān* “much, so much”, as: من در جست و جوی چنین جایی بودم *man dar jūst u jū-yi chunīn jā-i būdam ki* (m.c.) “I was in search of just such a place as this—”; چنان شخصی نباید این طور کارها بکند *chunān shakhs-i na-bāyad īn tawr kārha bi-kunad* (m.c.) “such a person like that ought not to act in this way”; چندان ربطی به زبان فارسی ندارم *chandān rabṭ-i bi-zabān-i Fārsi na-dāram* (m.c.) “I do not know a great amount of Persian.”

This *ی* can also be added to the substantive qualified by این چنین *īn chunīn*, آن چنان *ān chunān*, همچنین *ham-chunīn*, هم چنان *ham-chunān*, but not to these words themselves.

For the definite or demonstrative *ی* (relative with *که*) with *chunān* and *chandān*, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. *man* “I” makes its accusative regularly when the *ی* is affixed, as: همچو منی را اسیردست تو کرد *hamchu man-i rā asīr-i dast-i tu kard* “he made a person like me a prisoner in your

<sup>1</sup> Similarly in the dative case:—*magar mardumān-i rā ki hālat-i mutawassiḡ dārānd* مگر مردمانی را که حالت متوسط دارند گاهی این نوبت نمی رسد (class.) (in modern Persian *hīch vaqt* instead of *gāh-i*) “but to men possessed of a modest competence only, such a thing never happens.”

hand " : ١ کذب نمی کند — *Haji Baba* " God will not select a fool like me as a Prophet." This could also be expressed by : — خدا هیچ احمق مثل من را —. In neither case could *marā* مرا be substituted.

(z) The ی can sometimes be added to the infinitive used as a noun, as : راز گفتنی *rāz-guftan-i* "a telling of a secret", but *rāz-i guftan-i* "a secret to be told." *Yak-dīdan-i* "one visit"; *yak-kushtan-i* "one killing" (of one person or of many).

(aa) For the demonstrative ي as a definite article with the connective ک in relative clauses, *vide* § 42.

## § 42. The Relative Pronouns and the Demonstrative or Relative ي.

*HARF-I MAWṢŪL* OR *HARF-I ṢILA*<sup>2</sup> ( حرف موصول or حرف صلة ).

(a) There are no relative *pronouns*. Instead, the indeclinable particle ک *ki* is used as a *connective* ( حرف موصول ).<sup>3</sup> Thus the Persian construction of the English sentence, "The man that came yesterday, came to-day", would be, "The man that (*ki*) he came yesterday came to-day." From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, it is oftener omitted than in the classical language, as : اسپیکه بران سوار می شوی *asp-i ki bar ān savār mī-shavī* (class.) "the horse *that* you ride on it" (the horse which you ride); in m.c. the بران would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article ( یای موصول ).<sup>4</sup> In Persian this noun is made specially definite by affixing a demonstrative ي even to the plural: this ي connects it with the particle

<sup>1</sup> *Manī* منی, P., is also a subs. "presumption; egoism; also the quality of sufficiency that is peculiar to God": *manī*, Ar., "the seminal fluid"; also *man-i*, as in, *bā man-i* "thou art with me." Persian poets frequently play on these various meanings.

<sup>2</sup> *Ṣila* ( صلة ) conjunction; note that this ک is considered a particle ( حرف ) and not a pronoun: for fuller explanation *vide* § 130 "Relative Clauses."

<sup>3</sup> *chi* چه is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to هر or آن, as هرچه and آنچه, and does not moreover admit of the "relative ي", the author has preferred to omit it and to treat the words هرچه *harchi* and آنچه *ānchi* as single words, indefinite pronouns. *Ānchi*, *harchi*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, ک is the only connective.

<sup>4</sup> Thus "a fool who lights, or the fool who lights, a wax candle by day" have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: *vide* (p) and Remark to (r).

ki. As however this ي, unlike the ي of unity,<sup>1</sup> admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the *iẓāfat* that connects an adjective to its noun. Ex.: *shakhṣ-i-ki* (nom.) “a man who” or “the man who, the man that, etc.”; *shakhṣ-i-rā ki* (acc.) “a (or the) person whom.” It will be noticed that the demonstrative ي followed by ک corresponds to the *restrictive* relative pronoun in English; compare with (r).

(c) This ي is called the *yā-yi šifāt* or ي of qualification and implies the force of the demonstrative pronoun “that.”

This ي, however, in such sentences as: *litāb-i ki mī-khūwām ham-in ast* “this is the book that I require”, is distinguished by some grammarians as *yā-yi mauṣūl* (ياي موصول) or *yā-yi muṣṣar* ياي مضممر “the *yā* of the pronoun (the noun that is kept in mind),” or *yā-yi ānī* ياي آنی “the *yā* equal to the demonstrative pronoun *ān*”: while in such sentences as:—

عزیزکـ از درگشـ ر تانـتـ فـ ر در کـ شـ د هیچ عزت نیافت  
they consider the ی to be the equivalent of *chunān* “such a—” and call it *yā-yi tawṣīfī* ياي توصيفي “the *yā* یا of description.” For further remarks on relative sentences *vide* § 130.

In writing, this ي can either be joined to the ک or written separately, thus *shakhṣ-i-ki* or *shakhṣ-i k*.

*Remark.*—The ي after هر and هر آن is probably not the demonstrative ي, but the ‘ي of unity’, as in *هر سببی که دیدم لنگ بود*: *vide* under *har* هر in Pronouns.

(d) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [*vide* (f)].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction:—

Nominative:—*abla-i kū<sup>2</sup> rūṣ-i rūshan* ابلای کوروز روشن شمع کافوری نهد *sham-i kāfūrī<sup>3</sup> nihad* (Sa’dī) “the fool who lights a wax candle in broad day”; *gāv-i-ki (ū) shīr mī-dihad* (m.c.) شیر میدهد (او) که گاو *sarbāzhā-i ki (īshān) mashq mī-kunand* (m.c.) سربازهایکه (ایشان) مشق میکنند *ki* “the soldiers who drill.”

Genitive:—*ān na man bāsham ki* آن نه من باشم که روز جنگ بینی پشت من—

<sup>1</sup> However in classical Persian both this ي and the ي of unity had the same sound, i.e. the *majhūl* *maḡhūl* sound of *e*: *vide* § 41 (b).

<sup>2</sup> For *ki ū*.

<sup>3</sup> From *kāfūr* “camphor.” The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.

<sup>4</sup> نه من and not *na-man* نه من.

*rūz-i jang bīnī pusht-i man* (Sa'dī) "I am not that kind of man *whose* back you'll see in the day of battle"; *tabīb-i ki ḥabb-ash bimār-am kard* (m.c.) "the doctor *whose* pills made me ill—"; *sitārahā-i ki partav-i shān rawshan ast* (m.c.) "the stars *whose* rays are bright."

Dative:—*ay ki shakhs-i man-at ḥaqīr namūd* (Sa'dī) (*shakhs-i man turā*) "oh thou to whom my form appeared mean—"; *pisar-i ki bi-pidar-ash pūl dādam* (m.c.) "the boy to whose father I gave money—"; *shahrhā-i ki bi-dānjā raftam hama-rā āb girifta ast* (m.c.) "the cities *to which* I went, have all been washed away."

Accusative:—*shakhs-i ki (ū rā) dīdam* (m.c.) "the person whom I saw" (lit. that I saw him); *ānki chūn pista dīdam-ash hama maghẓ*—(Sa'dī) "he whom I beheld all kernel like the pistachio-nut"<sup>1</sup>; *mārḥā-i ki dīrūz (ānhā rā) kushta būdam* (m.c.) "the snakes which we killed yesterday—"; *asbāb-i ki dāsht hama rā farūkh* (m.c.) "he sold all the things he had, all his property."

Ablative:—*ān kār ki dar vay<sup>2</sup> maẓinna-yi<sup>2</sup> khaṭar ast* "the proceeding in which there is a suspicion of danger—"; *khāna-i ki (dar ān or dar ū) dākhl shudī* (m.c.) "the house which you entered"; *jāy-i ki (dar ān) mī-nishīnī* (m.c.) "the place where you always sit"; *ilīyāt-i ki az īshān asphā-yi khūb biham mī-rasand* (m.c.) "the black-tent tribes from whom good horses are obtained—."

Locative:—*gilīm-i ki bar ān khushta būd, dar rāh-i guzar-i duzd andākht* (Sa'dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass"; *az ān būstān<sup>3</sup> ki tu (dar ān) būdī* *mā-rā chi tuhfa karāmat āvardī* (Sa'dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert?":

<sup>1</sup> "—turned out to be skin on skin like an onion," i.e. 'the man whom I thought had sterling qualities proved a fraud.'

<sup>2</sup> Also *maẓanna* مظنة : or *az ray*.

<sup>3</sup> A *gilīm* is a cheap carpet without any pile.

<sup>4</sup> But *rah-guzar* راهگذر "traveller, passer-by."

<sup>5</sup> Another reading is *dar ān būstān ki būdī*.

ترسم نوم ی بگه<sup>۱</sup> ای ای-رابی<sup>۲</sup>  
 کین ره<sup>۳</sup> که تو میروی بقرکستان است

*Tarsam na-rasī bi-Ka'ba ay A'rābī*

*K-īn rāh ki tu mī-ravī<sup>۴</sup> bi-Turkistān ast (Sa'dī).*

"I fear thou wilt never reach the *K'aba*, oh Arab,  
 For this road thou goest leads to 'Turkistan.'"

کسی را که اقبال باشد غلام = ببد میل خاطر بطاعت مدام

i.e. *kas-ī rā ki iqbāl ghulām-i ū būshad*, or — *iqbāl ūrā ghulām būshad*. [This construction has led to the following erroneous but now common construction: *mard-ī rā ki imrūz chūb zadand duzd būd*, where *mard-ī rā* is the object of the verb in the relative clause: *vide(c)*].

(c) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective *که*: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: *kishtī-ī rā ki Nūḥ nākhudā-<sup>۵</sup>st chī bāk az tūfān* "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing *kishtī-ī* کشتی in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: *kishtī-ī ki ān-rā Nūḥ nākhudā ast chī bāk az tūfān*; *mard-ī rā ki imrūz chūb zadand imrūz mard* (m.c.) "the man who was beaten yesterday, died to-day<sup>۶</sup>": *vide end of (d)*.

(f) An expression like *ādam-ī-ki ū-rā dīdam* "the man whom I saw", though correct, is heavy: as *ū-rā* او is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

<sup>۱</sup> *Ka'ba*, lit. "a cube." The cube-like building in the centre of the *Masjid* at Mecca: it contains the black stone (*hajar<sup>۷</sup>-l-aswad*), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.

<sup>۲</sup> The broken pl. is *اعرب*: the pl. of *عربي* is *عرب*.

<sup>۳</sup> Poetical for *این راه* *ki īn rāh*.

<sup>۴</sup> *میروی* *که تو (در آن) میروی* *ki tu (dar ān) mī-ravī*.

<sup>۵</sup> This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in *dūst-ī rā ki be'mari farāng ārond nshāyad ke bi-yak dam biyāzārand* (Sa'dī) "to a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb *biyāzārand*.

*ān* آن, and *īn* این, nor to *har* هر "every." It is best to consider *ān-ki* آنکه, *ān-chi* آنچه, *īn-ki* اینکه, *har-ki* هر که, *har-chi* هرچه as single words.

However the plurals of the demonstrative pronouns *ānān* آنان, *ānhā* آنها, and *īnān* ایشان, *īnhā* اینها, may take or omit the ي, thus: *ānhā-i-ki* آنهائیکه, or *ānhā-ki*,<sup>1</sup> etc. As the demonstrative pronouns are already definite, the definite ي is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ي; *vide* § 41 (v). A sentence like *ishān-i-ki raftand* (m.c.) "they who went"<sup>2</sup> — is incorrect; the ي should be avoided.

(h) As the "relative" ي before *ki* is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [*vide* (g)] or by *har*. Ex.: *va ān pūsthā ki dar khhāna-yi gach-dum bīnand asr-i ān-ast* (Sa'dī) "and those skins that are found in scorpion-holes are the sign (remains) of that"; *guft man fulān-am va īn sang hamān sang ast ki dar fulān tārīkh bar sar-i man zadī* (Sa'dī) "he said, 'I am So-and-So, and this stone is that very same stone with which you struck me on the head on such and such a date'"; *guft ay Sa'dī tu nīz sukhan-i bi-gūy az ānhā ki dīda-i va shunīda-i* (Sa'dī) "he said, 'oh Sa'dī, do you too relate some of the things you have seen and heard'"; *bidān band-i gharīb ki az vāy nihān dāshīd būd bā vāy dar āvīkht* (Sa'dī) "he closed with him by means of that tricky artifice (or throw) which he had kept to himself"; *har jā ki ravād bi-khidmat-ash iqdām numāyand* (Sa'dī) "wherever he goes, he is well served"; *va ānjā ki durr-i shahvār ast nihang-i mardum-khwar ast* (Sa'dī) "and where the costly pearl lies, there too is the man-devouring shark."

<sup>1</sup> Sa'dī generally omits the ي; *yak-i az ānān ke gadr kardand bāmānsh dūstī būd* (Sa'dī) "one of those who had mutinied had a friendship with me."

<sup>2</sup> In *yak-i az shumā ki dilāvar-tar ast va mardāna va zūrmānd būyad ki*—(Sa'dī) "any one of you who is braver than the rest, and manly and strong of arm—", *yak-i* though it has a ي before the connective *ki* is in itself *indefinite*. If it be required to make the pronoun definite, some such phrase as *har nafar-i ki az shumā* "the one of you who is—", would be used.

<sup>3</sup> If the ي were inserted *hamān sang-i-ast* (m. c.).

<sup>4</sup> Or *dar tārīkh-i fulān* در تاریخ فلان could have been said.

<sup>5</sup> But compare *imrūz bidān daqīqa-i bar man dast yāft* (Sa'dī) "to-day by that one single artifice he overcame me."



In the above examples the *ی* could be inserted.<sup>1</sup>

(i) In the following examples the *ی* is inserted: همچو آن نابینائی که شبی *ham-chu ān nā-bīnā-ī ki shab-ī dar vahāl uftād va guft* (Sa'di) "like that blind-man who one night fell in the mire and exclaimed—"; "the name of this girl that you see is *in dukhtar-ī-ki mī-bīnī ism-ash Khurshīd Khānum ast* (Mod. Pers.) "*Khurshid Khanum*" : *har kas-ī-ki mī-khūwād bi-pūshad bi-andāza-yi qadd-ī ū bi-burand* (m.c.) "let it be cut according to the size and figure of whoever is going to wear it": هر کس که *har kas ki*, or هر که *har ki*, or هر کس *har kas* could be used instead of هر کسی که *har kas-ī-ki*.

In the above examples the *ی* could be omitted.

(j) As proper names are definite, they do not require the *ی* unless some special distinction be required: *Mahmūd ki dīrūz āmad guft* (m.c.) "Mahmūd, who came yesterday, said—"; but *Mahmūd-ī ki dīrūz āmad*—"the Mahmūd who came yesterday" (it being understood that there is more than one of this name). Similarly in the sentence *ammā bi-ī'timād-i vus'al-i akhlāq-i buzurgān ki 'avāyib-i zīr-dastān bi-pūshand* (Sa'di) "but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors". *buzurgān* does not require the *ی*: *buzurgān-ī-ki* would mean "those (that section of the) great who—."

(k) If the noun with this *ی* is qualified by a simple adjective that can precede its noun (*vide* under Adjective) it is better for the adjective to precede, as: *na-khustīn dushman-ī ki bar sar-i īshān tākht khwāb būd* (Sa'di) "the first enemy to attack them was asleep"; *avval kas-ī-ki* (m.c.) "the first person who—"; *dīlāvar-tarīn zan-ī ki dīda am* (m.c.) "the bravest woman I have seen—": *buzurgtar ḥasrat-ī ān bāshad ki*—(Sa'di) "the greatest regret will be that—": *na-bīnī-ki bi-andak ranj-ī-ki burdam chi māya-i ganj āvardam* (Sa'di) "dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?"; *bi-sābiqa-yi ma'rifat-ī ki dāshīm* "by the former friendship that we had—."

(l) If the adjective cannot precede the noun (*vide* under Adjective) it follows it taking the relative *ی*, as: *dukhtar-ī khush-gil-ī-ki dīrūz āmad* (m.c.) "the pretty girl who came yesterday."

(m) Sa'di says: *هکماء گفتند اند برادر که در بند خویش است نه برادر است نه*

<sup>1</sup> Similarly the nouns after آنچه *ānchi asp u māl-ī ki dāshīm* (m.c.) (for *ānchi asp u māl ki dāshīm*) "whatever horses and property I had—", appears to be a confusion of two constructions.

<sup>2</sup> In modern Persian this would be *buzurg-tarīn ḥasrat* بزرگترین حسرت این است که *in ast ki*.

است *hukamā' gufta and barādar ki dar band-i khwīsh ast na barādar ast na khwīsh ast* "the wise have said that a brother who is wrapped up in himself is neither brother nor kin." In modern Persian this would be برادریکه *barādar-i-ki*. Possibly Sa'di considered برادر *barādar* in the above sentence as a generic noun, or the copyist has omitted the ي. The reading in many Gulistans is برادریکه *barādar-i-ki*.

(n) The ي can accompany a substantive preceded by a numeral when it is required to make it definite, as: سه صندوقی که از سر بازان بود آن را شکستم *si sandūq-i ki az sarbāzān būd ān-rā<sup>1</sup> shikastam* (Afghan colloquial) "I broke the three boxes belonging to the soldiers," but سه صندوق که *si sandūq ki*—"I broke three boxes belonging to—."

(o) The phrase میشود معلوم می‌شود *az qarār-i ki ma'lūm mī-shavad* means "as it appears."

(p) If a noun is *indefinite* before a relative clause, the verb occurs before the connective *ki*, as: انفاقاً در آن میان جوانی بود که میوهٔ عذوقش شبابش نورسیده *itti'fāq<sup>an</sup> dar ān miyān javān-i<sup>2</sup> būd ki mīva-yi 'unfavān-i shabāb-ash naw-rasīda* (Sa'di) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; موقعی آمد که *mawqa'-i āmad ki* (m.c.) "an opportunity came which—."

همگین آبی که مرغ-آبی درو ایمن ندود

کمترین موج آسیا سنگ از کنارش در دود

*Sahmgīn āb-i ki murghābī dar ū īman na-būd*

*Kamtārīn mawj āsyā sang az kinār-ash dar rabūd* (Sa'di).

"Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks"; in this example بود is understood after *āb-i*, hence *āb-i* is indefinite. Vide (r) Remark.

(r) Note the absence of ي in the following non-restrictive relative clauses: ذکر جمیل سعدی که در افواه عوام افتاده است و صیت سخنش که در بسط زمین رفته *zīkr-i jamīl-i Sa'dī ki dar afvāh-i 'avāmm uftāda ast va šīt-i sukhān-ash ki dar basūt-i zamīn rafta* (Sa'di) "the good repute of Sa'di, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—." در عمارت حضرت صدر اعظم که ما هر دو آمد و رفت داریم *dar 'imārat-i ḥazrat-i šadr-i a'zam ki mā har du āmad u raft dārīm* (m.c.) "in the palace of H. H. the Grand Wazir where we both have free access": تک نک قصرهای خوب و کوشکهای بزوغ و کوچک از روی سلیقه با کمال قشنگی در کنار رود خانه و بالای *tak tak qashhā-yi khūb va kūshkhā-yi buzurg u kūchik az rū-yi salīqa bā kamāl-i qashangī dar kinār-i rūd-khāna va*

<sup>1</sup> Should be آنها را *ānhā rā*.

<sup>2</sup> i.e. "a certain youth"; the noun is hardly indefinite.

*bālā-yi. kūhhā ki mushrif bi-rūd<sup>kh</sup>āna ast sākhta* and (Shah's Diary) "here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty." In the last example the restrictive يي is not added to *kūh-hā*, as the hills are not particularized; يي would signify "those hills that."

*Remark.*—The indefinite article *yak* will also make the noun indefinite, as: *است نام زراعتیکه اسمش راب است yak naw' zirā'at-i ki ism-ash rūp ast* (Shah's Diary) "a kind of crop, which is called rape—."

However, a يي before *که* may represent an English indefinite article, as: *دار حضور او مثل پسریکه در حضور پدر خود بایستد ایستاد dar huzūr-i ū mišl-i pīsar-i ki dar huzūr-i pidar-i khud bi-istād istād* (m.c.) "he stood in his presence as a son stands in the presence of his father": زمام لشکر مثل گله که گرج دران افتاده tamām-i lashkar mišl-i galla-i ki gurg dar ān uftāda bāshad az ham pāshīdand<sup>1</sup> "the whole army scattered like a (that) flock of sheep attacked by a wolf—."

(s) *Chunān* چنان "like that, resembling that, to such a degree, in that manner, so"; and *chandān* چندان "as many as, how much soever, etc.", may, in India and Afghanistan but not in Persia, take the demonstrative يي with *که*, or omit it. Ex.: *دعای مظلومان مستجاب است و ناله ستم دیدگان مقبول اگرچه کافر du'ā-yi mazlūmān mustajāb ast va nāla-yi sitam-dīdagān maqbūl agarchi kāfir bāshand chunān-ki dar haqq-i ān mahbūs* (m.c.) "the prayer of the oppressed is accepted and the cry of the distressed heard, even though they be infidels, as was the case of that prisoner (previously mentioned)"; here instead of چنانکه *chunān ki*, چنانیکه or چنانچه could be used: *چنانیکه در نزد شما زراعت است پدش مانیز زراعت میباشد chunān-i ki dar nazd-i shumā zirā'at ast pīsh-i mā nīz zirā'at mī-bāshad*<sup>2</sup> (Afghan) "we have just the same amount and quality of cultivation that you have": طوفانی آمد *tūfān-i āmad chunān-i-ki dil-i mā-rā khushk kard*<sup>3</sup> (Afghan) "a storm came such as struck terror to our hearts (Afghan)": چندانکه *chandān ki guftam qabūl na-kard* (m.c.) "however much I said, he did not agree; in spite of all I said, no matter what I said, he—." An Afghan might here say *chandān-i ki*—.

*Hamchunān-i-ki* is, however, correct Persian.

For چنان *chunān* and چندان *chandān* qualifying an indefinite substantive with the يي of unity, vide § 41 (x).

<sup>1</sup> Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.

<sup>2</sup> *Chunān-i-ki* چنانیکه class.; rarely used in modern Persian.

<sup>3</sup> In modern and classical Persian چنان طوفانی آمد *chunān tūfān-i āmad ki*— would be better.

(t) For remarks on the definite article, *vide* § 40.

(u) For the use of the demonstrative pronouns آن *ān*, as a definite article before a relative clause, *vide* § 40 (g).

(v) As with the ی of unity [*vide* § 41 (j) Remark], abstract nouns in the singular do not admit of the relative ی. Ex.: *Javān bi-ghurūr-i dilāvarī ki dar sar dārad* جوان بغروردلوری که در سر دارد (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: *nāfarmānīhā-ī ki az mā sar zada ast* (m.c.); *khūbīhā-ī ki shumā karda īd* خوبیهای که شما کرده اید.

Concrete nouns however in ی may take the relative ی, as: — *عابدی که دست بردارد به از عابدی که در سر دارد* (Gul.).

(w) When substantives are coupled together, the ی is added to the last only, as: *magar ikhtiyār u 'izzat-ī-ki Khān hālā bi-ū dāda ast kifāyat-ash namī-kunad?* مگر اختیار و عزتیکه خان حالا باو داده است کفایتش نمیکند (m.c.) “but the authority and importance that the Khan has already given him are they not sufficient for him?”

## CHAPTER V.

### § 43. The Adjective. *Ism-i šifat* (اسم صفت).

(a) The adjective is called *šifat* (صفت) and the substantive qualified *mawṣūf* (موصوف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the *izāfat*, as: *asp-i qizil-i man* اسب قرل من “my grey<sup>1</sup> horse.”

(b) In old Persian prose, the adjective preceded its substantive without the *izāfat*. In modern Persian, some few adjectives may precede their nouns, and in this case the *izāfat* is discarded. This construction is called the ‘inverted epithet’ *izāfat-i maqlūbī* (اضافت منقلوبی).<sup>2</sup> The substantive has usually the “ی of unity.” Examples: *khūb mard-ī* (m.c.) “a good man”; *‘ajab havā-ī īnjā dārad* (m.c.) “this place has a fine air, a good climate.”

The adjectives *nīk* “good” and *bad* “bad” frequently precede their substantives in this manner.

With the exception of the simple adjectives “good” and “bad”, the ‘inverted epithet’ is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, *‘ajab* is by position emphatic and signifies “a really fine air.” *Darakhshanda zan-ī* (m.c.) “a bright, cheerful, woman”; *sharīr mard-ī* (m.c.)

<sup>1</sup> *Qizil*, T., “red.” Can this be a translation of the Arabic *rummānī* “scarlet like the flower of the pomegranate,” the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

<sup>2</sup> *Vide* § 117.

<sup>3</sup> m.c. for *durukhshanda*.

شَرير مردی "a wicked man," etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but *vide* § 117 II (c).

Turkish adjectives precede their Turkish substantives, as: قزل باش (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: قرا قوش *qarā-qūsh* "the golden eagle" (lit. the black<sup>1</sup> bird of prey); قرا کهر *qarā-kahar*, adj., "dark bay (horse)." In قرا قارل *qarāqāval*, m.c. for *qarqāval* "a pheasant," the first word is perhaps not an adjective.

(d) The adjectives *khaylī* (mod.) and *bisyyār* (class. and mod.) "much, many," take either a singular or plural, as: *khaylī* (or *bisyyār*) زن خيلي (or بسيار) "a lot of women"; *khaylī* (or *bisyyār*) زنها خيلي (or بسيار) "many women"; also *zanhā-yi bisyyār* زنهای بسيار, but not *zan-i bisyyār*; *zan-i ziyād* is, however, used.

Note that خيلي unlike بسيار cannot follow its noun.

Note too that جهاز هاي بسيار بزرگ is ambiguous, for it may stand either for *jahāzhā-yi bisyyār-i buzurg* "many large ships," or for *jahāzhā-yi bisyyār-buzurg* "ships very large, very large ships." For examples of *bisyyār* as an adverb, *vide* § 89 (l) (2).

(e) *Chand* چند is followed by a noun in the singular, *vide* § 39 (g) (1) to (7).

(f) *Chandān* چندان has many meanings; "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: *chandān sarbāz ānjā na-būd* چندان سرباز آنجا نبود (m.c.) "there was not a great amount of soldiery there": *chandān sar-rishta-ī dar zabān-i Fārsī na-dāram* چندان سر رشته در زبان فارسي ندارم (m.c.) "I don't know very much Persian."

*Remark.*—*Chandān sarbāz ānjā būdand* چندان سرباز آنجا بودند "there were many soldiers there", is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the *izāfat*, as: *pīr-i mard* پیر مرد "the old man"; *pīr-i mard-i*

1 The young of the Golden Eagle is black.

2 *Pīr* is also a founder or a chief of any religious sect: *pīr-i ṭarīqat* پیر طریقت "a spiritual guide." *Sabza-Maydān*, a square in Tīhrān, is vulgar for *Sabz Maydān*. *Sabza* سبز is also used as an adjective, "dark-complexioned," of people; *rang-ash sabza ast* رنگش سبزه است (m.c.); but *šūrat-ash sabz ast*: "he looks green, ill."

یک سبزه بی نمک نبود در تمام هند گویا که هند را بنمک آنریده اند

"There was not a dark face, bad-looking, in the whole of Ind.

'Twas as though Ind were created of salt."

[The word "green," *sabza*, adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be "saltish" or "ull of salt" ملیح or

پیر ملیح: the play on the words is lost in English.]

The Arabs, however, do not consider the word ملیح "good-looking about the mouth" to be connected with ملح "salt."

پیر مردی “an old man”; *pīr-i zāl* پیر زال “the grey-headed old woman”: *pīr-i fartūt-i* (m.c. and class.) “a decrepit, worn-out old man”: but *pīr bāghbān*, or پیر باغبان *bāghbān-i pīr* (Afghan and m.c.) “the old gardener”: *pīr nā-khudā*,<sup>1</sup> or پیر ناخدای *nā-khudā-yi pīr* (Afghan and m.c.) “the old Captain.”

*Pīr-sāl* پیر سال “aged” is an Afghan expression for *dirīna-sāl*, or *dirīna-rūz*, or *sāl-khurda*.

For the modern colloquialism *marhūm-i shāh* مرحوم شاه “the late Shah” and *bachcha Turk* بچه ترک, or *Turk bachcha* ترک بچه (for *bachcha-yi Turk*), vide § 117, III (b).

In classical Persian, the *izāfat* in the above cases is omitted, thus *pīr-mard-i* پیر مردی, etc.

(h) Adjectives, without an *izāfat*, may precede or follow nouns to form compounds, as: *khush-rang* خوش رنگ “of pleasing colour”; *dum-zada* دم زد “docked (of horses)”; *dum-darāz* دم دراز “long-tailed, i.e. donkey”; *gūsh-darāz* (m.c.), more commonly *darāz-gūsh* دراز گوش “donkey”; *girdan-kuluft* گردن کلفت, adj. “of strong-back (in a vulgar sense)”; also “a man of power, no weakling.”

(i) When several adjectives are attributed to the same noun they may:—

(1) Be connected to their noun and to each other by the *izāfat*: this construction is called *tansīq*’s-*ṣiḥāt* (تنسيق الصفات) “the stringing, or arranging, of the epithets.” Examples: *kūh-i buland-i sang-i-yi barf-dār* (m.c.) کوه بلند سنگی برف دار “the high rocky snow-covered mountain”; *yār-i gul-badan-i shūrīn-zabān* (class.) یار گل بدن شیرین زبان “the mistress with delicate body and honied speech.”

(2) The adjectives may be coupled by the conjunction *vāv* و—a construction not common. Examples: *ba in ke qalb o qawā’-i mard-jangī dāšt dar waq’ kam dāl* (Tr. H. B., Chap. XXXII) “though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men.”

جوانی پای باز و پای رو بود که با پاکیزه روئی در گرو بود  
(*Gul.*, Chap. V., St. 20.)

“A gallant youth there was and fair  
Pledged to a maid beyond compare.”

(*East. Trans.*)

(Afghan)<sup>2</sup> “what چه میبیند که ایاز صندوقی را کشوده پارچه کهنه و غلیظ پوشیده است

<sup>1</sup> From *nā-khudā* نا خدا.

<sup>2</sup> In modern Persian چه دید که ایاز صندوقی را کشوده لباس کهنه کثیف بر کرد.

does he see but that Ayāz has opened a wooden chest and taken out some old and dirty clothes.”

(3) The adjectives may follow the noun in apposition without the conjunction و, *vide* § 139 (b) (2) or with the conjunction و, *vide* § 90 (a) (5). Example: *shakhṣ-i dīd siyāh-fām za'if andām* (Sa'di) شخصی دید سیاه‌فام “he saw a person dark-complexioned and feeble-looking”: ضعیف اندام “thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle” (Sa'di).

*Remark I.*—In modern Persian *ya* would be necessary after شخصی *shakhṣ-i*, otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: *awqāl-i 'azīz-at* اوقات عزیزت [or *awqāl-i 'azīz-i tu*] “thy precious time.”

The *ya* of the dative or of the accusative is added to the last adjective only, as: *asṭa 'arabi rā dazd bud* اسب عربی را دزد برد “robbers carried off the Arab horse”: خوش رنگ بید خورده فشاری را فروختم “I sold the large finely-coloured moth-eaten Afshar<sup>2</sup> carpet.”

(k) If an adjective is a predicate after the verb “to be” (in English), the *izāfat* is of course omitted, as: *barf sard ast va ālāsh garm* و برف سرد است و آتش گرم.

For a predicate plural in English (substantive or adjective) and qualified by an epithet, *vide* § 119 (o).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: *pidar-i tu mard-i khūb-īst* پدر تو مرد خوب است, or *pidar-i tu khūb mard-īst* پدر تو خوب مرد است. In such cases the noun of the predicate has usually the *yi* of unity.

(m) An adjective used substantively may be in the plural, as: *az akābir-i Baghdād ast* از اکابر بغداد است “the sages say”: *az akābir-i Baghdād ast* “he is of the influential people of Baghdad.” In such cases the plural in *ān* is usual; but this plural is not rigidly adhered to in speaking: *khush-gilhā-yi majlis* خوشگلهای مجلس is m.c. and incorrect: *buzurghā* بزرگها properly “big things” is sometimes in m.c. applied to persons for size (soldiers) as opposed to *kūchak-hā* کوچکها; but *buzurgān* بزرگان “the great in rank; forefathers.”

In English, adjectives may occasionally take the place of nouns; *vide* (p) (3) and Remark.

<sup>1</sup> The singular *dazd* دزد gives an indefinite sense equal to the passive: either ‘a thief or thieves stole—’; or ‘the horse was stolen.’

<sup>2</sup> A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.

(n) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural *Persian* adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception *vide* p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is ة sing., and ات pl.

(4) and (5) Examples: مردان دلوران<sup>1</sup> از کمین بدر جستند (Sa'dī) "the brave men sprang out of their ambush": غلیطان شداد را بر گمارند (Sa'dī) "they appoint coarse ruffians—."

*Bishtar-i ishān dilāvarān va bahādurān-i kār-āzmūda*<sup>2</sup> بیشتر ایشان دلوران و بهادران کار آزموده (Trans. H. B., Chap.): here *dilāvarān* and *bahādurān* are treated as substantives and predicates to *ishān*, and are qualified by the adjective *kār-āzmūda* کار آزموده.

*Ashkhāṣ-i akābir* اشخاص اکابر (mod.) "persons, grandees," *vide* (7): [*akābir-i ashkhāṣ* "the great ones of the people," would be an ordinary construction].

*Qasamhā-yi ghilāṣ* قسمهای غلاط (m.c.) "solemn oaths"; سوگندهای غلاط و (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase ملائكة غلاط شداد "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after قسمها and سوگندها.

Common in *farmāns* are, وزرای عظام and مستوفیان عظام.

*Shuhūd-i muvaṣṣaqa* (rare) شهود موثقہ (or شهود موثقیں) "trustworthy witnesses"; رجال اقویاء or رجال قوی (but not in Pers. *rijāl-i aqwiyā*) "strong men."

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: *Ghuzāt-i mujāhidīn*<sup>3</sup> غزاة مجاهدين "true warriors of the Faith": *kubārā-i ʿarīfīn* کبراء عارفین "great mystics."

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings *may*, as in Arabic, be

<sup>1</sup> In some copies of the *Gulistan dilāvar* occurs and not *dilāvarān*.

<sup>2</sup> Or *bishtar-i ishān dilāvar va bahādur-i kār-āzmūda* or *bishtar-i ishān dilāvar-i bahādur-i kār āzmudā*.

<sup>3</sup> *Shidād* شداد plural of *Shadīd* شدید, and *ghilāṣ* غلاط plural of *ghalīṣ* غلیط.

<sup>4</sup> But *رجال کرام* is used in Persian.

<sup>5</sup> Not *مجاهدون* nom. pl.



qualified by an adjective in the masculine broken plural, as: *A'imma-yi athār* (or reg. pl. — *tāhīrīn*) ائمه اطهار "the pure Imams."

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *a'imma-yi tāhira* ائمه طاهرة; *hukkām-i 'aẓīma* حکام عظیمه, etc.; but رجال قویه, however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asmā-i husnā* اسماء حسنی = "the 99 attributes of God; کتب عذیده": exception ایمان غلاظ شداد, *vide* (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i 'ālīya* درجات عالیہ "high ranks" is commoner than *darajāt 'ālī* درجات عالی, while *darajāt 'ālīyat* is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as *naqīyat salāhat* "pious works that are permanent": مقامات عالیات "high places": the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wālidayn-i mājidayn* والدین ماجدین "noble parents."

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *tarafayn-i muqābil* طرفین مقابل, but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayṣ* يد بیضاء "the white hand (of Moses), a miracle"; *rutba-yi 'ulā* رتبه علیا "of highest rank." It does not, however, always agree, as *yad-i vāḥid* يد واحد "monopoly."

If the noun ends in ت, for the servile Arabic ة, the adjective is usually masculine; thus *ḥimt 'ālī* همت عالی, *vide* (t) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative ی (*yā-yi nisbatī*), the adjective is feminine: if irrational it is masculine or feminine, as: کتب شیرازی but دولت عثمانیة but حکمت عملی; کتب دینیة

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(o) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

(1) A regular Arabic masculine plural denoting *rational beings* can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male *rational beings* may be qualified by a broken plural, a regular masculine plural, or rarely a feminine singular.

(3) A broken plural *not* of rational beings is *usually* qualified by a feminine singular, rarely by a broken plural.

(4) A dual of rational beings is qualified by a dual agreeing with it.

A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things *usually* has the adjective agreeing with it, but not always.

If the noun ends in ت for the servile ة, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatī* and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(p) (1) A few Persian adjectives are also treated as substantives, as: پخته و جهان دیده و گرم و سرد روزگار چشیده و نیک و بد ایام آزموده (*Sa'dī*) “(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried its good and bad.” The adjectives تلخ و شیرین, and دروغ, راست, and بلند, پست, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as: مردگان and گدشتگان, *vide* (r) and § 115 (r). اموات (pl. of میت) “the dead”;

(3) An adjective standing for a substantive may be qualified by another adjective, as: توانگری بخیل را پسری رنجور بود (*Sa'dī*) “a certain rich miser had a sick son”:

آن شنیدی که لاغر دانا گفت روزی بابلوی فرید

*Remark.*—In English, adjectives occur as nouns, generally in poetry, as: “the past.” George Eliot talks of the “painful right” and the “irreclaimable dead,” but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: چو غنّدی زَم بر سر ژنده پیل :

*Hindī* here stands for *tigh-i Hindī*. Compare “my Toledo” for “my Toledo blade.”

(q) A few substantives are in modern Persian treated as adjectives also, as: کشتی بسیار آرام بود *kishī bisyār ārām būd* (Shah's Diary) “the boat was calm, did not roll” : این صندلی بسیار راحت است (m.c.) “this chair is very comfortable.” That *ārām* and *rāhat* are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form *ārām-tar* and *rāhat-tar*. تمیز *Tamīz* (for تمییز judgment, discrimination) in m.c. signifies “clean.”

(r) (1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in *ā*.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: *shakhsh-i bakhshanda* (m.c.) شخص بخشنده “a liberal man”; *rū-yi darakhshanda* (m.c.) روی درخشنده “a bright-looking, cheerful face”; *mard-i ‘atā-kunanda* (m.c.) مرد عطا کننده “a generous man.” Vide § 115 (r).

Even classically, the noun of agency was used as an adjective:—

در صومعه و مدرسه و دبر و نشست      ترساده ز دوزخ اند و جوانی بهشت

“In synagogue and cloister, mosque and school,

Hell’s terrors and Heaven’s lures men’s bosoms rule.

O. K. Rub. 49 Whin.

Remark.—The adjective *sharmānda* شرمند “ashamed” is from an obsolete verb *sharmidan* شرمیدن.

The adjective *farhunda* فرخنده is connected with *far* فر, Pers., “beauty, lustre”, and *ruh* رخ, Pers., “cheek, face.”

In *charand u parand* چرند و پرند “grazing beasts, and birds,” the *r* is dropped. In m.c., *charand* چرند alone, is an adjective, meaning “bosh, rot” (چرند گفتن).

*Mānand*, prep., “like” (in India vulg. *mānind*), is from the verb *mān* مانستن “to be like, to resemble.”

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: *diranda* (m.c.) دیرنده “slow to act.”

(3) Present Participle:—گفتم حکایت آن روباه مناسب حال نست که دیدمش گریزان *(Sa’dī)* “I said you are like the fox who was seen fleeing away and stumbling blindly in its haste.”

(4) Past Participle:—فی الجمله خانه او را کسی ندیدی در کشاده و سفره او را *(Sa’dī)* “in short none had ever seen his house with open door or table spread”: *gīlās-hā ham rasīda ra pur bār būd* (Shah’s Diary) “the cherries too were ripe and (the trees) well laden with them”: *kār-i nā-pasandīda kard* (m.c.) “he committed a displeasing (or reprobated) act.”

(5) According to Platts, *mast*, *dūst*, and a few nouns and adjectives were once past participles.

(s) (1) The Persian adjective *pīr* پیر appears to have a feminine پیره:—

*(Sa’dī)* نکردی درین روز بمن جفا که تو شیر مردی و من پیره زن

“—Thou wouldst not have treated me roughly in these days

When *thou* art a strapping youth and *I* a poor old woman.”

*Pīra-zan* پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an

15

(2) In modern Persian, کمینه is used by women for the pronoun "I" or "me" when writing to a superior, *vide* pages 51 (f) and 69 (e). In classical Persian, کامینه *kamīna* is generally used as positive masculine, "mean, vile."

تـا در صـف بندگان زـشیم

"Permit me—for I

بگذار (Sadi).  
a humbly

(Sadrī).

(2) This feminine termination singular is ē. Examples: *mashā'ikh-i* adjectives even if the noun qualified is Persian. "the women described"; *mazkūrā mukātaba-yi marqūma bi-dūsī* (class.) "the duties mentioned"; *zanan muṣawwafa* (class.) "correspondence written in friendship."

(3) If the fem. noun is Persian or Arabic, singular or plural, rational beings, or if the qualifying Arabic adjective is usually masculine, perhaps incorrectly so, all broken plurals are grammatically feminine.

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فاعل or فاعيل, the adjective is *usually* put in the feminine singular: حكمة كاملة or (perhaps incorrectly) حكمة كامل قدرت کامله of divine power; *vide* (n) (11).  
(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: این زن در شهر مشهوره شد "this woman became famous in the city."  
(5) It appears that it is optional: حكمة كاملة or حكمة كامل قدرت کامله of divine power; *vide* (n) (11).

(7) It appears that it is optional in modern Persian to add a *z* to Arabic adjectives and participles: in speaking the *z* is generally omitted, but in writing it is generally inserted. Examples: لباس فاخر (m.c.), or همشیره عزیز (m.c.), or لباس فاخره (in writing). There seems no sufficient reason for adding the *z* to *fākhir* in the previous example, as *libās* is masc. in Arabic: in Arabic: in *libās* مرقع the *z* is never added; but in *libās* خلت the *z* is correct, as *khil'at* خلت has itself the feminine termination. As *zā'if* ضعیف is used as a substantive signifying "a woman" (a married woman), the feminine termination is added to the qualified noun is a rational termination.

as *khil'at* خلت has itself the feminine termination is only added to *ضعيف* when the qualified noun is a rational being: *mādiyān-i ẓa'if* "the weak-minded" (in m.c. especially a married woman)," the feminine participles and adjectives when they qualify a noun, Persian or Arabic, that is feminine either logically or grammatically.

The author is of opinion that it is better to add the ذ to all Arabic participles and adjectives when they qualify a noun, Persian or Arabic, that is feminine either logically or grammatically.

weak mare," but *mādiyān-i za'īfa* "the mare of the woman": خانم ضعیف (m.c.) "the feeble lady" is commoner than خانم ضعیفه.

In مجلس عدلیه, generally translated "a court of justice," the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding *z* to Arabic participles will be seen from the following:—

زن مرحومه "the deceased woman," but زن مرحوم "the wife of the deceased": رود حائل بود "the river intervened," but رودش بود (mod.) "the intervening river prevented an assault": here حائل could be substituted, but حائله clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past participle مقبول in m.c. means "pretty," and hence is rarely inflected: however دختر مقبولة is used in m.c. for "pretty girl," as well as دختر مقبول.

(8) In گفت و گوی سبانه (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) *Musammī* مسمی "named" (in Persian written and pronounced مسما and مسمی *musammī*) has for its feminine *musammāt* مسمات:—

آنجا با زنی مسمات بجای بی بی نکاح<sup>1</sup> کرد (m.c.) "there he married a lady called *Hājī Bibi*"; but آنجا با شخصی مسمات بنصره<sup>1</sup> کرد.

In India, in written documents مسمات is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) *Ālī-jāh* عالیجاه is used as a form of address for men, and *ulyā-jāh* علیا for women. *Ulyā* علیا is the feminine of *alī* علی the elative of *alī* عالی. The construction appears to be Arabic, i.e. علیا جاما "high as to rank."

<sup>1</sup> *Nikāh* in its literal sense signifies 'conjunction', but in the language of the law it implies the marriage contract and its celebration. The past part. fem. *mankūhah* منکوحه "joined in legitimate wedlock" is applied to a woman married by the ceremony of نکاح as opposed to that of *متعه* (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word *متعه* is used only by the learned, the term *ṣigha* صیغه being substituted both for the ceremony and for the temporary wife. The children of a *ṣigha* wife are legitimate, but do not rank equal with those of a *mankūhah* منکوحه wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its *ṣigha* صیغه women and of its prostitutes.

In India, and probably in Afghanistan, عالی جاہ is still an address for persons of position, but in Persia it is used for نائب وکیل *nā'ib vakīls*, etc.<sup>1</sup>

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: *dawlat-i 'uzmā* دولت عظمیٰ "the most great empire"; آمد و مسجدهات شکر این موعیت عظمی و عطیة: "the smallest sister": خواهر صغری *Iq. Nāma-yi J.*, Ed. Bib. Ind., As. Soc. Beng.

*Remark.*—If an Arabic adjective of the measure أَفْعَل has an elative signification, its feminine is on the measure تُفَعِّلِي; but if it denotes colour or deformity its feminine is on the measure نَعْلَاء, as عَفْر "yellow," fem. صَفْرَاء; عرجاء "lame," fem. عرجاء.

(u) Arabic participles used as substantives make their feminines in ة according to rule, as: محبوب من "my friend (male)"; محبوبة من "my friend (female)"; مرحوم "deceased (male)"; مرحومة "deceased (female)"; مطلقه "a divorcee." معشوق and معشوقة

In classical Persian and Arabic, عاشق is generally used for the male lover, while معشوق or محبوب "the beloved" is generally considered to be feminine of necessity, and hence it is not necessary to add an ة to distinguish it as feminine.

In classical Arabic, it is a rule that "nouns" which by their nature can apply only to females do not take the feminine termination. Sa'di, neglecting this rule, writes حامله "pregnant," but observes it in the word معشوق "mistress." *Umar-i Khayyām*, however, uses *ma'shūqa* :—

گویند بهشت و حور و عین خواهد بود و آنجا می ناب و انگبین خواهد بود  
گر عاصمی و معشوقه پرستیم روست چو—ون عاقبت کار همین خواهد بود

"In Paradise, they tell us, Houris dwell  
And fountains run with wine and oxymel:  
If these be lawful in the world to come,  
Surely 'tis right to love them here as well."

O. K. 185 *Whin.*

(v) (1) *Mushkil* مشکل (pl. *mushkilāt*) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, اشکال *ishkāl* being usually used in writing and in m.c., for the substantive.

(2) 'Umda عُمْدَة is both a substantive and an adjective: چیز عمدۀ "an excellent thing"; او از عمدۀ مشتریانم بود (mod.) "he was one of my best

<sup>1</sup> Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as عالی جاہ *ālī-jāh*.

customers''; وزراء 'ز عمدۀ ' "of the best of the ministers"; ز عمدۀ مقصودم "my real object."

(iv) (1) Two substantives are often substituted for an English substantive with its adjective, as: بیلندی همت موصوف بود (or بیلندی موصوف بود) "he was endowed with high aspirations, a noble ambition"; سابقہ معرفتی کہ میان (Sa'dī) "by the previous acquaintance we had—"; بسوابق انعمت (Sa'dī) "by former beneficences, by previous favours"; (m.c.) "former days"; بدین صحبت درویشان و صدق نفس ایشان ذمائم اخلاقتش بجمائد تبدیل گشت (Sa'dī) "by the felicity of the companionship of dervishes and the purity of their nature, his evil qualities became changed to good ones"; (m.c.) لازمہ سفر (m.c.) "what planning is necessary, the right course to take"; لازمہ تدبیر (m.c.) "what is proper to good companionship"; ابن ز عجائب کار (or کارها) ست (Shah's Diary) "they are in perfect bodily health"; عین تباہی و محض گم رہی "the highest perfection"; عین کمال "complete error."

(2) *Kull* کلّ Ar., and کلّی Per., are substantives; while کُلّی, fem. کَلِیّة, is an Ar. adjective. In sentences such as, — احتمال کایّ میرود کہ — (m.c.) "there is a every probability that—", *kullī* is sometimes mistaken for a substantive.

*Kullīyyat* کَلِیّة is also an Arabic abstract noun "totality"; the Persians also use *kullī* in the same sense.

(3) The Arabic substantive حُسن and its antonym سوء are in classical and in modern Persian frequently used instead of adjectives: در حقّ بین طائفہ (Sa'dī) "he entertained the very highest opinion of this sect"; حسن سلوک "upright conduct"; حسن ادب "good manners"; بحسن اتفاق "by great good fortune, or very luckily"; حسن انتظام "good administration, also good discipline, etc." A m.c. phrase is حسن خویش این است "the good thing about him is this—"; vulgarly also حسن بدیش is used.

<sup>1</sup> *masbūq* مسبوق بکار سابق : "precedents" (سوابق (pl. of سابق the fem. of سابق) "based on a precedent."

<sup>2</sup> In m.c. صحبت means "conversation, also "mention"; از او سخت صحبت داشت (m.c.) "he spoke in strong terms about him."

<sup>3</sup> *Zamā'im* (pl. of ذميمة) "misdeeds, reprehensible qualities: "hamā'id (pl. of حميدة) "laudable actions or qualities."

<sup>4</sup> Note that the hamza in سُرّ distinguishes it from the Pers. sū "direction" or the Turki sū "water."

Similarly with سوء ظن:—سوء “evil thought, suspicion”; سوء عمل “evil doing”; سوء حال “bad plight”; سوء هضم “indigestion”; سوء ادب, or سوء ادبی “rudeness”; سوء خاتمه “evil end”; سوء خلق “bad temper or nature.”

(x) The classical سخن عام “a common or well-known matter” is not so common in modern Persian, as سخن عمومی, or سخن عام فهم (m.c.). *Umūmī* is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an *izāfat* instead of by a preposition: مخالف رأي ثابت (m.c.) “it is contrary to reason”;

برضد فهم شماست (m.c.) “this is not like your usual good sense.”

*Muḥāl-i mumkin* محال ممکن (m.c.) is a vulgarism, apparently for *muḥāl u nā-mumkin* محال و ناممکن.

(z) In پاک means “clean, and religiously pure,” but صاف means “smooth, level”; صاف کردن, however, is “to strain liquid through cloth,” and پاک و صاف is “clean.”

Indians and Afghans use پاک in the sense of “pure” only, and صافی in the sense of “clean”; also “completely wholesale (of a thing).”

*Remark I.*—For the negative use of کم and تر vide § 121 (b).

(aa) The addition of *āna* آن — to substantives forms adjectives, and to adjectives forms adverbs, as: مردانه “manly, virile”; ملوکانه “royal (from *mulūk*, pl. of *malik* “king”); دلیرانه “bravely, boldly”; عالمانه - احمقانه - لاثقانه; vide also § 108 (a).

After a ‘vowel,’ the usual euphonic change is made, as: *dāmāyāna* دانیانہ, etc.

استادانه تر “in a more masterly way” seems to be an exception, as the adverb is here formed from a noun.

#### § 44. Compound Adjectives.

(اسم صفت مرکب)

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: مرد با مال “the man possessed of property”; نا چیز همت (Sa’dī) “poor-spirited”; *pā dar gīl* (m.c.) = *dar mānda*: مرد در هوا: *sar dar havā* (m.c.) “awkward, thoughtless”; سر بگریبان “full of thought, anxious”; هیچ مدون “ignoramus”; کن مکن *kun-ma-kun* “hesitating; also a command”; کسی متری *kas ma-tars* “fearing none”; کسی میپرس *kas ma-purs* “out of the way, outlandish



=دور. فکاد= "ready at hand," *sar-i zabān* سر زبان "on the tip of one's tongue," *sar* is practically a preposition.

An epithet may consist of a whole clause, as: *banda-yi hālqa* بندۀ حلقہ "slave with a ring in his ear": *mulk-i dar jang girifta* (m.c.) ملک در جنگ گرفته "country taken in war": *jang girifta* (m.c.) "country taken in war": *kalendār-i nāshīde* (Sa'dī) "a merchant whose ship has been wrecked and an heir who has associated with Kalendars—":

ی هذ. روا نم. اده بر کف دست عیبها بر گرفته. از سر نعل  
(Sa'dī).

"Oh thou that displayest thy virtues, but concealest thy defects."

*marā bi-khālvaṭ-i kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi ḥaram gushūda bi-khāfāst*—Tr. H. B. Chap. XVIII, "he called me into a private place, closed on three sides, with its door opening into the *harem*."

Note the position of 'ر' in: *am* هرگز دعوائی تا من مشکلی را دروچار نشده ام. (m.c.) "I have never encountered such a difficult law-case as this."

(b) Compound adjectives are formed:—

(1) Of an adjective or participle prefixed to a noun:—

زشت روی of ugly face	} both elements, Persian.
شکسته دل broken-hearted	
لطیف طبع of gentle disposition	} both elements, Arabic.
ضعیف حال in wretched circumstances	
خوش آواز of pleasant voice	} mixed elements.
بدمعاش ill-tempered	
نور خط with moustache just coming	
صاف دل pure-hearted	
سلیم دل simple-minded, rather stupid	

*Remark I.*—Compounds with نیک and نیکو are rare in modern colloquial. The compound نیک نام is common.

*Remark II.*—The adjectival member can qualify two substantives, as: *ḥ. B. Chap. VI* "a muleteer stout and strong, 'Alī Qāṭir by name'" ; here قوی یال و قوی یال stands for قوی یال و قوی یال. In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective:—

دل تنگ sad, bored.  
دست دراز oppressive.

1 In modern Persian, both in writing and in speaking, لطیف الحال and لطیف الطبع, حال لطیف and طبع لطیف.

2 *Alḥān* (pl. of *lahn*) "notes"; *ilḥān* infin. "chanting."

گرد (lit. round-toothed) 'one that drives hard bargains.'

دزد vulg., a thief.

Vide also adjectives of resemblance, No. (25).

*Remark.*—The members of the compound are frequently inverted, thus : سفید ریش or ریش سفید "grey-beard, old man, etc."

(3) Two nouns; vide also (16):—

شیر دل lion-hearted	} both elements, Persian.
پری رخسار fairy-cheeked	
ملک منظر with the appearance of an angel.	} both Arabic.
شیطان خیال diabolical in thought	
لب لعل ruby-lipped	} Persian and Arabic.
گهر خار scattering pearls	
بوم دریا billowy as the ocean (of a large army).	
خورشید munificent	} Arabic and Persian.
لب لعل ruby-lipped	

*Remark.*—Rarely the compound consists of two Arabic broken plurals, اشخاص مناسبات "people of exquisite manners": vide also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root:—

آتش افشان	scattering fire.	} substantive Persian.
دل آزر	heart-afflicting.	
جهان گیر	world-conquering.	
خطا بخش	fault-forgiving.	} substantive Arabic.
مجلس آرا	assembly adorning.	
بر دست پیاله گیر من رحمت کن بر پای خرابات رو من بخشای		

"Pardon these hands that ever grasp the cup,

These feet that to the tavern ever stray."

(O. K. 884 *Whin.*)

This compound has often a passive, not an active, senso, as: خدا بخش *khudā bakhsh* "given of God": رو شناس *rū shinās* "known by face, i.e. acquaintance": پای مال *pāy-māl* "tamed (of wild birds, etc.)": پای مال *pāy-māl* "trampled under foot."

<sup>1</sup> In modern as well as classical Persian, *shīr* "lion" is often an adjective "brave."

<sup>2</sup> *Maḥāsin* محاسن pl. of حسن, "beauty, any good quality; the moustache and beard": *ādāb* آداب pl. of *adab* ادب manners.

## (5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root:—

خوش خوان sweetly-singing.

نیک خوا well-wishing.

زود فهم<sup>1</sup> of quick apprehension.

پس اندیش who thinks after the deed is done; imprudent.

مقیوم نما mild looking, but not so in reality.

مظلوم نما apparently oppressed, but in reality a tyrant.

} prefix Persian.

} prefix Arabic.

Some of these compounds have a passive signification, as نوآموز “in-experienced, a beginner”: تم بات “difficult to be obtained, scarce.”

## (6) Of substantive (P. or A.) and past participle:—

جهان دیده experienced.

جنگ آزموده tried in battle, proved.

محنّت کشیده one that has seen trouble.

خجلت<sup>2</sup> زده shame-stricken.

صاحب مرده whose owner is dead (abuse to an animal).

} substantive Persian.

} substantive Arabic.

In a few words the final *z* is dropped, as زنگ : زنگد “rusty”: سرآمد “foremost, perfect; also subs. froth, scum; a chief”: خدا داد “given by God.”

Compounds of Arabic nouns and past participles are rare: طالع منتهوس “of ill-omened fate, unlucky.”

## (7) Of substantives with prepositions, با - به - بی - بر - زیر, etc.:—

بی دین irreligious.

بی انصاف unjust.

بی دل cowardly.

بی خرد unwise.

برقرار lasting.

زیر دست imperious, tyrannical.

زیر دست subordinate, oppressed.

بکار useful.

[ناکار useless; vide (10)].

با بنیه (m.c.) of robust frame.

با پول wealthy.

با نمک with salt; pleasant-featured; pleasant of conversation.

با عقل possessed of sense.

<sup>1</sup> From فهمیدن a Persian verb from the Arabic root فهم

<sup>2</sup> Properly خجلت *khajlat*.

(8) Of a substantive, or a Persian verbal with the prefix هم :—

هم بستر	bed-fellow.	} Persian substantive
هم راه	fellow-traveller.	
هم عمر	of the same age.	} Arabic substantive.
هم مکتب	school-fellow.	
هم رو	travelling together.	} Persian verbal.
هم باز	playing together.	

(9) A substantive with the prefix کم<sup>1</sup> as a privative :—

کم بخت	unfortunate (contemptuous).	} Persian substantive.
کم زور	weak.	
کم تجربه	inexperienced.	} Arabic substantive.
کم بضاعت	possessed of little capital.	

(10) *Nā* نا<sup>2</sup> prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12) :—

نا خوش	displeased (class.); unwell (mod.).	} adjective, Persian.
نا پاک	impure; in m.c. saucy, roguish (of a woman, in a <i>good</i> sense).	
نا پسند	not liked.	
نا بالغ	under age, immature.	
نا ملایم	rough.	} adjective, Arabic.
نا پاک رای	of impure intent.	
نا پایدار	inconstant; not durable.	} various compounds.
نا بکار	useless.	
نا برجا	out of place.	
نا چیز همت	of mean resolution or ambition.	
نا دان	ignorant.	
نا فهم	not understanding.	
نا تراشیده	rude; rough.	
نا ستوده	unpraised.	
نا اختصار <sup>3</sup>	unabridged.	

نا کرده گناه در جهان کیست بگو

“ Was e’er man born that never went astray ? ”

O. K. 391 *Whin.*

نا مرد unmanly, coward.

نا چیز worthless.

نا امید hopeless.

<sup>1</sup> For the negative use of کم and کم تر, vide § 121 (b).

<sup>2</sup> In compounds usually *nā* and not *na*. Before an infinitive either نا or نه.

<sup>3</sup> Or غیر مختصر.

In modern Persian *ā* is frequently used instead of *ā*; as *گوشت نپخته* in modern Persian is preferred to *گوشت ناپخته*: *برنج دم نکشیده*: "rice not steamed (after cooking)."

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as *خدا ناکرده خواب*: "Godless": "not having slept." Sa'di, however, has *حق ناشنای* for *حق شناس*.

*Remark 1.*—In speaking, *nā-ghāfil* is often used for *ghāfilat*.

(11) The privative *ghayr-i*<sup>1</sup> prefixed to Arabic nouns, participles, and phrases, and Persian adjectives:—

*ghayr-i insāf* *غیر انصاف* contrary to justice (not unjust).

*ghayr-i tahqīq* *غیر تحقیق* "not verified."

*ghayr-i ḥāṣir* *غیر حاضر* absent.

*ghayr-i mashrūṭ* *غیر مشروط* unconditional.

*ghayr-i murṭab* *غیر مرتب* out of order or proper arrangement.

*ghayr-i musṭamāl* *غیر مستعمل* not in use, obsolete.

*ghayr-i maddūḥa* (fem.) *غیر مذکوحه* unmarried (wife).

*ghayr-i ānād* *غیر آباد* uncultivated, etc.

*ghayr-i ixtiyārī* *غیر اختیاری* involuntary.

*ghayr-i taqṣīmī* *غیر تقسیمی* not allotted.

*ghayr-i tarbiyat bāfāḥa* *غیر تربیت یافته* uneducated, ill-bred.

*ghayr-i rasmi* (m.c.) *غیر رسمی* unofficial.

*ghayr-i mukn al-zarāʿat* *غیر ممکن الزراعة* incapable of being cultivated

*ghayr-i mukn al-wasr* *غیر ممکن الوصول* irrecoverable.

(Shah's Diary)—*mard wa zin lī* *غیر الیهات همه جا در دو طرف راه صف کشیده بودند*

"men and women without number were everywhere drawn up in lines on both sides of the way."

*Remark.*—In *ghayr-i maqbūṣa* "not taken possession of, unappropriated" and *ghayr-i manqūla* "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: *مالک*. In *ghayr-i malfūṣa*, it is not clear why the feminine is used.

<sup>1</sup> In Persia, but not in India, the *izāfat* always follows *ghayr*: the use of *ghayr* is rare in modern Persian. In Arabic *ghayr* is a substantive, and when privative is followed by the genitive, as: *ghayr-i ḫālī* "impure." Possibly the *izāfat* of the *ghayr* in Persian is a corruption of the *z* of the Ar. nom. case.

<sup>2</sup> In Persian often incorrectly written and pronounced *ālū*.

Sometimes the participle has the *ي* added to it, as: *غير موروثي* “not inherited.”

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic *لا* “no, not”; [compare with (10)]:—

*لا وارث* belonging to no one.

*لا ثاني* unique.

*لا چار } helpless, without remedy (چاره).*  
*نا چار }*

*Remark.*—*Lā-uhālī* لا ابالي, adj., “careless,” is really an Arabic verb “I do not care.” from *عبالا* (root *تَلَوَّ*). *vide* (15).

(13) Arabic substantives prefixed by the privatives, *عديم*, adj., “void of” and *معدوم*, past part. “non-existent”—

*عديم الوجود* non-existing.

*معدوم الاثر* (m.c.) lost to ken, disappeared (of a thief).

*موجود الاسم معدوم الجسم* “known by name but non-existent, i.e. fabulous” (as the *Simurgh*).

*Remark.*—The substantive *عدم* is used for forming substantives, as: *عدم*, Ar., and *عدم ونا*, Per., “want of fidelity.”

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case<sup>1</sup>:—

*جليل القدر* (m.c.) of noble dignity.

*موجود الاسم* known by name only.

(15) Arabic phrases,<sup>2</sup> as *موصى اليه* “mentioned above”; *موصى اليه* “mentioned, hinted at”; *ما لا كلام* “beyond expression”; *لا يموت* “immortal” (lit. “he will not die”); *لم يزرع* “uncultivated” (lit. it was<sup>3</sup> not sown); *لن ترانى* “boasting” lit. “you will not see me”; *لك* “possessions,” subs. (lit. what he possesses); *لا ينقطع* “unceasingly, adv.”; *كما في السابق* adv., “as formerly”; *مست لا يعقل* *mast-i lā ya‘qil* “dead drunk [lit. drunk (and) he knows nothing”].

*Remark.*—When the phrase contains an Arabic verb, such as in *Allāh ta‘ālā* *الله تعالى* “God, may He be exalted,” the Persians, if the first word is

<sup>1</sup> The final short vowel of the genitive is omitted.

<sup>2</sup> Many of these are substantives as well as adjectives, *vide* § 116 (n).

<sup>3</sup> In m.c. *mīnī ilayh* *موصى اليه*. *Mushar‘ ilayh* *مشار اليه* can be used alone, but *mumq ilayh* *موصى اليه* must qualify a noun.

<sup>4</sup> *Lam* in Arabic gives to the Aorist a preterite sense.

Persian, frequently but incorrectly insert an *izāfat*, as: *Khudāwand-i ta'ālā* خداوند تعالی; *mast-i lā ya'qil* مست لا عقل.

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, *vide* (3) :—

فرشته صفت like an angel, angelic.

پری کردار<sup>۱</sup> acting like a fairy.

زورق مثال shaped like a boat.

شکایت<sup>۲</sup> (old) like the sky.

حوری<sup>۳</sup> نظیر like a houri.

قمر طلعت with a face like the moon; beautiful.

*Mānand* مانند, adj., “like”, is derived from مانند; and, affixed to a substantive, forms an adjective, as: *daryā-mānand* دریا مانند “like the sea” (gen. to signify quantity).

Rarely, a broken plural is used, as: *ḥaṭṭ-ir-i jalak-naṭṭ-ir* حظائر فلک نظیر “enclosures high and inaccessible as the heavens”; *jalak naṭṭ-ira* (or—*naṭṭ-ir*) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

چار چشم very alert.

چار گوشه four-cornered; square, oblong.

چار ساله four-year-old; *vide* § 98 (b) (1).

*Remark.*—Adverbs and substantives are also so formed, as: چار نعل رفتن “to go at full gallop”; چار زانو نشستن “to sit tailor-fashion”; چار سو “a market-place.”

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:—

(1) پذیر “receiving,” as: حاصل پذیر “possible”; تعمیر پذیر (m.c.) “can be mended” (prop. of buildings).

(2) پناه *panāh* “asylum, refuge, shelter,” as: مغفرت پناه “asylum of pardon” (an epithet for kings, governors or *mujtahids*); جهان پناه (for kings).

(3) مآب<sup>۴</sup> *ma-āb* lit. “place of return”; فرنگی مآب (mod.) “Europeanized.”

(4) شعار *shī-ār*, lit. “outer garment; anything that envelops the body”; معدلت شعار “clothed with justice.”

<sup>1</sup> *Kirdār* کردار from *kardan* کردن, when one would expect *kardār* کردار.

<sup>2</sup> In mod. Pers. *ishtibāh* اشتباه means “doubt, error.”

<sup>3</sup> *Hūrī* حوری Pers. *Hūr* حور, Ar., is pl. of حوراء, fem. of احور. In Persian حوریه *hūriyya* is used as a singular; though Ar. pl. in form, this word is not used in Arabic.

<sup>4</sup> From *pazīruftan* پذیرفتن or *pizruftan* پذیرفتن “to receive.”

<sup>5</sup> From مآب — یَوُوب “to return.”

- (5) اثر *aṣar* “trace, sign” : مهابت اثر : “inspiring awe, majestic.”  
 آثار *āṣār*, pl. of اثر : “friendly” (of people).  
 (6) نشان *nishān* “sign, mark” : عزت نشان = صاحب عزت.  
 (7) کفر آمیز = کفر أسلوب : *uslūb* “arrangement, manner” : خوش اسلوب “well-shaped” (of things).  
 (8) قرار *qarār* “dwelling, fixed abode” : دروخ قرار : “dwelling in Hell.”  
 (9) مشحون *mash, hūn* “filled” : خبانت مشحون : “wicked.”  
 (10) مَصِير *maṣīr* (rare in mod. Pers.) “place of returning, going” : شقارت مصير “unfortunate.”  
 (11) مدار *madār* “centre, pivot” : عزت مدار “centre of respect.”  
 (12) مکان *makān* “place” : جنت مکان “dwelling in Paradise (of Muslims only).”  
 (13) نصیب *naṣīb* “portion, fate” : جنت نصیب “having received the award of Paradise.”  
 (14) پیشه *pīshā* “trade” : جفا کار = جفا پیشه “tyrannous.”  
 (15) قرین *qarīn* adj. “joined, contiguous” and مقرون *maqrūn* past. part. “joined, contiguous” : عزت قرین = صاحب حشمت = حشمت قرین.  
 با سعادت = سعادت مقرون “fortunate, wealthy” : دولت مقرون.  
 Note also the following *qarīn-i maṣlahat* قرین مصلحت “advisable” : مقرون بصحت “healthful, etc., etc.”

(16) The verbal adjective in *alif* is very rare in compounds: جادو کُنا *jādū-kunā* (obs.) “practising-magic” : بیابان پویا (old) “wandering in the desert.”

#### § 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final *alif*,<sup>2</sup> called *alif-i kaṣrat* الف کثرة, or *alif-i mubālagha* الف مبالغه, or *alif-i ta'ajjub* الف تعجب, as: *Khushā bi-hāl-i ṣulh-kunandagān* خوشا بحال صلح کنندگان “Blessed are the peace-makers.”

This intensive *alif*, which is probably the vocative *alif* and is of rare occurrence, except after the adjectives بد - خوش and بس, usually precedes the noun it qualifies; but ‘vide’ *basā* Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final *alif* as well, as: *khushā Shīrāzā* “oh delightful is Shiraz!” : بد درویشا کورا بود فکر تن : (Sa’di).  
 (Sa’di).

(b) (1) The adjective may be intensified by adding an adverb or adjec.

<sup>1</sup> From مَصَارَ — یَصِيرُ شدن.

<sup>2</sup> There are several final *alifs*, as: — نَدا، — تحسین کلام، — ندبه، الف زائد، vide p. 12.



tive, as: خوشگل خيلي (m.c.) “very pretty”: سيار بد “very bad”: “a great eater, glutton”: پري عقل “a perfect fool”: “very unpalatable”: نيك سهل (class.) “quite easy”: شد او سخت شد “he became very delighted”: “the precipices appeared in my eyes extremely terrifying”: “an accentuated ass, an ass and an ass again.”

خوش نهبالا شدم به بالاهاي بيکسي اي واي بيکسي من و واي بيکسي

For *bas*, *az baz*, etc., vide Adverbs of Quantity (l) (3).

(2) It may be intensified by the ي of unity, as: اين گل خوش رنگي دارد “this is a very beautiful flower” = *in gul chi rang-i khūb-i dārad* “what a very fine colour this flower has.”

(c) (1) Repetition<sup>2</sup> may give a continuative or intensive signification, as: پاک و پاکيزه *pāk u pākizā* “very clean”; دور و دراز *dūr u darāz* “very far away”; رفته شسته *rufta shusta* “tidied and cleaned (lit. swept and washed).”

(2) Sometimes the meaningless appositive gives this meaning, vide § 140 (a) and Remark.

(3) The repeated adjective may be in the plural, as: *mast-i mastān* “dead drunk”: مست مستان *faqīr-i faqīrān*, or فقير فقير *faqīr-i faqārā* “a pauper of paupers, very very poor.”

In the title خانخانان modern Persians and Indians insert the *iẓāfat*. Mons. Raymond, the translator of the “*Scir Mutaqherin*,” who knew at least one Indian holder of the title, used the *iẓāfat*.<sup>3</sup>

In Turkish, *Mīr Mīrān* مير ميران is a title equivalent to *Amīr 'l-Umarā'* امير الامرا.

(d) For *sar mast*, *sar sabz*, etc., vide § 117 (j) (4) Remark.

(e) (1) The prefixes شاه - خرد - ديو to a substantive form an *ism-i mukabbar* (سم مكيبر), giving the idea of size or fineness, etc., as: شاه راه “main-road”: شاه کاسه “a big cup or pot”: شاه پر “flight-feather (of wing)”: شاه توت “a large variety of mulberry”: شاه دارو, شاه سوار, etc.

*Khar-magas* خر مگس “horse-fly”: خرچنگ “crab”: خرگاه “large tent, pavilion”: خرسنگ “a large stone”: خرپشه “a species of large mosquito”: خريبي, خرخيار, خربوزه.

<sup>1</sup> The comparative and superlative can also be so intensified, as: خيلي خوشگل تر “much prettier.”

<sup>2</sup> Vide Repetition of words § 140.

<sup>3</sup> He however ‘writes Rāy-Rāyan’ (an Indian title).

<sup>4</sup> *Khar* خر in Pahlavi means “big, ugly.”

*Div-savār* دیوسوار "bold horse-man" دیو گندم "a large kind of wheat": دیو کلوخ "large clod": دیو باد "whirlwind, frenzy": دیو جان "brave, hard-hearted."

(2) In the following compounds, خر signifies "ass" and not "large":  
*khar-ās* خر آس "ass-mill": خر پشته "hog-backed, a tomb": خر دماغ "asinine": خر مست "stupidly drunk": خر نفیس vulg. "having an ass-like or very large penis."

(3) Whether خر گوش means "big-eared" or "ass-eared" is a disputed point.

#### § 46. Degrees of Comparison and Comparative Clauses.

##### ( درجات صفات )

(a) (1) The Persian comparative is formed by adding تر to the positive, as: *pur jam'ıyyat-tar* پر جمعیت تر (m.c.) "more populous": عزت تر (*Sa'dī*), in Mod. Pers. با عزت تر, "more honoured": لذت تر (*Sa'dī*), in Mod. Pers. با لذت تر, "more delicious."

(2) The superlative, which is not much used in Modern Persian [*vide* (r) (3)], is formed by adding *tarīn* ترین to the positive, sometimes contracted to *-īn*, *vide* (b) (6).

(3) The comparative can be used in the plural, as: بزرگ ترهای ما (m.c.) "those greater than us."

(4) The superlative has no plural.

*Remark.*—Note that the comparatives of the past participles آسوده تر "more comfortable"; فهمیده تر "more intelligent"; افتاده تر "more humble" are in common use; but not خوانده تر, جهان دیده تر, تعلیم یافته تر, which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure أَفْعَل for the masculine, and فَعْلَى for the superlative<sup>1</sup> feminine, as: *kabīr* كبير "great," comparative and superlative كبير masc., and *kubrā* كبرى fem.

When comparative, the elative is followed by من "than," when superlative by the genitive.

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.<sup>2</sup>

(3) Note the superlatives in: *dar vaqt-i akhsan* در وقت حسن "in the best"

<sup>1</sup> The Arabic comparative has no feminine nor plural.

<sup>2</sup> Both as a comparative and a superlative.

propitious time": *dar as'ad zamān-i* در سعد زمانی "in a very fortunate time": *as'ad-i zamān* سعد زمان "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

نی نی نیگونه عیالهاست مرا شاد که اطبّ طبیبانم<sup>1</sup> (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians":  
اشعر شعرا ایم (Tr. H. B., Chap. VII) "I am the most poetical of poets."

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: *فاضل ترین* — *فاضل تر* — *فاضل*.

(6) The affix *ترین* *tarīn* is sometimes contracted to *in*, as: *بهترین* or *بهترین* "the best": *کمترین* or *کمترین* "the least": *بزرگترین* or *بزرگترین* "the greatest": *بالاترین* or *بالاترین* "the highest": these words are classical or poetical only.

(c) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: *پرسید ز عبادتا کدام فضل تر است* (Sa'di) "he asked what is the best kind of worship": *فضل ترین* (m.c.) "the most excellent": *nast u tabār-i īshān munqati' kardān aulā-tar<sup>2</sup> ast*—(Sa'di) "it is better to destroy their stock, and root it out"

(d) *Than* with the comparative is expressed by:—

(1) The preposition *از*, as: *از این راست تر سخن در عمر خود نگفتی* (Sa'di) "you have never in your life spoken a truer word than this": *از این چه بهتر* *az īn chi bihtar* (m.c.) = *از این چه بلی تر* *az īn chi aulā-tar* m.c. "what better than this?"

*Remark.*—Note the signification of *ز* "one of—" in the following:—

*از این بزرگتر شد که ز اعظم رجال است* [Tr. H. B., Chap. VII] "it became known to me that he was a man of the greatest consequence": *marū az guzūlūgān-i shu'arā<sup>3</sup> sālūt* (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets": *vide* (c) (4).

(2) *Nisbat* نسبت, or *bi-nisbat* نسبت "in comparison with," as: *nisbat bi-dīgarān* (or *nisbat-i dīgarān*) *ū bihtar-ast* (m.c.) (or *بیت دیگران*) "in comparison with the rest he is good": *bi-nisbat-i ū bihtar ast* (class.) "she is better than he"; *vide* (w) (6).

(3) In classical Persian, *که* is sometimes substituted for *از*: *گفت معزولی: از این بهتر است* (Sa'di) "he said, 'dismissal from office is better than employ-

<sup>1</sup> The plural *اطباء* could be substituted for the Pers. pl. *طبیبان*, here.

<sup>2</sup> *Mih-tar*, the comparative, also means, "prince, lord," and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled *Mih-tar*, just as a tailor, etc., is called *Khalīfa*, and a water-carrier *Jama'dūr*. In Afghanistan and Persia *mih-tar* means "a groom."

<sup>3</sup> *اولی* *aulā* "more or most deserving" is an elative without a positive, and must not be confused with *اولی* *ūlā* the feminine of *اول* "first." *Aulā ūn kī dīgar guft u gū, na-kunīm* (m.c.) "it's best for us to hold our tongue."

<sup>4</sup> Plural of *اعظم*, elative of *عظیم*.

ment' ” : مردم از ری *murdan-at bih ki mardum-āzārī* (Sa'dī) “thy death is better than thy afflicting of mankind” :

(Sa'dī). راست خواهی هزار چشم چنان کـور بهتر که آفتاب سـیاه

“If thou desirest the truth, then it were better that a thousand eyes should be blind (like the bat<sup>1</sup>) than that the sun should be darkened.”

For the use of the positive for the comparative, *vide* (i).

(4) Occasionally the comparative is followed by an *izāfat*, as: *bihtar-i bihtarīn guzīn-i hama* بهترین گزین همه (Nām-i Haqq of Shāh Sharaf<sup>2</sup> d. Dīn, Bukhārī—the Prophet) “better than the best and chosen of all” : = *az bihtarīn bihtar*, *vide* (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural:—*ābsham bin mamlakat ra mīgrān baktarīn bandagān* (Sa'dī) “I will not grant the rule over this country except to the meanest of the slaves” : *āshraf nabīyā* “the most illustrious of the prophets” : *ḥalāl kull shay' al-mawjūdāt* (Sa'dī) “the most noble of created things” : *adnāl mawjūdāt* (Sa'dī) “the meanest of existing things.”

In *ahsan al-ashkāl* “the best of shapes, the best shape” and like constructions, the second noun is in the Arabic genitive plural.

In *ahsan-i khilqat*<sup>2</sup> “the best of creation,” the singular is correct.

For the superlative followed by *hama* and for its substitution for a comparative, *vide* (l).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: *ḍikr-e aẓam* “the greatest support” : *ḍikr-e aẓam* “the Prime Minister” : *ū bihtarīn mard ast*, or *mard-i bihtarīn ast* او بهترین مرد است or *mard-e bihtarīn ast* “he is the best man.”

سهمگین آبی که مرغ آبی دروایمن نبود

(Sa'dī). — کمترین - موج آسیا سنگ از کنارش در ربود

“Such a terrible water that the water-bird was not safe in it,

Its least wave would sweep a mill-stone from its shore.”

In old poetry and prose it is sometimes merely intensive :—

نگویم گرایی ترین گوهری سپردم بنایمی ترین شوهری

“I will not say I have given a most noble pearl (lady) to a most renowned husband.”<sup>3</sup>

(3) Such sentences as “go to the nearest village” may be rendered: *bar-e nāzīk* (class.) ; but more usual *bar-e nāzīk* (m.c.).

<sup>1</sup> *Mūsh-i kūr* کور موش is “the bat” and not the “mouse.”

<sup>2</sup> But *khilqat-i aḥsan* خلقت احسن “the best creation.”

<sup>3</sup> This construction is not used in this sense in Modern Persian.

“This is the largest house in Kirman” may be rendered in five ways:-

(i) *Buzurg-tar ‘imārat-ī ki dar Kirmān ast īn ast* بزرگترین عمارتی که در کرمان است این است اینست.

(ii) *Buzurgtarīn-i makānāt-ī ki dar Kirmān ast īn ast* بزرگترین مکانانی که در کرمان است اینست.

(iii) *Buzurgtarīn makān-ī ki* — بزرگترین مکانیکه.

(iv) *Makān-i buzurgtarīn-ī ki* — مکان بزرگترینی که.

(v) *Īn makān-i buzurgtarīn-i Kirmān ast* این مکان بزرگترین کرمان است.

(4) “One of the most—” is expressed by یکی از: *Rustam yak-ī az dīlāvar-tarīn-i Irānīyān būd* رستم یکی از دلاورترین ایرانیان بود. *vide (d) (1) Remark.*

(f) The comparative can be strengthened by prefixing the adverbs *دلبری بسیار علی*, etc.: *vide Intensive Adjectives, § 45 (b) (1)*: *Shah’s Diary* “peaches of a very excellent kind”: *this is much more fitting* (m.c.): *این خیلی بهتر است* *in khaylī bihtar ast* (m.c.) “this is much better.”

(g) The comparative can stand alone, as: *دوین ولب است*, or *دوین نسب است* (m.c.) “this is better, this is the better course: *اولی آن است که* *only ān ast ki* (m.c.) = *همان بهتر است که* *hamān bihtar ast ki* “the better course is—.”

(h) The Persian comparative and superlative of *کامل* “perfect” (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions “more perfect, most complete, more unique, etc.” The Persians also say *farīd-tar*, but not *yaktā-tar*.

(i) (1) The positives *کم* - *بیشتر* - *بیشتر* and *کم* are sometimes used for the comparative: *در شهر از برای تو مخامی سازیم که فرغت عبادت از این به میسر شود* (*Sa’dī*) “we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained: by you”: *این به از آن است* *in bih az ān ast* (m.c.) “this is better than that”: *ندکی جمال*: *andak-ī jamāl bih az bisyūrī-yi māl* (*Sa’dī*) “a little beauty is better than much wealth”: *بازی باخت به که بازی سخت* *bāzū-yi bakht bih ki bāzū-yi sakht* (*Sa’dī*). *Vide also (d) (3).*

(2) *Bih* به is also a comparative or optative in poetry:—

لشکر بد عهد پراکنده به رخنه گر ملک سرافکنده به

“A traitorous army, let it be disbanded,

One that seeks the ruin of his country, let his head be cut off.”

(3) The positive can also be used in such sentences as, “come nearer,” *بیا* *nazdīk* (or *nazdik-tar*) *biyā*.

(4) *Ziyād* زیاد is a positive, and *ziyāda* زیاده is a comparative for *زیاد تر*

1 *Muyassar* میسر properly means “facilitated.”

2 Here *بسیاری* might be either an adjective with the *ی* of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bisyūrī-yi māl*.

3 In Modern Persian *sar afganda* سرافکنده means “ashamed.”

*ziyād-tar*: زیاد or تر زیاد “give me more,” *nutq-i ziyād-i* نطق زیادی (m.c.) “a long speech”; but زیاد از حد جمعیت “an excessive concourse of people.” *Ziyād az hadd* زیاد از حد is a modern vulgarism for *ziyāda* (or *ziyād-tar*) از حد زیاد (or) زیاد.

(5) *Afzūn* افزون and *bīsh* بیش “more” are practically comparatives. *Pīsh* پیش “before (of time),” has also a comparative sense. However *افزون تر* and *پیش تر* are also used.

(6) The comparative “more” can also be expressed by the words *mutajāviz az*, دیگر از, *dīgar az*, علاوه بر, *‘alāva bar*; من یک حرف دیگر ندارم *man yak harf-i dīgar na-dāram ki bi-gūyam* (m.c.) “I have not a single word more to say.”

(7) An English adjective qualified by “too” is expressed by the positive (as in Urdu):—“This tea is too weak” این چای سبک (or کم رنگ) است (m.c.): *īn chāy subak* (or *kam-rang*) *ast* (m.c.): “this tea is too strong.”

(8) In m.c., the adverb *bāz* باز is used in the sense of “better,” as: این قالیها خیلی بد است باز این یکی *īn qālī-hā khaylī bad ast, bāz īn yak-i* (m.c.) “these carpets are bad—but this one is somewhat better (but still not good).”

(9) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: “They say the ass is the meanest of animals” گویند که خر از همه *gūyand ki khar az hama-yi jānvarhā past-tar<sup>1</sup> ast* (m.c.). This could also be rendered by: گویند که پست ترین<sup>2</sup> جانور خراست or گویند که خور پست ترین همه جانورهاست.

(10) The following is a vulgarism:—سه دختر داشت - یکی بزرگ - یکی کوچک - *si dukhtar dāsh, yak-i buzur, yak-i kūchak, yak-i kūchak-i kūchak-tar*.—Prof. S. T. “he had three daughters, one big, one little, one smaller than the little one.” The third term should be *az hama kūchak-tar* کوچکترین همه, or *kūchak-tarīn-i hama* از همه کوچکتر.

(11) The superlative can also be expressed as follows:—

(1) *Har chi tamām-tar* هر چه تمامتر “as complete as possible”: با ندامت (m.c.) “I came out with feelings of the greatest regret in my mind.”

(2) —*ki az ān buzur-tar* (or *kamtar*, etc., etc.) *nīst* (or *namī-shavad*): اینجا دانه الماسی پیدا شده است که در عالم از آن بزرگ تر نیست (m.c.) “a diamond has been found here, the largest in the world (lit. as large as any in the world)” خطاب رام راج که در ملک دکن بالاتر از این خطاب نمی باشد عنایت فرمودند: *khilāb-i Rāmraj, ki dar mulk-i Dakan bālā-tar az īn khilāb namībāshad ‘ināyat farmūdand*.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

<sup>1</sup> Adjectives ending in ت are sometimes incorrectly written as پستورین - پستورین, etc. *Batar* بدتر is classically and colloquially used for بدتر.

<sup>2</sup> No *izāfat*.

Beng.) : *مقاران را چنان آب پاشی و روئند : روپ کرده بودند که بهتر از آن تصور نمی شد* (Tr. H.B., Chap. XXXIII) "the water-carriers had so sprinkled and swept the roads that their work couldn't have been better done."

(3) By an intensive word signifying "extremely, perfectly, unique," etc., as: *در غایت حسن* *bi-ghāyat zishṭ-rūy* "extremely ugly"; *الهی غمز انعامات* (m.c.) "in a perfect rage"; *بهت زیباترین* *ila ghayr-i 'n nihāyat khush-gil* "of utmost prettiness"; *بیلای نهالین* *bilā nihāyat khushgil* "he excelled all the sovereigns of the age in justice"; *در اسلام کبیر* *dar 'ilm yaqāna* (or *bī-nayir* or *bī-qarīna*) *ast* "he was most the pious of the Muslims"; *در علم یگانه* (or *یگانه* or *یگانه ترین*) *yaktā-yi 'asr ast* "he is unique, or alone, in knowledge"; *یگانه تا بدترین* *yaktā-yi 'asr ast* "he is unique in his age" (vulg., m.c., abuse) = *یگانه و بدترین*.

*در کامل* *Az hadd* *از حد*, *از حسن* *az has*, *در شدت* *bi-shiddat*, *در مرتبه* *dar kamāl i martaba* or *dar nihāyat-i martaba* are similarly used.

(4) *Az bihtarīn bihtar* *بتر* "better than the best" (or *bihtar-i bihtarīn*, *بترترین*), *vide* (d) (4) etc.

(5) By the positive, as: *در نای شهر است* "he is *the* clever man of the city"; *دلور قوم است* = "he is *the* bravest of his tribe."

(6) In classical Persian *bar* *بر* is sometimes prefixed to an adjective to give it a superlative idea, as: *bar buland* *بر بلند* (class. and rare) "very high."

(o) The comparative or superlative suffix is also added.

(1) To participles, as: *معتصبت* *tarīn* *بزرگوار* *tarīn* *ست و از علماء* *Sa'dī* "sin, by whomsoever it may be committed, is objectionable, but from the learned it is especially objectionable"; *محبوبترین* (m.c.) "the prettiest"; *سابقترین* *sābiq-tarīn* "the most ancient"; *مستعملترین* *musta'mal-tarīn* "the most used."

*Remark.*—The superlative suffix *tarīn* is seldom added to Persian participles. The comparative takes its place, as: *in rang az hama girifta-tar ast* *از همه رنگ تر است* (m.c.) "this shade is the darkest." *آسوده ترین* *āsūda-tarīn*, *محبوب ترین* *mahbūb-tarīn* are m.c. only.

(2) To a few prepositions and adverbs: *bar* *بر* "upon," *بتر* "higher"; *زیر* "below," *زیر تر* and *زیرترین* "lowest"; *بالا*, *بالا تر*, *بالا ترین*, etc.

(3) To—in modern Persian—a few substantives:—*āsūdagī-tar* *آسودگی تر* (m.c. and vulg.) "more comfortable" for *āsūdatar* *آسودا تر*.

<sup>1</sup> *Dam-i dar* *دم در* (m.c.) "threshold of the door." "*Radd mi-shavad* does not mean that he went *through* the door." *Radd*, Ar. "driving back, repulsion"; *رد جواب* "a retort, repartee." In m.c. *رد شدن* means "to pass, pass by, miss the mark," and *radd-i pā* *رد پا* is a "foot-print."

در میشد (Vazīr-i Lankurān, stage direction). "Taymur Aghā crosses at back on the further side of the door": قدری این طرف تر: "a little more this way": راحت تر: "more comfortable": از شیر شیرتر است (m.c.) "he is more of a lion (braver) than a lion": *dushman-tarīn-i dushmanān* (m.c.) دشمن ترین دشمنان "the most inimical of one's enemies": *dūst-tarīn-i dūstān* دوستان (m.c.) "the most friendlike of all one's friends."

(p) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as:—حاتم طائی<sup>1</sup> را گفتند از خود بزرگ تر هست در جهان دیدند: (Sa'dī) "they asked Hātim-i Tāī if he had ever seen anyone with a more generous nature than himself." In this example *buzurg himmat-tar* بزرگ هست تر could be substituted for *buzurg-tar himmat* بزرگ تر هست, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the Gulistan.

It is more usual to add the suffix at the end of the compound.

*Remark.*—The superlative is *buzurg-tarīn himmat* بزرگترین هست (and not *buzurg himmat-tarīn* بزرگ هست ترین): but *'ālī-himmat-tarīn* عالی هست ترین is correct.

(q) (1) The comparative sometimes gives the meaning of the superlative:—(Sa'dī) "the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others: *هفتر* بزرگ: "which of these is the best?": *'ayb-i* عیبیست<sup>2</sup> "in the sight of enmity excellence is the greatest blemish": *'ayb-i* عیبیست<sup>3</sup> "the biggest and strongest horse in the stable" (m.c.) *buzurg-tar mard-i dar shahr kas-i hast ki* بزرگتر مردی در شهر کسی هست که: (m.c.) "the greatest man in the city is that man who—."

In all these examples there is an ellipsis of *az hama* از همه, or *az dīgarān* از دیگران. Note the ی of unity.

(2) *Buzurg-tar az buzurgtarīn* بزرگ تر از بزرگترین "higher than the highest": *vide* (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with *az hama* از همه is usually substituted as: *'ayb-i* عیبیست<sup>4</sup> این بلبل از همه بلبلهای دیگر خوش الحان تر است "this nightingale has the best note of all."

<sup>1</sup> *Hātim* is in Persian usually *Hātam*. In India the *izā'at* is omitted after *Hātim*, as

*Hātim Tāī* حاتم طائی.

<sup>2</sup> Or *'ayb-i* عیبیست.

<sup>3</sup> Or *kudām yak bih-tar* (not *bihtarīn*) است.

<sup>4</sup> Or *buzurg* بزرگ و قوی تر *vide* (t).



(r) The phrase "and what was stranger still, etc." is rendered: *تر آنکه* (class.), and *غریب تر آنکه* (mod.).

(s) The progressive double positive in English is rendered as follows:—"He got worse and worse" *روز بروز بدتر است* (m.c.), or more correctly *روز بدتر میشد*.

(t) (1) If two or more comparatives or superlatives occur together, the suffixes can be added to each, or to the last only; in the latter case the clause may sometimes be ambiguous:—*او از آفتاب و مهتاب هم سابق تر است و نیز از آنها* (m.c.) "he (the king of the gods) is more ancient even than the sun and the moon, and is more lasting and enduring than they." In *khāna buzurg va vasi'-tar ast* "this house is large and more spacious" or "this house is larger and more spacious": *این خانه بزرگ و وسیع ترین همه خانه‌ها است* (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in *این دیو بزرگ و سابق ترین همه دیوهای دیگر است* (m.c.), *دیگر* should be omitted.

(2) In the case of superlatives, the first may take the comparative inflexion of the superlative suffix, as: *در گذشته کیرمان یکی از مهمترین و پرجمعیتترین شهرهای ایران بود* (m.c.) "formerly Kirman was one of the most important and most populated cities of Persia:" in this example *مهمترین*, or *بیشترین*, could be substituted, but in all three cases the adjective is regarded as a superlative.

(u) Locutions like "the quicker the better" are rendered as follows: "the farther you go, the deeper the water becomes" *هرچه دورتر از آب زیادتر است* (m.c.): "the nearer we approached the shore the rougher the sea became" *هر قدر که بکلیه نزدیک تر می آمدیم آن قدر دریا بیشتر میشد* (m.c.): *زیرا هر که نزدیکتر است پربشانشتر است* (m.c.) "because the nearer one<sup>2</sup> is the more is one<sup>2</sup> distracted."

(v) Comparisons between clauses are illustrated in the following examples:—

(1) *(Sa'dī)* پادشاهان بنصیحت خردمندان محتاج ترند که خردمندان بتقریب پادشاهان "kings are more in need of the advice of wise men, than wise men of association with kings": *(Sa'dī)* ادای چنین خدمتی در غیبت<sup>3</sup> اولتر است که در حضور "the performance of such a service is better in their absence than in their presence": *(Sa'dī)* ای یاران! من از این بدرقه شما اندیشناکترم که از دزدان "O friends! I'm more afraid of this escort<sup>4</sup> of yours than I am of the robbers":

<sup>1</sup> *is a construction to be avoided though occasionally heard in m.c.*

<sup>2</sup> Note that *هر که* "whoever" takes the place of the indefinite pronoun "one."

<sup>3</sup> *Ghaybat* absence, but *ghībat* "back-biting."

<sup>4</sup> In Mod. Pers., *بدرقه کردن* means speeding a friend on a journey by accompanying him a mile or so on his journey = *مشایعت کردن*.

مقدار نبودم *ū dar ān kār bisyār chust u chālāk būd (ki) man bī-ān miqdār na-būdam* (Afghan) "he was much quicker and cleverer at the business than I was."

(2) "I would rather die than beg" پیش من مردن از گدائی بهتر است (m.c.), or more rhetorically *bi-mīrad insān va gadā'i na-kunad* نکند بیدر انسان و گدائی.

(3) "To be like, equal to" :—

(Sa'di)—نکوئی با بدان کردن چنان است که بد کردن بچ—ای نیک مردان

"To do kindness to the evil, is like (equal to) ill-treating the good."

(4) "She was as much renowned for chastity as for beauty" او در عصمت (m.c. and incorrect): "he has as much right as you" مانند حسنش مشهور بود (m.c.): "I have never eaten as much as I have now" *hich vaqt ān qadar na-khurda būdam* <sup>1</sup> *ila in vaqt* هیچ وقت آنقدر نخورده <sup>2</sup> (m.c.): "he was as brave as Rustam <sup>3</sup> and as wise as Luqman" <sup>4</sup> بودم الی اینوقت (m.c.): "he was as beautiful as Joseph <sup>5</sup> and as faithful as Majnūn" او در شجاعت رستم بود و در دانش همچو لقمان (m.c.): "he was as patient as Job and as afflicted as Jacob" *ū dar taḥammul Ayyūb va dar ḥuzn Ya'qūb būd* <sup>6</sup> او در تحمل ایوب و در حزن یعقوب بود <sup>7</sup> "the carriages and carriage horses of this city are neither as numerous nor as good as those of Russia" کالسکه‌های این شهر و اسبهای کالسکه‌ها بزیادی و خوبی کالسکه‌های روس و اسپهای آنجا نیست (Shah's Diary).

(5) So—as:—

(Sa'di)—پدر بجای پسر هرگز این کرم نکند که دست جود تو با خاندان <sup>7</sup> آدم کرد

"Never would a father act so kindly to a son,"

"As Thou hast acted to the race of Adam."

<sup>1</sup> Or *khurda am* خوردۀ ام. Instead of الی این وقت, it would be better to say حالا.

<sup>2</sup> Called also *Rustam-i Zāl* رستم زال and *Rustam-i Sigzī* رستم سگزی: he is the Hercules of Persia: his exploits are celebrated in Firdausi's great epic, the *Shāh-Nāma*. In Mod. Per *hamchi* is pronounced *hamchi*.

<sup>3</sup> *Luqmān*, the sage of the East, said to have been a black slave and the author of *Luqmān's Fables*. He has been identified with *Æsop*. Others state that he was a son of Job's sister, a son of Job's aunt, a disciple of David, a judge in Israel.

<sup>4</sup> Joseph is the ideal of youthful beauty: *Yūsuf-i s̄anī* یوسف ثانی "a second Joseph," and *Yūsuf-jamāl* جمال یوسف, adj., mean "extremely beautiful."

<sup>5</sup> *Majnūn* signifies "possessed by a *jinn* جن": it is the name of the celebrated lover of *Laylā* لیلی.

<sup>6</sup> *Taḥammul* تحمل "enduring a burden patiently." The grief of Jacob is proverbial amongst Muslims: from mourning for Joseph his eyes became 'white.' When Joseph's shirt was yet a three days' journey distant, he perceived its odour, and his son said he doted. The shirt was the same that Abraham wore when cast into the fire, and it contained an odour of Paradise: it was on Joseph's neck as an amulet when he was in the well. Joseph, by command of Gabriel, sent the shirt to Jacob for "it shall not be cast on any one afflicted with disease, but he shall be whole."

<sup>7</sup> *Khānadan*; for *khāndān*.

In this example *ak* may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(*Sa'di*) — اگر من از خدای تعالی چنین ترسیدم که تو از سلطان از جمله صدیقان بودمی

"had I but feared God as you do the king I would have been one of the Faithful Witnesses."

(6) "Compared to"; *vide* also (d) (2):— گفتم سخاوت سلطان محمود نسبت به (Tr. H. B., Chap. VII) "I said, 'compared to the generosity of our king the generosity of Sultān Mahmūd is as a drop to the ocean.'"

(w) "How much the more," and "how much the less":—

(1) "If Arabs die of eating dates, how much the more must Englishmen," اگر عربها از خوردن خرما میمیرند البته صد مرتبه بیشتر فرنگیها or بیچندین<sup>2</sup> مرتبه (m.c.).

(2) "If you fear your Mulla like this, how much the more ought you to fear God" اگر تو این قدر از ملا میترسی چه قدر باید از خدا بترسی or *tu ki az Mullā mī-tarsī bāyad az tarīq-i awlā az Khudā bi-tarsī*.

(3) "—then how much the more with regard to me who am seated in chief seat of—" تکلیف من که در صدر محراب نشسته‌ام.

(4) "If coffee intoxicates you how much the more must opium do so" اگر قهوه سکر نمی آرد تریاک<sup>3</sup> چه خواهد کرد. or چه قدر بیشتر<sup>4</sup> تر می کند ؟

(5) "If Persians can't pronounce the letter 'ayn, how much less can Englishmen" اگر ایرانی عین را تلفظ نمی تواند بکند فرنگی بطریق اولی<sup>5</sup> نمیتواند.

(6) "If opium will not intoxicate you then how much the less will coffee" اگر تریاک ترا مست نمی کند قهوه که هیچ<sup>6</sup> تر نخواهد داشت (m.c.), or *agar tiryāk turā mast na-kunad (or namī-kunad) qahwa bi-tarīq-i awlā must namī-kunad*.

(7) "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies" گفته اند بر دوستی و گفته اند بر دوستی (Sa'di). In m.c. this would be تا چه رسد بتملق دشمنان

(8) "If Rustam could not kill the father how much the less could he kill the son" اگر رستم نتوانست پدر را بکشد چه رسد که پسر را بکشد (m.c.).

1 There are four grades in Paradise; the first for the انبیاء; the second for the صدیقین; the third for the شهداء; and the fourth for the صالحین.

2 Or *bi-chand* چند

3 *Fa-kāyf* is only exceptionally used in Persian.

4 *Tiryāq-i Fāreī* "the bezoar stone" (also called *pūd-zahr* پاد زهر, from *pūd* "protection" and *zahr* "poison"), a stone found in the stomach of certain ruminants. *Tiryāq-i fārūq* is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally تریاک, and antidote تریاق.

5 *Awlā* اولی "worthier, better" Ar. relative of ولی; not to be confused with ولی the fem. of اول.

(9) "I was unable to move it even; how much the less could it be transported to the sea" آن را جنبانیدن<sup>۱</sup> نتوانستم چه جای آن که بدريا رسانيده ميشد (Afghan).

In Mod. Pers. this sentence could be, آنکه چاهي جاي آنکه انرا نتوانستم حرکت بدهم چه جای آنکه بدريا برسانم (or رسانيده شود) *ān ki bi-daryā bi-rasānam (or rasānīda shavad)?*

(10) روز دیگر ده بیست آن که هشتاد مثقال باشد خور نیدند - لبش بنیسیم رنگین (As. Soc. Beng., p. ۲۴۳). *(Iq. Nāma-yi Jah., Bid. Ind., نگشت تابخنده چه رسد و مردن خود چه صورت دارد؟)*

(11) In Indian and Afghan writings, کجا مانده is sometimes used for 'how much the less.' "He doesn't smoke, much less drink." (Indian). *کجا شراب حقّه تک نهین پیتا*

This is perhaps a translation of the Urdu جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.

<sup>۱</sup> In m.c. *jumbānīdan* جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.

## CHAPTER VI.

### THE NUMERALS *ism-i 'adad* ( اسم عدد ).

(a) The numerals, *ism-i 'adad*, are divided into cardinal numbers ( اسم عدد ) or ذاتي or مطلق and ordinal numbers ( اسم عدد صفاتی ).

The thing numbered is called معدود "numbered."

The cardinals consist of *āhād* ( אחד ) "units"; *'ashūrāt* ( عشرات ) "tens"; *mi'āt* ( مئات ) "hundreds"; *uluj* ( ألوف ) "thousands."

#### § 47. Cardinal Numbers ( اعداد cardinal ).

صفر .. <i>sifr</i> <sup>1</sup>	..	0	br. pl. صفر <i>asfār</i> .
یک .. <i>yak</i> <sup>2</sup>	..	1	1
دو .. <i>du</i>	..	2	2
سه .. <i>si</i>	..	3	3
چهار .. <i>chahār</i>	..	4	also چار <i>chūr</i> .
پنج or پنج .. <i>panj</i>	..	5	5
شش .. <i>shash</i>	..	6	classically <i>shush</i> , vulg. <i>shish</i> .
هفت .. <i>haft</i>	..	7	vulg. <i>haf</i> .
هشت .. <i>hasht</i>	..	8	.. <i>hash</i> .
نه .. <i>nuh</i>	..	9	9
ده .. <i>dah</i>	..	10	10
یازده ( or یانزده ) .. <i>yāzdah</i> ( or <i>yānzdah</i> )	..	11	11
دوازده ( or دوانزده ) .. <i>davāzda</i> ( or <i>davānzdah</i> )	..	12	12
سیزده ( or سینزده ) <sup>4</sup> .. <i>sīzdah</i> ( or <i>sīnzdah</i> )	..	13	13
چهارده .. <i>chahārdah</i>	..	14	vulg. <i>chūrdah</i> .
پانزده .. <i>pānzdah</i>	..	15	15 in m.c. usually <i>pūnzdah</i> .
شانزده .. <i>shānzdah</i>	..	16	16 in m.c. usually <i>shūnzdah</i> .

<sup>1</sup> *Sifr* in Arabic is not a numeral as it represents naught, and not a number.

<sup>2</sup> For *ی* *i*, obsolete. The article is added to *yak* (*yak-i* "a certain one") but to no other of the cardinals. In *yak-hazūrī* "a *krūn*," *hazūr* is a noun.

<sup>3</sup> In the *Shahnama* *dah u du* occurs for 'twelve.'

<sup>4</sup> *Thirteen* is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying *sīzdah*: instead they say هیچ *hīch* "nothing," or زیاده *ziyāda* "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.

( هفتده or هفتده )	..	haftdah (or haft-dah)	..	۱۷	17	{ havdah or hivdah } Mod. Pers.
( هشتده or هشتده )	..	hashdah (or hashht dah)	..	۱۸	18	{ hajdah or hijdah } Mod. Pers.
( نوزده or نوزده )	..	nūzdah (or nu-vānzdah).	..	۱۹	19	Mod. Pers. nūzdah, vulg. nūnzdah.
بیست	..	bīst	..	۲۰	20	sometimes incorrectly بست bist.
بیست و یک	..	bīst u yak	..	۲۱	21	
سی <sup>۱</sup>	..	sī	..	۳۰	30	
چهل	..	chihl	..	۴۰	40	sometimes contracted into chil چل.
پنجاه	..	panjāh	..	۵۰	50	colloquially pinjāh.
شصت	..	shast	..	۶۰	60	Sometimes correctly شست shast, ص not being a Persian letter.
هفتاد	..	haftād	..	۷۰	70	
هشتاد	..	hashtād	..	۸۰	80	
نود	..	navad	..	۹۰	90	
صد <sup>۳</sup>	..	ṣad	..	۱۰۰	100	in dictionaries, also correctly صد
( دویست or دویست )	..	duvīst (or in writing only du ṣad)	..	۲۰۰	200	du ṣad in prose and poetry, not in m.c.
سیصد <sup>۲</sup>	..	sī-ṣad	..	۳۰۰	300	
چهارصد	..	chahār-ṣad	..	۴۰۰	400	
پانصد	..	pān-ṣad	..	۵۰۰	500	in m.c. usually pūn-ṣad.
ششصد	..	shish-ṣad	..	۶۰۰	600	classically shash-ṣad.
هفتصد	..	haft-ṣad	..	۷۰۰	700	vulgarly in m.c. haj-ṣad.
هشتصد	..	hasht ṣad	..	۸۰۰	800	vulg. in m.c. hash ṣad.
نهصد	..	nuh ṣad	..	۹۰۰	900	
هزار	..	hazār	..	۱۰۰۰	1,000	
دو هزار	..	du hazār	..	۲۰۰۰	2,000	
سه <sup>۲</sup> هزار	..	si hazār	..	۳۰۰۰	3,000	
ده هزار	..	dah hazār	..	۱۰۰۰۰	10,000	

<sup>1</sup> Also هزده hizdah (old).

<sup>2</sup> Notice that سی si is "three" and سی سی sī "thirty": care must be taken in the pronunciation of these two. Though sī is "thirty" sī-ṣad is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically صد سی-ṣad is met with, but this form is not used in modern Persian.

<sup>3</sup> To be distinguished from the Arabic word ṣadd "prohibiting, checking."

صد هزار .. *ṣaḍ hazār* .. 100,000, in India the word لک *lak* (for *lākḥ*?) is also used.

کرور .. *kurūr* .. 500,000 in India a *karor* = 100 *lākḥ* = ten millions.

(میلیون or) .. *milyūn* (or *mīlyūn*) 1,000,000 modern only, from the French.

*Remark I.*—The masculine Arabic numbers from 1 to 10 are, واحد, ثانی, ثلاثہ, أربعہ, خمسہ, سبعمہ, ثمانیہ, تسعمہ, عشرہ. From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: 'anūsir-i arba'ah اربعہ "the four elements"; awqāt-i khamsa خمسہ "the five times of prayer"; ḥawāṣṣ-i khamsa حواس خمسہ "the five senses"; kawākib-i sab'ah سبعمہ "the seven stationary planets"; jannāt-i ṣamūniya ثمانیہ "the eight Paradises"; aflāk-i tis'ah تسعمہ "the nine heavens"; 'aṣṣul-i 'ashara عشرہ "the ten angels (of philosophers)"; mawālūd-i ṣalṣa ثلاثہ "the three kingdoms (animal, vegetable and mineral)"; anājī-i arba'ah اربعہ "the four Gospels"; ayyām-i sitta سبعمہ "the six days in which God created the world."

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

*Remark II.*—The word for 100 is written صد instead of سده to avoid any confusion between it and the common Arabic word *sudd* "boundary." Similarly, شصت 60 is written for شست which means "thumb; fish-hook." In grammar, this is called رفع لتباس *daf'-i illibās* "removing the confusion, or obscurity."

*Remark III.*—The vulgar say *yey*, and more commonly *ye* or *yey* for "one"; *shīsh* and *shisht* for "six"; *haf*, *hash* for "seven and eight"; *yazza*, *duvāzza*, *sizza*, *pūnza*, *shūnza* and *nūnza*.

(b) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr*.<sup>5</sup> To express 'one million, five hundred thousand' they say *si kurūr* سیه کرور, and so on.

<sup>1</sup> Also تومن *tūmān* (obsolete) and لک *lak*, vide (b) and (c).

<sup>2</sup> The words *lākḥ* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin. and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian *lak* (pl. *lakūk*) is correctly a hundred thousand.

<sup>3</sup> i.e., in *Persia*, a *kurūr* is only half a million.

<sup>4</sup> From 3 to 10 the numerals assume the feminine form for the masculine, and vice versā.

<sup>5</sup> i.e. half million according to the *Persian* calculation.

While in Persia, a *kurūr* کُرُو equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word *lūk* لُک is rarely used by Persians. In India it signifies a hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zaidushtis and merchants trading with Bombay give the word its Indian value.<sup>1</sup>

(c) *Tūmān* تومان, T., signifies a myriad (10,000), or a sum of money equal to 10,000 Arabic silver *dirham*; hence, also a district supposed to furnish 10,000 fightingmen.<sup>2</sup>

The chief of a Baluch tribe is still called a *Tuman-dār*, corruption of *tūmān-dār* تومانداری.

In Persia, the word *tūmān* تومان is only used for a gold coin, or its equivalent of ten *qirān*, or = the word امیر تومان *Amīr tūmān* "commander of (a nominal) ten thousand."

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction و. [Though deviations from this rule may occur, they should not be copied]. Example: "eleven hundred and ninety-nine (1199)" is *hazār u šad<sup>3</sup> u navad u nuh* هزار و صد و نود و نه (۱۱۹۹). Such expressions as "eleven hundred" are never used. The use of the conjunction و is obligatory.

*Remark.*—In the *Tūzūk-i Jahāngīrī* (Jahāngīr's Memoirs) the following occurs:—چهار صد و پانزده توله که یک هزار سی و هفت و نیم میباشد بوزن برآمد *chahār šad u pānzdah tola ki yak hazār sī u haft u nīm mišqāl mī-bāšad ba-wazn bar āmad*: in Modern Persian this would be *chahār šad u pānzdah tola ki hazār u sī u haft mišqāl u nīm* چهار صد و پانزده توله که یک هزار و سی و هفت و نیم میباشد بوزن برآمد.

(e) A cardinal number precedes its noun (without the *izāfat*) and the noun is in the singular, as: هزار مرد *hazār mard* "one thousand men", but ده نفر اشخاص *dah naṣar aškḥāṣ* "ten individuals." *Ān hazār mard* "the thousand men."

Very rarely the *ma'dūd* معدود precedes the *'adad* عدد: in this case the former has usually the *indefinite yā*, as: دو برین سال *sāl-i du bar īn bar āmad* (Sa'dī) "about two years, a two years or so, elapsed."

<sup>1</sup> Vide note 2, p. 184.

<sup>2</sup> *Amīr-tūmān* امیر تومان (without *izāfat*) is a Persian title.

<sup>3</sup> *Yak hazār u yak šad* یک هزار و یک صد is also used for emphasis, but ordinarily the numeral *yak* is omitted except in Indian Persian.

<sup>4</sup> Notice the position of *nīm* in the second instance and the insertion of و between *hazār* and *sī*.



In poetry the cardinal sometimes follows for poetical license, as:—

بسی رنج کردم درین سال سی عجم زنده کردم بدین پارسی  
and

شایدم که دو مرزنی از اختر برادر دو بودند از یک پدر

The *ma'dūd* is occasionally understood, also by poetical license:—

یکه پادشاه رفت و در خانه سی که در آن پنج روز دربابی

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *dah'ja'ala*<sup>1</sup> “ten workmen”; *nuh 'amala-jāt* “nine workmen” or “artificers”; *si gal'a jāt* “three forts”; *chahār atrāf* (m.c.) “on all sides,” for *chahār tarāf*; *bi-ṣad mushkilāt* (Afghan) for *bi-ṣad mushkil*, or *bi-ṣad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: “the men were two thousand” *mardān du hazār būdand*.

The noun may be in the plural after *ṣadḥā* “hundreds”; *hazārān* هزارها or *hazārḥā* هزارها “thousands,” as: “thousands of his own people” *khud rā khurāhand āward* (m.c.) (or better *ham-jīns-hū-yi*) “they will bring thousands of their own people”; *ṣadḥā fil*<sup>4</sup> صدما فیل (or incorrectly *fil-hā*); *hazārān* (or *hazārḥā*) *fil* (or *fil-hā*). The plural after *ṣadḥā*, etc., is probably incorrect, for, as already stated, *ṣadḥā* is rarely used in m.c., *hazārḥā* or *hazārān* being substituted: *hazārān kurūr* (m.c.) “thousands of krores”; *hazārān hazār* (m.c.), or *hazār hazār* (m.c.) “many thousands” (lit. “thousands of a thousand” and “a thousand thousand”); *chandān hazār* “several thousand.”

(f) A substantive preceded by a cardinal number does not admit of the *ra* of the *accusative* unless specially definite, as: “I shot two and a half brace of partridges to-day” *imrūz panj dāna kabk<sup>5</sup> shikār kardam*, but *har du mān rā<sup>6</sup> firistād* (m.c.) “he sent both of us (def.); *har si rā firistādam* “I sent all three” (def.).

[The dative, however, can be expressed either by *ra* or by the preposition *be*, as: *ān du mard rā biqū*, or *ba ān du mard biqū*

<sup>1</sup> There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular; *asbāb*, for instance, is sometimes treated as a singular: *vide* also § 29 (c) Remark and footnote (1).

<sup>2</sup> But *ū hazār ham jīns dārad* (not *ham-jīnshū*).

<sup>3</sup> Here the plural *ham jīnshū* sounds better; also it conveys the idea of *hazārḥā az ham-jīnshū-yi khud*.

<sup>4</sup> The word *hazārān* or *hazārḥā* is used in m.c. and *ṣadḥā* rarely.

<sup>5</sup> Or *kabg* m.c.

<sup>6</sup> Or *har du-yi mān rā*, or *har du tā mān rā*, or *mā har du vā rā*.

“tell those two men”; *ān dah mard rā bigū* آن ده مرد را بگو “tell those ten men,” etc.].

*Ṣad tūmān rā ki az man duzdīdād pas namī dihīd* (m.c.) صد تومان را که از من دزدیدید پس نمی دهید “won’t you return me the 100 tumans that you stole from me?”

*Remark.*—*Har du, har si*, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English “twelve head of cattle,”<sup>1</sup> etc. These are placed before the substantive, which is in the singular *without the ‘izāfat’* (vide § 117), as: *duvīst*<sup>2</sup> باب (درب) خانه *bāb khāna*, 200 houses; *bīst nafar sarbāz* بیست نفر سرباز “twenty rank and file”; *du farsakh rāh* “two *farsakh*’s distance.”

Such words are especially common in writing. The following are those principally employed:—

Persons	.. نفوس .. <i>nafar</i>	.. <i>du nafar farrāsh</i> <sup>3</sup> دونفر فراش
Horses	.. }	
Mules	.. راس .. <i>ra’s</i>	.. <i>si ra’s asp</i> سه راس اسب
Donkeys	.. }	.. applied to single animals.
Mules	.. کمند .. <i>kamand</i> - قطار	.. <i>kamand</i> “a slip knot; lasso; scaling ladder.”
Camels	.. مهار .. <i>mahār</i> - قطار	.. <i>chahār</i> چهارمهار (or نفر) شتر <i>mahār</i> (or <i>nafar</i> ) <i>shutur</i> .
Men or camels	.. نفوس .. <i>nafar</i>	..
Mules and camels.	.. قطار .. <i>qitār</i>	.. <i>qitār</i> “a line, string,” is a string of camels under one leader (of usually seven camels).
Elephants	.. زنجیر - مربوط .. <i>zanjīr</i> ; <i>mirbat</i> .. <i>zanjīr</i>	= “chain”; <i>mirbat</i> “anything for tying or binding such as halter, etc.”

<sup>1</sup> Also ‘twelve brace of partridges’; ‘six pair,’ ‘ten sail’; a thousand horse ‘or foot,’ etc.

<sup>2</sup> Colloquially *divīst*. Derived from *bīst* (تا) ده *dah (tā) bīst* “ten twenties.” *yak dast khāna* یک دست خانه means one house with a complete set of rooms; *yak khāna* might consist of only one room.

<sup>3</sup> *Farrāsh* فراش lit. “carpetspreader”: a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as “anything from a housemaid to an executioner.”

<sup>4</sup> Also used colloquially

Sheep, goats ..	شاخ - دانه - عدد <sup>1</sup> رأس.	<i>shākh; dāna; shākh</i> = "horn"; <i>dāna</i> = "a grain"; <i>adad</i> = "a number"; <i>rās</i> "a head."
Fowls ..	دانه .. <i>dāna</i> ..	
Dogs ..	قلاده .. <i>qilāda</i> ..	"a collar."
Hawks ..	دست - بهله .. <i>dast; bahla</i> ..	<i>dast</i> = "hand"; <i>bahla</i> (classical) "a falconer's glove."
Falconer ..	بازو .. <i>bāzū</i> ..	(classical); <i>bāzū</i> "arm."
Guns (cannon) ..	موتور .. <i>'arrāda</i> ..	"a kind of small balista; a car (modern)."
Sails ..	فرد .. <i>farvand</i> ..	"a sail"; vulg. <i>farand</i> .
Money ..	دانه <sup>1</sup> .. <i>dāna</i> ..	صد دانه نوبختی <i>ṣud dāna tū. mātī</i> (m.c.) 100 gold tu-
Jewels, fruit ..	دانه <sup>1</sup> .. <i>dāna</i> ..	man pieces.
Clothes ..	توب .. <i>ṣaub</i> ..	یک توب سورتی <i>yak ṣaub surdūrī</i> (also less correctly <i>yak dūru surdūrī</i> ).
Guns, etc. ..	تپش - میل - لوله <sup>1</sup> .. <i>mīl, lūla, qabṣa</i> ..	<i>mīl</i> "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; <i>lūla</i> "a pipe; a barrel."
Swords and daggers.	تپش <sup>1</sup> .. <i>qabṣa</i> ..	<i>qabṣa</i> "hilt of a sword; a handle."
Books ..	جلد .. <i>jild</i> ..	"volume."
Shawls or piece-goods.	طاق .. <i>ṭāqa</i> ..	corresponds to the Hindustani word <i>thān</i> .
Carpets <sup>4</sup> or ..	فرد <sup>1</sup> .. <i>fard</i> ..	"a unit; one person."
Felt ..	تخته <sup>1</sup> .. <i>takhta</i> ..	"a board."

For *mablagh* "sum (of money)" and *muwāzī* "equal to, etc.," vide § 139 (h).

<sup>1</sup> Also used colloquially.

<sup>2</sup> In m.c. *dast-kash* دست کش is used for a falconer's or any other glove. In India this word signifies "an assistant falconer," i.e., "one who strokes" the hawk.

<sup>3</sup> *Panj hazār* پنج هزار = "five qirāns, but *panj hazārī* هزاري پنج "a gold five qirān, bit" (value now nine qirāns).

<sup>4</sup> Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. *Fard* also means "an account" or "a list."

*Remark I.*—A phrase like, “I struck him three blows with a sword” is rendered “*ū rā si shamshīr zadam* او را سه شمشیر زدم, or *si zakhm-i* (or *zarb-i*) *shamshīr zadam* سه زخم (ضرب) شمشیر زدم (m.c.).<sup>1</sup>

*Remark II.*—In ordinary conversation, *naḡar* نفر is used for persons and *tā* تاء or *dāna* دانه for things.

*Tā* is also used in forming nouns of number, as: *yak bīstānī* یک بیستانی (m.c.) “a score”; *yak davāzda tānī* یک دوازده تائی (m.c.) “a dozen”; *yak da tānī*, etc.

In classical Persian, the *ی* of unity was sometimes added to form nouns of number, as: *davāzdah-i* (in speaking *duvāza-i*) “a dozen”; *duv-i* (class.) “two and two”; *yak-i* is a pronoun “one, some one.”

*Remark III.*—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) *Juft* جفت or زوج *juj* is a pair; *linga* لنگه is the odd one of a pair, or the load of one side of a transport animal; *yak darzhan* (or *dajan*) (m.c.) is “a dozen” (applied to things generally sold by the dozen); *yak dast libās* یک دست لباس “a suit of clothes”; *yak dast kard u chāḡāl* یک دست گارد و چنگال “one set consisting of 2 knives, 2 forks and 2 spoons” (or “one place at table”); *yak dast ḡarf* یک دست ظرف “one set consisting of six plates and six cups”; *yak dast finjān n’alnaki* یک دست فنجان نعلبکی “a set of six cups and six saucers”; *muḡāmir rā ṣi shash mī-bāyad va līkin si yak mī-āyad* (Sa’dī) “the gambler wants three sixes, but three one’s keep coming up.”

(i) The emphatic phrase *man yaka va tanhā* من بکه و تنها signifies “I single and alone; quite by myself; unaided.”

(j) The phrase *du chār shudan* دو چار شدن signifies to encounter unexpectedly.” Ex.: *bā ham du chār shudīm* با هم دو چار شدیم “we met each other”; *du chār-i ū shudam*, or *ūrā du chār shudam* (m.c. only) “I met him.”

(k) *Ṣadhā* صدها; *hazārān* هزاران, *hazārā* هزارا signify “hundreds of; thousands of.” Ex.: *ṣadhā sāl ast inja mānda ast* (m.c.) صدها سال است اینجا مانده است “it has lain here for hundreds of years”; *ṣadhā kuroh* (Afghan) صدها کروه “hundreds of kos.”<sup>6</sup>

<sup>1</sup> In India *si shamshīr zadam*, *si chīb zadam*, etc.

<sup>2</sup> *Juft namī-khṡwāham*; *linga mī-khṡwāham* میخواستاهم لنگه میخواستاهم “I want a single (odd) carpet, not a pair.”

<sup>3</sup> The plural *-ān* of this word not used.

<sup>4</sup> *Hazārān* would be more usually substituted in colloquial idiom:—*na dah nah ṣad hazārā* (Qā’ānī).

<sup>6</sup> A *kos* is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from  $1\frac{1}{2}$  to 4 miles.

اگر چاین عمل میکردم هزارها دفعه بهتر میشد *agar chunīn 'amal mī-kardam hazārḥā daf'ah bihtar mī-shud* (m.c.) "had I done so, it would have been thousands of times better for me" (better *hazār chundān*, "a thousand-fold"): *sal hīmūr az lab-i gur bar gash* "a hundred sick have (many a sick person has) returned from the brink of death (recovered when given up)," but *salhū hīmūr* "hundreds of sick—."

The Afghans sometimes (incorrectly) say *salhū-yi mardumān* صدای مردمان instead of *salhā mard* صد مرد.

(l) For the expression "we two, both," etc., *rule* § 39 (j) (3), *mā du najar* هر دو نگاه, or *mā har du* هر دو, or *har du-yi mīn* هر دو یکی.

(m) The cardinals are used to express the year, *rule* § 48 (i).<sup>1</sup>

<sup>1</sup> This life is often, especially in poetry, referred to as in *panj rūz* پنجاه روز, or *in du rūz-i 'umr* این دو روز عمر. *Dar du dunyā* در دو دنیا means "in this world and in the next": *haft qalam* هفت قلم "the seven styles of writing": *haft iq'īm* هفت اقلیم "the seven climes of the world": *haft daryā* هفت دریا "the seven seas": *haft jahannam* هفت جهنم "the seven divisions of the Muslim Hell (each of which has a separate name)": *haft bihišt* هفت بهشت "the seven Paradise of Islam (exclusive of the *Kurriy* or *Falak-i-Burūj*, and the *'Arsh* or *Falak-i-'Alāk*). According to the vulgar there are eight.

*Haftād u du* هفتاد و دو occurs in poetry for the seventy-two religions of the world:—

چه ندانی هفتاد و دو ملت همه را عذر بد  
چه و نه ندانند حقیقت را افسانـه زدند  
*Jang-i haftād u du millat hamā rā 'uzr bi-nih*  
*Chūn na-didand haqiqat rah-i afṣāna zūdand.*

(Hāfiz.)

*Haftād u si firqā* هفتاد و سه is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims. There are five more.

There are ninety-nine attributes of God called *al-asnā'-l-ḥusnā* or "the excellent names," but commonly Persians talk of the thousand and one names of God. *Allāh* is called the *Ism'-'l-zūt* or "essential name of God" and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of *zikr*. The *Ism'-'l-A'zam*, or "Greatname of God," is supposed to be known only to saintly persons. 'Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:—

فردا که ازین دیرکهن در گزیم با هفت هزاره—الکان همسفریم  
*Fardā ki az īn dayr-i kuhn darguzarīm*  
*Bā haft hazār-sālagān ham safar-īm.*

"To-morrow we shall quit this inn, and march

With comrades who have marched seven thousand years."

(O. K. 312 *Whin*.)

## § 48. The Ordinals.

( اسمای اعداد وصفیه )

(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i šifātī* (میم صفاتی) or *mīm-i ta'yīn-i ta'dād* (میم تعیین تعداد). They are treated as adjectives and as such can precede or follow their substantives:—

1st	.. نخست <sup>1</sup> or اول	.. <i>avval</i> (Ar.); <i>yakum</i> , or <i>nukhust</i> .
2nd	.. دوم or دیم	.. <i>duvum</i> or <i>dūyum</i> .
3rd	.. سیم <sup>2</sup> or سوم	.. <i>sivvum</i> or <i>siyyum</i> .
4th	.. چهارم	.. <i>chahārum</i> .
5th	.. پنجم	.. <i>panjum</i> .
6th	.. ششم	.. <i>shishum</i> , classically <i>shashum</i> .
7th	.. هفتم	.. <i>haftum</i> .
8th	.. هشتم	.. <i>hashtum</i> .
9th	.. نهم	.. <i>nuhum</i> .
10th	.. دهم	.. <i>dahum</i> .
30th	.. سی <sup>3</sup> ام	.. <i>sī-um</i> .

(b) When there is more than one number, the formative affix is added to the last only, as: *şad u chihal u chahārum* “the hundred and forty-fourth (144th).”

(c) The Persian ordinals can in addition take the affix *īn* بن, sometimes contracted to *ī* ی, as: *nukhustīn* نخستین, *dūyyumīn* دویمین, etc. Ex. *رنگ اولین raunaq-i avvalīn* <sup>3</sup> (Sa'dī) “former brightness (or splendour).”

*Remark.*—In poetry a cardinal number sometimes takes the place of an ordinal, as: *اندر شش معترم زاد آن شه مکرّم*.

(d) The ordinals may be followed by the *rā* of the accusative, as: Question:—*kudām yakī-rā mī-khūāhī* کدام یکی را میخواهی “which one

*Inn*, as we stay only a short time. *Haft-hazār sālagān*, “all the dead who have preceded us.”

*May khur-ki 'z dīl kasrat u qillat bi-barad*

*V' andīsha-yi haftād u du millat bi-barad.*

“Drink wine to root up with a metaphysic's weeds

And tangle of the two-and-seventy creeds.”

(O. K. 194 *Whin.*)

<sup>1</sup> *Yakum* یکم is much less used in Persia than *avval* اول. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhust* نخست and *nukhustīn* نخستین are classical, and only used in writing *nukhust zād* “first born.”

<sup>2</sup> Note the distinction in writing between “3rd and 30th” in Persian.

<sup>3</sup> Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhīrīn* اولین و آخرین “ancients and moderns” the terminations are the oblique case of the regular (classical) Arabic masculine plural.

do you want?" Answer: *هست و یکم را* *hīst u yakum rā* "the twenty-first"; *بده چهارم را* *chahārumī rā bidih* (m.c.) "give me the fourth."

(c) The Arabic ordinals, which are also adjectives, are to a certain extent used up to "the tenth." These are formed on the 'measure' of the agent *ثانی* (masc.), and *ثانية* (fem.).—*the first excepted*.

	MASCULINE.			FEMININE.	
1st	أَوَّل ..	<i>avval</i>		أُولَى ..	<i>ulā</i> (rare in Persian; vide (g).
2nd	ثَانِي or ثَانِي ..	<i>sānī</i> <sup>1</sup>	..	ثَانِيَة ..	<i>sāniya</i> . <sup>4</sup>
3rd	ثَالِث ..	<i>sālīs</i>	..	ثَالِثَة ..	<i>sālisa</i> .
4th	رَابِع ..	<i>rābi</i> <sup>2</sup>	..	رَابِعَة ..	<i>rābi'a</i> .
5th	خَامِس ..	<i>khāmis</i>	..	خَامِسَة ..	<i>khāmisā</i> .
6th	سَادِس ..	<i>sādīs</i>	..	سَادِسَة ..	<i>sādīsā</i> .
7th	سَابِع ..	<i>sābi</i> <sup>3</sup>	..	سَابِعَة ..	<i>sābi'a</i> .
8th	ثَامِن ..	<i>sāmin</i>	..	ثَامِنَة ..	<i>sāmina</i> .
9th	تَاسِع ..	<i>tāsi</i> <sup>5</sup>	..	تَاسِعَة ..	<i>tāsi'a</i> .
10th	عَاشِر ..	<i>'āshir</i>	..	عَاشِرَة ..	<i>'āshira</i> .

*Remark I.*—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

*Remark II.*—An Arabic ordinal may be employed even with a Persian substantive, as: *چرخ ثامن* *charkh-i sāmīn* "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: *شاه طهماسب ثانی* *Shāh Tahmāsp-i sānī* "King Tahmāsp the Second" (who lost Persia to the Afghans).

<sup>1</sup> For *chahārumīn rā* چهارمین را.

<sup>2</sup> In speaking up to "the third" only.

<sup>3</sup> In Persian always *ثانی* *sānī*.

<sup>4</sup> In Pers. generally only used for "a second of time."

<sup>5</sup> *'āshūrā* is the tenth day of the first Muhammadan month *Muharram*, when the miracle play is performed by Shī'as. It must be recollected that in Muslim calculation the night precedes the day.

(g) The Arabic ordinal *أول* *avval* "the first" is generally used in dates, as *أول ماه رمضان* *avval-i mäh-i Ramazān* "the first of *Ramazān*."

The feminine *اولی* is rarely used in Persian even in the names of the Arabic months; thus *جمادی الاولی* is less used than *جمادی الاول*.

*Avval* *اول* is an adjective and is coupled by the *izāfat* when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: *در اول خاک کرمان* *dar avval-i khāk-i Kirmān* (m.c.) "at the commencement of the district of *Kirmān*."

The plural of *اول* *avval* is *اول* *avāsīl* signifying "the beginning; the first part; the first ten days of every month," as opposed to *اخر* *avākhir* the plural of *آخر* *ākhir* (and *آخر* *ākhir*) "ends, latter parts; the last ten days of each month." Ex.: *در اول سلطنت و* *dar avāsīl-i salṭanat-i ū* "in the beginning of his reign"; *در اواخر زندگی* *dar avākhir-i zindagī* "at the close of his life," *avval shab* "the first night," but *avval-i shab* *اول شب* "the beginning of the night." *از تاریخ سوم جنوری لغایت چهاردهم پیرل* *az tārikh-i sivvum-i Janvarī ti-ghāyat-i chahārdahum-i Aprīl* (m.c.) "from the 3rd of January to the end of the 14th of April."

*Remark.*—*اولی* *ūlā*, the Ar. fem. of *اول* *avval*, must not be confused with *اولی* *awlā* "more or most excellent" which is the elative form from *ولی* *walī* and has no connection with *avval*, *ūlā*.

(h) The first of the month is also called *غرة* *ghurra*, Ar., which properly signifies a "blaze on a horse's forehead," or a "start too large to be covered by the thumb-top, the new moon,<sup>1</sup> etc., etc." The last of the months is also *سلك* *salkh*, Ar., which has for its original meanings "to skin, flay; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: *ماه عمر او از غرة بسلك رسيد* *mäh-i 'umr-i ū az ghurra bi-salkh rasīd* "his days drew to a close," lit. "the month of his life-time travelled from its *ghurra* to its *salkh*."

The first of the month is also called *اول ماه* *avval-i mäh*, or *سرماه* *sar-i mäh*, and the last *آخر ماه* *ākhir-i mäh*.

(i) The ordinals are used in computing the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding *dīgar* to a cardinal, without an *izāfat*, as: *سید دیگر تن و مند و توانا* *si-dīgar tanūmand u tawānā*—(Tr. H. B., Chap. VI) "the third was a man robust and strong."

<sup>1</sup> *Ramazān*, the ninth month of the Muslim year and the month of fasting.

<sup>2</sup> The new moon is *hilāl* *هلال*, and *badr* *بدر* the full moon: in speaking *mäh-i shab-i chahārdah* *ماه شب چهارده* is generally used for the "full moon."



## OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* : كسور<sup>1</sup> pl. of *kusr*; (كسور، كسور).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: *haft du* هفت دو "two-evenths" ( $\frac{7}{2}$ ). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

$\frac{1}{2}$	..	نیم	..	<i>nīm</i>	..	in m.c. only used in compounds.
$\frac{1}{4}$	..	چهار یک	..	<i>chahār yak</i>	..	vulgar چار یک <i>chārah</i> (used in weights and measures).
$\frac{3}{4}$	..	چهار سه	..	<i>chahār si</i>	..	not used in Modern Persian.
$\frac{1}{5}$	..	پنج یک	..	<i>panj yak</i>	..	seldom used in m.c.
$\frac{1}{6}$	..	شش یک	..	<i>shash yak</i>	..	used in m.c.
$\frac{1}{7}$	..	هفت یک	..	<i>haft yak</i>	..	..
$\frac{1}{8}$	..	هشت یک	..	<i>hasht yak</i>	..	..
$\frac{9}{10}$	..	ده نه	..	<i>dah nuh</i>	..	not used in m.c.
$\frac{1}{100}$	..	صد یک	..	<i>sad yak</i>	..	used in m.c.
$\frac{99}{100}$	..	نمی صد نود و نه	..	<i>nī sad nuvad u nuh</i>	..	"ninety and nine"
$\frac{1}{1000}$	..	هزار یک	..	<i>hazār yak</i>	..	m.c.
..	..	ده دو	..	<i>dah du</i>	..	m.c.
$\frac{1}{20}$	..	دو نیم	..	<i>dah nīm</i>	..	not m.c.
..	..	بیست یک	..	<i>bīst yak</i>	..	m.c.

*Remark I.*—For  $\frac{2}{3}$ , etc., the Arabic fraction *du sulṣ*,  $\frac{2}{3}$  *sih sumn*, etc., must be used; *si hasht yak* or *hasht si* would be wrong.

*Remark II.*—The fractions are followed by the *iṭṭafat*, as: *khums-i in rā bi-man bi-dih* خمس این را بمن بیدیه "give me a fifth of this"; *dah yak-i in haqq-i man ast* ده یک بن حق من است (m.c.) "a tenth belongs by right to me." The Persian fraction  $\frac{1}{5}$  *si yak* is not used, and  $\frac{1}{4}$  *chahār yak* is only used for weights and measures; for "give me a fourth of this" the Arabic fraction and not the Persian would be used: similarly 'half of this' *niṣf-i in*, but "1½ yards broad cloth" *yak gaz u nīm māhūt* یک گاز و نیم ماعوت.

<sup>1</sup> *Kusūr-i 'āmm* "vulgar fractions": *kusūr-i a'shūriyyah* "decimal fractions."

<sup>2</sup> *Nīm* نیم is generally used in compounds: in speaking *niṣf* نصف is preferred. *Nīma* نیمه is also used as *nīma-yi rāh* (m.c.) نیمه راه "half way"; *nīma-yi māh* نیمه ماه (m.c.) "the fifteenth of the month": *nīma* alone is used in m.c. for "half a brick": vide § 117 (f).

*kiṭābat nīma-yi dādār* = کتابت نیمه دالاقات *kiṭābat niṣf-ul-mulāqāt* Ar., "writing (a letter) is equal to half a visit," i.e. correspondence with friends does away with half the pain of separation.

(b) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure *فعل* (e.g. *ثُلُثٌ* "a third") and in the plural *أفعال*. Examples:—

$\frac{1}{2}$	..	نصف	..	<i>nisf</i> <sup>1</sup>	..	Used in speaking instead of <i>nīm</i> .
$\frac{1}{4}$	..	رُبْعٌ	..	<i>rub'</i> or <i>rubā'</i>	..	Pl. <i>أرباع</i> <i>arbā'</i> (rare).
$\frac{3}{4}$	..	سِتَّة رُبْعٍ	..	<i>si rub'</i> (or <i>rubā'</i> )		
$\frac{1}{3}$	..	ثُلُثٌ	..	<i>sulṣ</i>	..	Pl. <i>اثلثات</i> <i>asṭāṣ</i> (rare) (= also the three-thirds).
$\frac{2}{3}$	..	ثَلَاثِينَ - دَوَّ ثُلُثٌ	..	<i>sulṣayn</i> <sup>2</sup>		Dual; (the dependent case in the classical language); <i>du sulṣ</i> in Persian.
$\frac{1}{5}$	..	خُمْسٌ	..	<i>khums</i>	..	Pl. <i>أخماس</i> <i>akhmās</i> (not used).
$\frac{1}{6}$	..	سُدُسٌ	..	<i>suds</i>	..	Pl. <i>أسداس</i> <i>asḍās</i> (not used).
$\frac{1}{7}$	..	سَبْعٌ	..	<i>sub'</i>	..	Pl. <i>أسباع</i> <i>asbā'</i> (not used).
$\frac{1}{8}$	..	ثَمَنٌ	..	<i>ṣumn</i>	..	Pl. <i>أثمان</i> <i>aṣmān</i> (not used).
$\frac{1}{9}$	..	تِسْعٌ	..	<i>tus'</i>	..	Pl. <i>أتساع</i> <i>atsā'</i> (rare).
$\frac{1}{10}$	..	عَشْرٌ	..	<i>'ushr</i>	..	Pl. <i>عشور</i> <i>'ushūr</i> <sup>4</sup> and <i>عشار</i> <i>'āshār</i> .

The duals and plurals are very rarely used except by Mullas in writing<sup>5</sup>

*Remark.*—'A quarter to' is sometimes expressed, thus: *chahār illā rub'* "four minus a quarter," etc., but the expression is perhaps incorrect.

(c) In m.c. *نصف زيادترش* *nisf-i ziyād-tar-ash*, or better *نصف زيادترش* *az nisf ziyād-tar-ash* signifies "more than half."

(d) In Modern Persian, *نصف* *nisf* is generally used for the substantive "half" while *نیم* *nīm* is preferred for compounds, as: *نصف قطر* *nisf-i quṭr* "radius of a circle (lit. half the diameter)," but *نیم خواب* *nīm-khūpāb* "half asleep."

However, in m.c., *nīm-shab* is occasionally used for "midnight," as well as *nisf-i shab* and *nīma-yi shab*: *nīm-rūz* (class.) 'midday.'

<sup>1</sup> *Bil-munāsafa* *بالمناصفة* "in halves, equally between two": *dar nisf-i farīq* "half way."

<sup>2</sup> In Arabic the forms *رُبْعٌ* and *رَبْعٌ* (and similar measures) are found, but in Persian the measure *فعل* only is used.

<sup>3</sup> In speaking *du sulṣ*, *du khums*, *si khums*, etc.,  $\frac{2}{3}$ ,  $\frac{3}{4}$ ,  $\frac{1}{5}$ .

<sup>4</sup> In Persian, the pl. *عشور* is used for the singular  $\frac{1}{10}$ th.

<sup>5</sup> In Arabic, the fractions above a tenth are expressed by a paraphrase "so many parts out of so many parts (جزء)." .

(e) Such expressions as "50%" are rendered by صد پنجاه *ṣad panj*, or پنجاه فی صد *fī ṣad panj*. *Yak bar dah* یک بار ده "ten to one (in betting)."<sup>1</sup>

(f) Decimal fractions are rendered by a paraphrase, thus "75" صد و هفتاد و پنج *ṣad u haftād u panj-i inch*, or هفتاد و پنج قسمت از صد قسمت *haftād u panj qismat az ṣad qismat-i inch*.

(g) Fractions may also be expressed as follows: یکی از ده *yekī az dah* "one out of ten, or one-tenth"; دو از سه *du az si* "two out of three, or two-thirds."

## § 50. Adverbial Numerals ( عدد ظرف )

(a) The ordinals can be used as adverbial numerals. Ex.: یکی آنکه گرمی *yekī ānki گرمی*; *yak-ī ānki garmī-yi āstāb hād*; *dayyūm ānki tufang u bārūd u qulāla yak bār bar man bud*, "firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me"; in this sentence *avval* could be substituted for *yak-ī*.

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—

اولاً *avval<sup>an</sup>*, "firstly, in the first place."

ثانیاً *ṯāniy<sup>an</sup>*, "secondly, in the second place."

ثالثاً *ṯāli<sup>an</sup>*, etc., etc

(c) The Persian ordinals, with the exception of *yakum<sup>2</sup>* added to مرتبه *martaba*, دافعه *daf'ah*, or بار *bār* "time," etc., etc., signify "first time, second time," etc., as: اول مرتبه, or اول مرتبۀ *avval martaba* or *martaba-yi avval* "the first time," etc., دوم دافعه *daf'a-yi durrum* (or *daf'a-yi ṯāni*), سوم دافعه *daf'ah-yi siyyum*.

*Remark.*—*Bār-hā* بارها (pl. of *bār*) means "oft-times." For *du-chandān*, etc. "twice as much," *vide* Multiplicative Numerals.

(d) The cardinals prefixed to the same substantives signify "once, twice," etc. Ex.: سه بار *si bār* "thrice"; کم بار *kam-bār* (classical only)<sup>3</sup> "seldom." Ex.: روزی سه بار خوردی *rūz-i si bār khurdī* (Sa'di) "he used to eat three times a day."

<sup>1</sup> The expressions found in old Persian *fī dah bis* 200 %: and *fī dah yak*, or *yak dah* are not used in modern Persian.

<sup>2</sup> *Ṣad* صد, i.e. *per* 100. [As "75" is singular, it is wrong to say "75 inches."]

<sup>3</sup> The Arabic ordinal *avval* supplies the place of *yakum*.

<sup>4</sup> In modern Persian کم بار *kam-bār* is an adjective signifying "of light weight or load."

(e) "Once again" is *yak daf'a-yi dīgar*, or *bi-takrār*<sup>2</sup> ("by repetition"), or *mukarrar*, or *du bāra*.

(f) Such expressions as "twice two makes four," etc. are rendered as follows:—

$2 \times 2 =$  *du martaba du chahār ast* دو مرتبه دو چهار است, or *du bar du chahār ast* دو بار دو چهار است, or *du du tā chahār tā* دو دو تا چهار تا

$5 + 5$  *panj u panj dah mī shavad* پنج و پنج ده می شود, or *panj tā u panj tā dah* پنج تا و پنج تا ده

$5 - 5$  *panj az panj, hīch* پنج از پنج هیچ

$5 \div 5$  *panj dar panj, yak* پنج در پنج یک

### § 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:—

"Single" *mufrad*, *yaktā*, *yagāna*.

"Double" *muzā'af*, *du chand*, *du chandān*, *dugāna*, *du tā*, *du lā*.<sup>3</sup>

"Treble" *mugallas*; *si tā*; *si chand*; *si chandān*; *si gāna*; *si lā*.<sup>3</sup>

"Quadruple" *murabba'*, *arba'a az'āf*, *chahār chand*, etc.

"Twenty-fold" *bīst chandān*, *bīst tā*, *bīst muqābil*, *bīst muqābala*.

"A hundred-fold" *śad chandān*, *śad tā*, etc.

Examples: "this is twice as much water as that": *īn āb dūtāy ān ast*

"this is twenty times the amount of wheat": *īn gandum bīst muqābil ān ast*

*parīshānī-yi mā chahār chandān izāfa shud*

(m.c.) "our alarm was increased four-fold": *īn si barābar-i ān ast* (m.c.)

من باو سه برابر حکیم "this is three times as much as that": *īn si barābar-i ān ast*

or *man bi-ū si barābar-i ḥakīm* (or *duwārda barābar-i ḥakīm*) *dāda am* (m.c.)

"I have given him three times (or twelve times) as much as the Ḥakīm gave"; *si muqābil ziyād-tar dādam az ān ki khwāsta būd* (m.c.)

"I gave him more than three times what he asked": *man si muqābil-i ānchi khwāsta būd bi-ū dāda am* (m.c.)

"I have given him three times what he asked."

(b) Of the above, the Arabic multiplicatives are seldom used. In ordinary use are the compounds of *tā*, *lā*, *chand*, *chandān* and *muqābila*.

<sup>1</sup> Or *bār* or *martaba*.

<sup>2</sup> In India the word *takrār* is also used for "altercation, dispute."

<sup>3</sup> Colloquially *dullā*, *sillā*.

## § 52. Distributive Numerals.

The distributive numerals are: *yak-yak* <sup>۱</sup> *yak-yak*, or *yak-yak*, or *yak-ī yak-ī* (m.c.), or *yagūn yagūn* (obsolete) "one by one"; also *hura bi-hura* (m.c.): *du du du du*, or *du du du du*, or *du du du du* "by twos"; *si si si si* "three by three, by threes"; *chahārān chahārān* (old) "four at a time"; *dah dah dah dah* "by tens"; *yagūn u dūgūn* (old) "by ones and twos." Examples: *bi-rawbat jihat-i shikār du du ādam me-raftam chahārānchī du me-āmadam wa du-gu dīgar me-raftam* (Afghan) "we used to go out shooting by turns, two of us at a time, viz. when two of us returned two others from among us started in their place."

The Afghan idiom *man nīm-rām sīr, yā sīr sīr bārūd, dar tufangha kardam* (Afghan) "I loaded the guns with half a *scer* or a *scer* each" would in m.c. be expressed *nīm sīr yī yak sīr yak sīr bārūd dar tufang-hā kardam* (m.c.).

(2) Adverbs and Adjectives such as *talāshī* "about," etc. are also used to express approximation, as *talāshī min hāt al-shuhū ki—* *panj tuman ke jayzi* "about 20 years have elapsed since:" *panj tumān ki mawjūzī-yi pānzal rūpiya mibāshad* (m.c.) "five tuman which is equal to fifteen rupees"; *qarīb yād (or bi-yād) nafar shutur ānjū būd* (m.c.) *shutur ānjū būd* (or *qarīb*) "there were about 100 camels there."

(3) *And* *od* (connected with *andak* and *chand*), corresponds to English "odd," as: *sī tumān va and* (class.) "thirty odd tumans."

## § 53. Recurring Numerals.

The recurring numerals are:—"alternately" *yak dar miyān*; "once every ten days" *har dah ruz yak martaba*, etc.

Examples:—"come every other day" *yak ruz dar miyān biyā*; "cut down every third tree" *du biyuzār siyūmīn rā bi-bur*

<sup>1</sup> Also means "suddenly."

<sup>2</sup> Some Afghans still say *yagūn yagūn* *یگان یگان*. The termination *ān* appears to be adverbial rather than a plural: *haftagūn* *هفتگان* "by sevens" (obs.); *bām-dādān* "in the morning" (Sa'dī): the Afghans say *rūstān* *راستان* for the adverb "straight."

<sup>3</sup> Means "in detail or exactly." In Indian pronounced *hū ba-hū*.

<sup>4</sup> In modern Persian *mi-rāftim* *میرفتیم* (or *du nafar bi-du nafar* *دو نفر بدو نفر*) *bi-nawbat jihat-i shikār du bi-du* (or *du nafar bi du nafar*) *mī raftīm ya'nī du nafar mī āmadīm va du nafar-i dīgar mī-raftīm* (m.c.).

<sup>5</sup> *ghāibān* *غائبان*, "at intervals, occasionally," is also sometimes used in writing for 'alternate days'; from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him *ghāibān*.

هر سه ساعت يك خوراك بخور or *du dar miyān yak-ī rā bi-bur*; “take one dose every three hours.”

## § 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—*du si*, دو تا *du si tā* (m.c.) “two or three”; *chahār panj*, چهار پنج تا *chahār panj tā* (m.c.) “four or five”; *shash haft*, شش هفت, “six or seven,” etc., etc. Ex:—*chahār panj angusht*, چهار پنج انگشت, “four or five fingers’ breadth”; *du si musht-ī bar kalla-yi ū zadam* دو سه مشتى بر كله او زدم (m.c.) “I boxed his ears once or twice for him.”

*Remark.*—In *du si bār-ī* دوسه بارى = “a two or three times or so,” the *ī* is the indefinite *ی*.

(b) In the m.c. phrase *haft hasht dah tā* هفت هشت ده تا, “some seven or ten,” the number *nūh* is invariably omitted.

(c) For *chand*, چند, “a few,” vide § 39 (g): *qarīb-i bīst nafar*, قريب بيست نفر, “about 20 persons,”<sup>1</sup> or *taqrīb<sup>an</sup>* or *tākhmīn<sup>an</sup>* bīst nafar.

## § 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent *h*:—*shash sāla*, شش ساله, “of six years old”; *pīr-i šad u panjāh sāla*, پير صد و پنجاه ساله, “an old man of 150 years”; *haft ranga*, هفت رنگه, “seven coloured (the rainbow)”; *sang-i chahār-rūya*, سنگ چهار رويه, “a square<sup>2</sup> stone.” In *tufang-i du-lūla*, تفنگ دولوله, “double-barrelled gun,” the *z* is already a portion of the word *lūla*, “a spout, etc.”; *har māha*, هر ماهه, “of every month.”

The adjectives *du-bāra* دوباره, *si-bāra* سه باره can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (*ma'rika-gir*, معرکه گیر, or *naqqāl* نقال)<sup>3</sup> often express “everybody old and young” by the phrases *hama kas az haft sāla tā haftād-sāla*, همه كس از هفت ساله تا هفتاد ساله, or *hama kas az panj sāla tā panjāh-sāla*, از پنج ساله تا پنجاه ساله, or *hama kas az shash sāla tā shast sāla*, از شش ساله تا شصت ساله.

The following idioms (obsolete) occur in the *Tūzūk-i Jahāngirī* (the Memoirs of the Emperor Jahangir):—*az kabūtrānصحرائى ده پانزدهي کلان تر هستند*; “they are somewhat larger than the common wild pigeon”; *در جثه از بچه قاز*; “they (i.e. a pair of

<sup>1</sup> *Taqrīb<sup>an</sup>*, adv., means “at an estimate.”

<sup>2</sup> The Arabic adjective *murabba'* مربع “square” is also used, particularly in mathematics.

<sup>3</sup> The term *qīssa-khūn* is seldom used in Persia.

newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old": possibly these idioms arose from the everyday Urdu idiom *ikkīs hīs kī farq hai*, "the difference between them is very slight (lit. the difference of 20 and 21).

(c) Arabic numeral adjectives are ذَلَالِي "trilateral, triangular, treble" رُبَاعِي *rubā'ī*, "a four-lettered word; a quatrain; "quadruple" and so on.

## CHAPTER VII.

### § 56. Arabian Months.

(a) The *Muslim* lunar months<sup>1</sup> are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon<sup>2</sup> is visible. [Hence the early Arab writers reckon not by the day but by the night.]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:—

### ARABIAN MONTHS.

1	مَحَرَّم or مَحَرَّم الْحَرَام <sup>3</sup>	..	<i>Muḥarram</i>	..	..
2	صَفَر or صَفَر الْمَطْفَر <sup>3</sup>	..	<i>Ṣaḡar</i>	..	..
3	رَبِيع الْأَوَّل <sup>4</sup>	..	<i>Rabī' 'l-awwal</i> or <i>Rabī' 'l-Awwal</i> .		
4	رَبِيع الْآخِر	..	<i>Rabī' 'l-Ākhir</i> or <i>Rabī' 'l-Ākhir</i> .		

<sup>1</sup> The ancient Arabian year is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, "A year is twelve months only as at the time of the creation," and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which *Muḥarram*, the last of the three continuous sacred months, became secular and war lawful in it, and *Ṣaḡar* sacred.

<sup>2</sup> *Hilal* هِلَال is "the new moon" and *badr* بَدْر the "full moon."

<sup>3</sup> These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

<sup>4</sup> Or *'ayn-i-yak* عَيْنِ يَك *'ayn-i du* عَيْنِ دُو.

5	جمادى الأولى <sup>1</sup>	.. <i>Jumādā'l-Ūlā</i> ..
6	جمادى الآخرة <sup>1</sup>	.. <i>Jumādā'l-Ākhir</i> ..
7	رجب, or رجب المرجب <sup>2</sup>	.. <i>Rajab</i> ..
8	شعبان, or شعبان المعظم <sup>2</sup>	.. <i>Sha'bān</i> ..
9	رمضان, or رمضان المبارك <sup>2</sup>	.. <i>Ramaṣān</i> ..
10	شوال, or شوال التكمين <sup>2</sup>	.. <i>Shawwāl</i> ..
11	ذو القعدة <sup>2</sup>	<i>Zu'l-qa'da</i>
	or	or
12	ذى القعدة, or ذى القعدة	<i>Zī qa'dah</i>
	or	or
12	ذو الحجة <sup>2</sup>	<i>Zu'l-hijjah</i>
	or	or
12	ذى الحج <sup>2</sup>	<i>Zī-hajjah</i>
	or	or

*Remark.*—The fourth month is also called ربيع الثاني, and the fifth and sixth ungrammatically جمادى الأولى *jamādī'l-avval*, and جمادى الثاني *jamādī'l-ṣ-ṣānī* or جمادى الآخرة *jamādī'l-ākhir*.

(c) The Arabic word for “month” is شهر *shahr*<sup>3</sup> and the plural is شهور *shuhūr* or أشهر *ashhur*.

(d) Four of the above months are held sacred, *Muharram*, *Rajab*, *Zu 'l Qa'da*, and *Zu'l-Hijja*.

(c) (1) *Muharram* محرم is the first month of the Muslim calendar and is so called because both in the ‘days of ignorance’ and in the time of Muhammad it was unlawful (حريم *ḥarām*) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Husayn,<sup>4</sup> and the tenth day is called عاشورا *āshurā*; some very strict Sunnis fast on this day.

(2) *Ṣafar* صفر is said to be derived from *ṣafar*<sup>5</sup>, “to be empty,” either because the Arabs left their homes *empty* by going to war, or because they left those whom they attacked *empty*. Another derivation is from *ṣufār*, “yellowness,” or the tint of the autumn leaves when the month first got its name.

<sup>1</sup> Or *jīm-i-yak*: جيم يك and *jīm-i-du*: جيم دو. The Arabs say ربيع الاول و ربيع الآخر and جمادى الاولى و جمادى الآخرة

<sup>2</sup> These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

<sup>3</sup> In Persian the forms with ذى are usually used. *Jamādi* incorrect for *Jamāda*.

<sup>4</sup> Not to be confused with the Persian word *shahr*, “a city.” The Persian word for month is ماه, *māh*, which also signifies “moon.” *Māh-i-qamarī*, “a lunar month” also *shahr-i hilālī*; *māh-i shamsī*, “a solar month.”

<sup>5</sup> Husayn is called *Sayyid*<sup>6</sup> *‘sh-Shuhadā*. The descendants of Ali by wives other than Fātima *‘Alavī*.



It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called *مفر الخير* or the lucky month.

(3 & 4) *Rabī' al-arrat* ربيع الأول and *Rabī' al-ākhir* ربيع الآخر the first and second spring months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabī' al-arrat*.

(5 & 6) *Jamāda 'l-ūlā* جمادى الأولى and *Jamāda 'l-ākhir* جمادى الآخرة are probably derived from *jāmūd*, "a dry year or season" or "dry and on which no rain has fallen."

(7) *Rajab* رجب, the *honoured* month, the root-meaning signifying 'veneration with fear.' Good Muslims spend the first Friday night (the English Thursday night) in prayer.

(8) *Sha'bān* شعبان, the month of *disbanding* or *separation*, is so called because the ancient Arabs *dispersed* at this time in search of water. The Arabs call the middle or fifteenth of this month, "the night of the middle of Sha'ban," but the Persians شب برات *Shab-i Barāt* "the Night of Registration," for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict Muslims pray all night.

(9) *Ramāṣan* رمضان, the month of the annual fast, is said to be derived from a root-meaning "to be very hot." During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine,<sup>1</sup> perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) *Shawwāl* شَوَّال lit. "a tail." The *Id* 'l-Fitr عيد الفطر is on the first of this month.

(11) *Zu 'l-Qa'da* ذُو الْقَعْدَةِ the month of "session" was a time of truce and peaceful occupations.

(12) *Zu 'l-Hijjah* ذُو الْحِجَّةِ is the month of the *Hajj* or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The عيد الاضحي *'id* 'l-azḥā (vulgarly *zuhā*) "the feast of sacrifice," called

<sup>1</sup> The Persians maintain that the custom of drinking wine has come down from *Gabr* times.

<sup>2</sup> Called also the "minor festival"; *fitr* signifies "cleaving; breaking a fast."

also "the great 'id," is celebrated on the 10th of this month.<sup>1</sup> Muslims are of opinion that it was instituted to commemorate Abraham's willingness to offer up *Isma'īl*.

(i) The Muslim era dates from the morning after the *hijrah* or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 10th July: A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will sixteen years later, fall in the cold. Thirty-two English years are nearly equal to thirty-three Muslim years.

(ii) The 1st May A.D. 1900 corresponds to A.H. 1318.

(iii) (1) To find the number of solar years that have elapsed *since* any given Muslim date: Current year of Hijra - the given year) - 3% of the remainder is answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [= 1912 A.D.]. Thus according to the formula (1330 - 800) - 3% of (1330 - 800) = answer or 530 - 15 = answer, i.e. 515 years have elapsed since 800 A.H. or 1912 - 515, i.e. 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. - 621.54) ÷ 3%, of A.H. = A.H. or (A.D. - 621.54) ÷ .970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. - 621.54) ÷ .970225, i.e.  $1912 - \frac{621.54}{.970225}$ , which is evident.

(3) To find the equivalent A.D. of an A.H. date, *vide* § 13.

## § 17 The Turki Year-Cycle.

### سنوات تركي *Sanawāt-i Turkī*.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

1	سَیچقان ییل	..	<i>sīchqān-īl</i>	..	"The mouse year."
2	اود ییل	..	<i>ūd-īl</i>	..	"The cow year."
3	بارس ییل	..	<i>bārs-īl</i>	..	"The leopard year."
4	توشقان ییل	..	<i>tanishqān-īl</i>	..	"The hare year."

<sup>1</sup> This feast is known by various other names. In India it is generally called *Baqara' Id* "the cow 'id," and in Persia *'id-i qurbān*. In 1902 the *'Id-i qurbān* and the *عيد نوروز 'id-i naw rūz* fell on the same Friday, which day is called *'id-i Muhammad*: this concurrence of three 'ids is considered very fortunate. *عيد الاضحي* or *يوم الاضحي* "The Day of Victims": *الاضحي* being a collective noun of which the noun of unity is *اضحية* "a sacrificial animal."

<sup>2</sup> Another date is 20th June, *vide* Hughe's Dictionary of Islam.



with us, a leap year occurred every four years.<sup>1</sup> The new year commenced when the Sun entered Aries; i.e. about 21st March. The عید نوروز *'id-i naw-rūz*, or "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ: others 8000 years, and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that دی *Day* and not فروردین *Farvardīn* was originally the first month, but all agree that the year began at نوروز *Nawrūz*.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1	فروردین	..	<i>Farvardīn</i>	..	March and April. The 1st of this month (21st March) is the Persian <i>'id-i naw-rūz</i> .
2	اردیبهشت	..	<i>Ardī-bihisht</i> , or <i>Urdī-bihisht</i>	..	April and May.
3	خرداد	..	<i>Khur-dād</i>	..	May and June.
4	تیر	..	<i>Tīr</i>	..	June and July.
5	مرداد	..	<i>Murdād</i> <sup>2</sup>	..	July and August.
6	شهریور	..	<i>Shahrivar</i>	..	August and September.
7	مهر	..	<i>Mīhr</i>	..	September and October.
8	آبان	..	<i>Ābān</i>	..	October and November. The five <sup>3</sup> —in leap-year six—in-tercalary days were inserted at the end of this month.
9	آذر	..	<i>Āzar</i>	..	November and December.
10	دی	..	<i>Day</i>	..	December and January.
11	بهمن	..	<i>Bahman</i>	..	January and February.
12	اسفندارمذ	..	<i>Isfandārmuz</i> or	..	February and March.
			(colloquially) <i>Isfand</i> .		

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

1	اورمزد	..	<i>Urmizd</i> or <i>Hurmuz</i>	..	
2	بهمن	..	<i>Bahman</i>	..	also 11th month.
3	اردیبهشت	..	<i>Irdībihisht</i>	..	also the 2nd month.
4	شهریور	..	<i>Shahrivar</i>	..	also the 6th month.

<sup>1</sup> *Kabisa* کبیسه "Leap Year."

<sup>2</sup> *Amardād* امرداد, or *murdād* مرداد: former more common.

<sup>3</sup> Vide note 6, p. 206.

5	اسفندار مند	..	<i>Isfandārmu</i>	..	also 12th month.
6	خرداد	..	<i>Khurdād</i>	..	also the 3rd month.
7	سرد	..	<i>Amurdād</i>	..	also the 5th month.
8	دی	..	<i>Day</i>	..	also 10th month.
9	آذر or آذر	..	<i>Āhr</i>	..	also 9th month.
10	آبان	..	<i>Ābān</i>	..	also 8th month.
11	خیز - خورشید	..	<i>Khīr or Khūrshīd</i>	..	
12	مهر	..	<i>Māh</i>	..	
13	تیر or تیشتر	..	<i>Tīr or Tīshtr</i>	..	also the 4th month.
14	گوش	..	<i>Gūsh</i>	..	
15	دی	..	<i>Day</i>	..	also 10th month.
16	مهر	..	<i>Mīhr</i>	..	also the 7th month
17	سروش	..	<i>Surōsh</i>	..	
18	رشن	..	<i>Rashn</i>	..	
19	فروردین	..	<i>Farrvardīn</i>	..	also the 1st month.
20	بهرام or ویراهم	..	<i>Bahrām or Virahrām</i>	..	
21	رهم	..	<i>Rām</i>	..	
22	ماد	..	<i>Būd</i>	..	
23	دی	..	<i>Day</i>	..	also 10th month.
24	دین	..	<i>Dīn</i>	..	
25	ارد or ارشوانگ	..	<i>Ird or Arashvāng</i>	..	
26	اشناد	..	<i>Ashtād</i>	..	
27	آسمان	..	<i>Āsmān</i>	..	
28	زامیاد	..	<i>Zāmyād</i>	..	
29	مانتراسفند	..	<i>Māntarasfīnd</i>	..	
30	انارام	..	<i>Anārām</i>	..	

*Urmuz* or *Hurmuz*, etc., the name of the 1st of the month, is the principle of Good, as opposed to *Ahrīman* the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that *three* days in the month are called *Day*, distinguished as *Day-ba-ādar*, *Day-ba-mīhr* and *Day-ba-dīn*.

**SYRIAN MONTHS.** Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:—

<i>Kānūn</i> -s- <i>Sānī</i>	..	كانون الثاني	..	January.
<i>Shubāt</i>	..	شباط	..	February.
<i>Āzār</i>	..	آذار	..	March.
<i>Naysān</i> or <i>Nīsān</i>	..	نيسان	..	April.
<i>Ayyār</i>	..	ايار	..	May.
<i>Hazirān</i>	..	حزيران	..	June.

<i>Tamūz</i>	..	تموز	..	July.
<i>Āb</i>	..	آب	..	August.
<i>Aylūl</i>	..	ایلول	..	September.
<i>Tishrīn<sup>u</sup>-l-Awwal</i>	..	تشرین الاول	..	October.
<i>Tishrīn<sup>u</sup>-š-Šānī</i>	..	تشرین ثانی	..	November.
<i>Kānun<sup>u</sup>-l-Awwal</i>	..	کانون الاول	..	December.

(d) The Jalālī year<sup>1</sup> (سال جلالی), also called *Malakī* and *Malak Shāhī*, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljūqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalālī year is entered in Indian, Persian, and Turkish almanacs.

### § 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the *Yazd-Gardī* year (سال یزد گردی). Yazdajird<sup>2</sup> or Yazdagird (یزد گرد با یزد جرد) was the name of several kings of Persia of the Sassanian race, but the name is specially applied to the grandson of Nawshīrwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a *Khurāsānī* miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year,<sup>3</sup> but their year commences five months later than the Naw-rūz.<sup>4</sup> The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month<sup>5</sup> and distinguished by a special name: The following are the names of these "stolen days" (خمسةٌ مسترقّة) *khamsa-yi mustarīqa*, or پنجه دزدیده *panja-yi duzdīda* (P.):—

(1) *ahnarwad* (هنرد), (2) *ushtawad* (اشتود), (3) *safantamad* (or سفانتامن *safāntaman*), (4) *wuhukh-shatr* (وهخشتر), (5) *wahashtu'ush* (or هشتوش *wahista-wisht*) (Bir, p. 34).

<sup>1</sup> One of the astronomers who assisted in reforming this calendar was 'Umar-i Khayyām.

<sup>2</sup> معرب.

<sup>3</sup> They, however, call the second month *Iridibihisht*; the fifth *Amurdād*; the ninth *Āzar* or *Ādar*; the twelfth *Isfand*. *Āzar* means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.

<sup>4</sup> The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the *khamsa-yi mustarīqa*.

<sup>5</sup> i.e., after *Isfand* (*Isfandārmuz*).

## § 62. Days of the Week.

(a) The days of the week are :—

شنبه	..	<i>Sham̄ba</i>	..	Saturday	..	1st day of the Week.
یک شنبه	..	<i>Yak-Sham̄ba</i>	..	Sunday	..	
دو شنبه	..	<i>Du-Sham̄ba</i>	..	Monday	..	
سه شنبه	..	<i>Si-Sham̄ba</i>	..	Tue-day	..	
چهارشنبه	..	<i>Chahār-Sham̄ba</i>	..	Wednesday	..	
پنج شنبه	..	<i>Panj-Sham̄ba</i>	..	Thursday	..	
(جمعه	..	<i>Jum'a</i> <sup>1</sup>	}	Friday	..	The Muslim Sabbath.
or	..	or				
(آدینه	..	<i>Ādina</i>		..	..	..

(b) As already stated, the day begins at sunset : the night precedes the day. Thus, if an Englishman wishes to say "Sunday night" in Persian, he must say "Monday night" instead.

(c) A week is *hafta* هفتة, from *haft* "seven" in Arabic *أسبوع usbu'* from *سبعة* and *سبعة*, *sab'* and *sab'ah* "seven."

(d) *Rūz* روز in Persian and *nahār* نهار (pl. *nehār* نهار) in Arabic mean "day" as opposed to night : *shab* شب P. and *layl* لیل "night time."

(e) *Yawm* يوم Ar., a day, has for its plural *ayyām* أيام "days, time, season."

(f) *Shabāna-rūz* روز شبانه is the civil day consisting of 24 hours : "forty-eight hours' journey (by rail)" would be "*du shabāna rūz rūh ast*."

(c) The longest night is called *shab-i qablā* شب بلند, and the longest day *rūz-i jawzā* روز جزاء.

In Kirman, the shortest day is called *rūz-i shikamba-shūy* روز شکنجه شوی, i.e., the day is so short that while one is washing a sheep's tripe (*shikamba*), the day is gone.

(d) The last six or ten days of cold before the *Naw-rūz* نوروز are called in the almanacs *bard 'l-ajūz* بردالعجز Ar., and by the people *sarmā-yi pir-zāl* سرماي پيرزل, from a popular legend.

<sup>1</sup> The Zardushtis generally use *Ādina* آدینه (old Pers.) in preference to *Jum'a* جمعة, the Muslim name.

<sup>2</sup> Though the Muslims of India reckon in the same manner, many of them have also adopted the English idiom for speaking to English people : vide Phillott's *Hind. Man.*, p. 225. This sometimes causes confusion. The Muslim world was dark before it was light; therefore the night precedes the day. The Zardushtis, however, say the world "with God was from all time and has no beginning." With them the day precedes the night.

<sup>3</sup> Used in writing.

<sup>4</sup> Plural *shab-hā* and *shabān* : ليلة Ar. 'a night' has for its pl. ليالي.

<sup>5</sup> It is hardly necessary to remark that there are no railways nor even roads in Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

<sup>6</sup> The Persian Almanac of 1902 gives the period of the *bard 'l-ajūz* from 11th to 15th March.

(ε) In m.c., for Tuesday, Friday, and Saturday, the phrases شب چهارشنبه *shab-i chahār-shāmbā*, شب جمعه *shab-i jam'a*, and شب یکشنبه *shab-i yak shāmba* are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck's sake to sleep the night following as well. This superstition has nearly died out.



## CHAPTER VIII.

### § 63. Money.

(a) The following are the moneys now current in Persia. — *Dīnār* دينار an imaginary and infinitesimal coin, used in accounts: there are 1000 in a *qirānī* or *qirān*.

1 شاهي *Shāhī* = 50 *dīnār*.

20 ,, ,, = 1 *qirān* ترون (or قروني), or يك هزار *yak hazār*.

10 قيراني *Qirānī* = 1 *tūmān* تومان.

The *tūmān* is a gold coin (rarely met with). The *qirān*, and half *qirān* (د شاهي *dah-shāhī*), and the دو هزاري *du hazārī* or "two *qirān* bit," are silver.<sup>2</sup>

(b) *Pūl-i safīd* پول سفيد "white money" is silver money,<sup>3</sup> and *pūl-i siyāh* پول سياه "black money" is copper money or the nickel coins that have taken its place. *Ṣannār*, a corruption of ساندنار, is a two-*shāhī* nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:—

غار *Ghāz* = 5 *dīnār*.

محمدی *Muḥammādī* = 100 *dīnār* = 2 *shāhī*.

عباسي *Abbāsī* = 200 ,, = 4 ,,

The پناهباد (or پناهبادي) *panāhbād*<sup>4</sup> = rather less than half a *qirān*; 23 = 1 *tūmān* (10 *qirān*).

چهار عباسي *chahār abbāsī* = a depreciated *qirān* = 16 instead of 20 *shāhī*.

ريال *riyāl* = 1½ *qirān*: originally the name of the Spanish dollar.

قروش or قروش <sup>6</sup> *qurūsh* or *ghurūsh*, the Turkish piaster, value about 2d. of English money or 17½ *shāhīs*: the term is used in certain places though the coin may not be current.<sup>7</sup> European gold ducats, called ماجر *majar* and

1 Also called صاحب ترون *ṣāhib qirān*.

2 The gold *du hazārī* is now worth 4½ *qirāns*.

3 This term was also applied to the nickel coins (introduced by Muẓaffar-ud-dīn Shāh).

4 *Yak ghūz bi-shumū namī-dīham* "I will give you not a farthing," the speaker probably not knowing the real signification of the word *ghūz*.

5 Properly *panāh-bād* but pronounced and sometimes is incorrectly written with or without ۛ. In Kerman and Tehran *panāh bād* is five *shāhīs*, but in Yezd the term *panāhbādī* is used for ten *shāhīs*.

6 Probably an Ar. pl. of قروش, the German groshen.

7 The term is used in Kerman—but the coin is not seen. Piasters are said to be current in Beluchistan.

باجغلی *bājughlī*, are worth a little more or a little less than the *tūmān*: they are rarely met with.

لیرا-ی لیرا-ی *lira-yi Inglīsī*, and لیرا-ی عثمانلی *lira-yi-ʿUṣmānlī*, are the English and Turkish pound: the former (in 1901) = 51 to 53 *qirān*.

روپیہ *rupīya*, "the rupee,"<sup>2</sup> fluctuates from 3½ to 3½ *qirān*.

(d) اسکنامی *Askinās*, a Russian bank note; also any cheque.

برات *Barāt*, a cheque or bill of exchange.

امپیریال *Impiriyyāl*, "a Russian imperial (gold), present value 28 to 33 *qirān*.

مانات *Manāt*, "a rouble" = five *qirān*.

The above terms are not all current in every district.

(c) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag<sup>3</sup> for 10%. Registered articles by post are called سفارشی *sifārishī*. Insured articles are sent only within Persian territory. A parcel is called مانت *amānat* or *basta*: بیمه کردن *bīmā kardan* "to insure": قاضی رسید *qahṣ-i rasīd* is "a receipt."

صاد = یک کیسه (or) صد تومان حق اضمانه *yak kīsa-yi (or ṣurra-yi) ṣad qūmānī bīmā kardam*, "I sent 100 *tūmāns* by insured post."

(f) For the system of keeping accounts by سیاق, *vide* Woll. Eng.-Per. Dict. and also § 14.

## § 64. Measures of Length.

(a) یک جیق *yak jīq*, "the distance a shout can be heard."<sup>5</sup>

موی شتر *mū-yi shutur* (rare) "the breadth of a camel's hair."

جو *jaw*, "a barley-corn's length."

انگشت *angusht*, "a finger's breadth.

بهره *bahar*, length of one joint of the thumb (about 1½ inch), or the thirty-second part of a *zar*.

یک بند انگشت *yak band angusht* (about 1½ inch) "the length of a finger joint."

گراہ *girah* = 2 *bahar* (or about 2½ inches).

ذرع *zar* or گز *gaz*, the Persian yard (of about 40 inches): 16 *girah* = 1 *zar*.

واجب *vajab*, "a span."

<sup>1</sup> *Khīyāl mī-kunī ki yak bājughlī bi-man dādī* (m.c.) خیال میکنی که یک باجغلی بمن دادی "do you think you have given me a vast sum for this?"

<sup>2</sup> The revenue of Beluchistan is paid to Kirman in rupees at the rate of 2½ *qirāns* a rupee, the merchant exchange being 3½ in 1902.

<sup>3</sup> The insurance fee is called حق اضمانه *ḥaqq ʿ-ṣ-ṣamāna*.

<sup>4</sup> This term is only used in Persia for insuring within Persian limits to a foreign country می‌دهم را حق اضمانه *mī-diham in basta rā ḥaqq ʿ-ṣ-ṣamāna* "I'll insure this."

<sup>5</sup> This term is much used by the black-tent folk: *yak jīq-i rāh ast*.

<sup>6</sup> Also colloquially *yak band nākhun*: by the vulgar the word *nākhun*, "nail," is used for "finger."

{ *araj* ( or *arash* )  
دست *dast*  
ازام *irā'* } a cubit, from point of the elbow to the tip  
of the middle finger.

گام or قدم *qadam* a short pace.

بغل *baghal*, 'the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.'

یك سر *yuk sar*, or قد *yuk qul* (or *kallāh*), the ordinary stature of a man.

فارسنگ *farsang* or فرسخ *farsakh* = 6,000 *gaz* = 12,000 *qulam* = 3½ English miles.

میدان اسپ *maydān-i asp* = a vague distance, about half a mile.

In addition, there is the Turkish ell, *arshin*, much the same as the Persian yard.

*Remark.*—In Baluchistan, distance is estimated by the number of pairs of sandals made of the dwarf palm (*phīs*) that will wear out in traversing the distance: they say *yuk phīs rāh-āst*, *du phīs rāh-ast* etc.

(b) *Tasū* <sup>2</sup> *تسو* is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, *vide* § 65 (d). [Ar. *طسوج*  $\frac{1}{4}$  of a *dīnaq*, the latter being  $\frac{1}{4}$  of a *dirham* and having the weight of a *ḥabbah*.]

(c) *Arz* <sup>3</sup> *عرس* and *lūl* <sup>4</sup> *طول* are the two words commonly used for "breadth" and "length": *عرضاً* '*arz*' (adv.) "by breadth" and *طولاً* '*lūl*' (adv.) "by length."

(d) *Shash gaz dar shash gaz* <sup>5</sup> *شش گز در شش گز* "measuring six *gaz* each way (square), six yards square" (not six square yards); but *shash gaz, murabba* <sup>6</sup> *شش گز مربع* "six square yards."

## § 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گندم *gandum*, "a grain of wheat"; about 3 go to 1 *nukhūd* <sup>7</sup> weight.

<sup>1</sup> Care must be taken to distinguish the difference in pronunciation between these two: in *ازام*, the *ع* is not sounded, and the *ا* is pointed by *fatha*. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

<sup>2</sup> In the *Anjuman-ārā-yi Nāsiri*, a dictionary of old Persian (*Furs-i qadīm*), *tasū* is given as the equivalent of *sā'at*.

<sup>3</sup> In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *ratī*, the seed of *abrus precatorius*, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the *ratī* is called *سرخ* *surkh*.

*nukhud*, a small chick pea or grain of *gram*, said to weigh about  $\frac{1}{144}$  of an ounce = 3 *gandum*.

مثقال *misqāl* = 24 *nukhūd*.

سیر *sīr* = 16 *misqāl*.

أوقية *ūqiyya* (abbrev. وقية *wuqiyyah* or وقية *waqiyyah*) = 90 *misqāl* (about 14 oz. avoirdupois).

من تبریزی *man-i Tabrizī* "a Tabriz maund" = 8 "vaqqa" = 720 *misqāl* (about  $7\frac{1}{4}$  to  $7\frac{1}{2}$  lb. av.).

من شاهی *man-i shāhī* or "Royal maund" = nearly 2 Tabriz maunds ( $14\frac{1}{2}$  to 15 lb.).

من ری *man-i Ray* or "maund of Rai" = 4 Tabriz maunds (about 30 lb.).

من هاشمی *man-i Hāshimī* = 16 Tabriz maunds (about 116 lb.); this weight is only used in the South.

خروار *kharvār* or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک *chārak* is the quarter either of a Tabriz or of a Royal maund.

The carat, قیراط *qīrāt* (br. pl. قیراط *qarārīt*) originally قیراط *qīrrāt*, is an Arab weight and equals about 4 grains or  $\frac{1}{24}$  of a *misqāl*: it is used for weighing jewels. The Arabs sometimes apply the word *qīrāt* to the  $\frac{1}{24}$  of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

*Nisf-i haft dirham* .. نصف هفت درهم =  $10\frac{1}{2}$  *misqāl* in weight.

*Haft dirham* .. هفت درهم = 21 "

*Pānzdah sang* .. پانزده سنگ = 42 "

*Sī-sang* .. دوسي سنگ = 84 "

*Chārak* .. چارک = 2 *Sī-sang* دوسي سنگ.

*Nīm-man* .. نیم من = 2 *Chārak* دو چارک.

*Si-chārak* .. سه چارک = 3 *Chārak* سه چارک.

*Yak-man (Tabrizī)* .. یک من (تبریزی) = 4 *Chārak* چهار چارک.

In Yezd, *sad dirham* = نیم من تبریزی *nīm-man (Tabrizī)* = 2 *chārak*. In Yezd, the word چارک *chārak* is little used, پنجاه درهم *panjāh dirham* (etc.) being used instead.

(b) Water is measured by the *sang* سنگ, i.e. by a quantity sufficient to turn a mill. One *sang* of water یک سنگ آب (with or without *izāfat*) is supposed to be sufficient for one hundred قصب, and a *chārak* is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the طاسچه *ṭascha*<sup>3</sup> or طاسک *ṭāsak* ("a little cup"); i.e. a metal cup with a small hole in the

<sup>1</sup> Persian for *mann* Ar.

<sup>2</sup> The word *maund* is the Anglo-Indian term for *man*, but the standard *man* of India is 80 lbs.

<sup>3</sup> In Kerman *ṭashta*, forty of which go to 12 hours: also in Kerman 30 *jurra* go to 12 hours.

bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six *tāsak* of a certain channel, the whole of the water in the channel is turned into his ground for the time that the *tāsak* takes to sink six times. The *tāsak* is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is *dāng*, which may be said to be the sixth part of anything. Property of all kinds is divided into six imaginary parts, each of which is called a *dāng*. An owner of  $\frac{1}{6}$  share of land, a room, or a horse would be described possessing "two *dāng*"; an owner of the whole would say, "all six *dāng* are mine": شش دانگ من است *shish dāng khana māl-i man ast*.

---

<sup>1</sup> But generally only houses and lands.

## CHAPTER IX.

§ 66. The Verb *Fī'l* (فعل).

The verb "to be" (*vide* also § 68):—

(a) The simplest form is the affixed substantive verb:—

am (I) am .. .. am (We) are.<sup>2</sup>

إِى (I or) ٖ (Thou) art .. ايد id (You) are.<sup>2</sup>

است [-ad] ast (He) is .. اند and (They) are.

(b) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [ § 31 (b), (c), (d)] apply in the main here. Examples : او سلطان است *ū sultānast* (for او سلطان است) “he is a Sultan”; او بنده است *ū banda ast*, or (with the ی of unity) ایست او بنده *īst āw banda* [or او بنده است, or (old) یست او بنده] *ū banda īst* “he is a slave”; دانایم *dānā-yam* “I am learned”; but دانائیم *dānā'im* “we are learned”; تو بنده ای *tū banda-ī* or “art thou a slave?” : منم من ام *man-am* “I am”; ما ایم *mā'īm* “we are”; دانی *dānā-ī* “thou art learned”; او داناست *ū dānā'st*; ایشان *iṣhān* خوب رو است *khūb rū ast*, or خوب روست *khūb rū'st*; ایشان *iṣhān* *dānā-yand* (not *khūbrū-yast* which is poetical only), but ایشان *iṣhān khūb rū-yand*

مائیم نهاده سر بفرمان شراب جان کرده فدای لب خندان شواب

*Mā'im nihāda sar bi-farmān-i sharāb*

*Jān kardā fidā-yi lab-i khandān-i sharāb.*

" 'Tis we who to wine's yoke our necks incline,

And risk our lives to gain the smiles of wine."

(O. K. 21 *Whin.*)

(2) The *alif* الف of the third person singular *ast* است is frequently elided in contractions, as: دریاست (for دریا است) ; دشمنانم رست (for دشمنانم را است).

After *ū* and *ī*, this *alif* nearly always disappears, as: نکوست *nikūst*; کār-ī'st نکوست, کا; مدعیست *mudda'ī'st* "he is a claimant."

(3) In the other persons, the *alif* can be retained or changed into ی for euphony, as : بندۀ خدا ! ام ; بندۀ خدا یم ; اطباء اند ; اطباءیند ; در صحراء اند ; در صحراءیند.

1 This affix is called *mīm-i isbāt i fi'l* ميم اثبات فعل.

<sup>2</sup> In classical Persian (and in India and Afghanistan) these are مجهول *majhūl* sounds *em, ed.*

3 The full form is generally used after final *aliḡ*, as: *Mulūk az barāy-i pās-i ra'āyā'* and (رعایا اند) (*Sa'dī*) "kings are for the care of their subjects"; رعایایند *ra'āyā-yand* might also be used in modern Persian.

(4) *Alif-i maqṣūra* sometimes becomes *ي* before *ast* است, as: او موصیست *ū Mūsī'st*, but better او موصی است *ū Mūsī ast* "he is Mowā."'

(5) After a vowel, the *ی* of the second person is preceded by a *ء* over a *ی*, as کجائی "where art thou?" In other words, two syllable ending and beginning with a vowel are coupled by a *hamza* acting as a hyphen.

(6) The final *ء* of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in *ء* precedes the first person *am* ام, the *ء* must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of شاعر *shā'ir* a poet is شاعران *shawārān*, but من اشعر شعرايم *man a-sh'ar-i shawārā-yam* "I am the most poetical of poets"; were the *hamza* retained, the word might be read *shu'arā-īm* شعرانیم.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

*Remark*—*Ast* است "is" and *nīst* نیست "is not" are termed *ḥabṛ* or "copula." In the proposition "Religion is indispensable to happiness," the copula *is* joins the subject *religion* to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonic *ی* need not be inserted: خوب رویت *khūb-rūyast* (poet.) or خوب رویت *khūb-rūst* "(she) is fair-faced"; دانایست *dānā-yast* or داناست *dānā-st*; دانايد *dānā-yand* or داناند *dānā-nd*; ماست *mā-st* (for ما است); شماست *shumā-st* (for شما است).<sup>7</sup>

*Remark*.—Vulgarly, instead of *ast* است, *-a* (pronounced *e*) is used as *khūb-e* "it is good"; *kī-e* "who is it?"

(d) *Tu ast* تو است is contracted into *tust* (or *noṣt*) and is so pronounced even if written *tu ast* تو است. *Kīst* کیست and *chīst* چیست are regular contractions for *kī ast* کی است [*vide* § 37 (g)] and *chī ast* چه است: *chīyīm* چییم "what are we?"; *chīyam* چیام "what am I?"

<sup>1</sup> *Kujā'ī* کجائی is an adjective "of what place": تو کجائی هستی "of what place are you a native?" or colloquially کجائی کجائی *kujā'ī-ī*? This form is for کجائی ای, which is not used.

<sup>2</sup> *Dānā-yast* دانایست not m.c.

<sup>3</sup> In modern colloquial, to the question کجائی *kujā'ī* "where are you?" the answer is اینجا ام *īnjā am*: (*īnjā-yam* is considered vulgar). The correct reply is *īnjū hastam* اینجا هستم or *mī-būsham* میباشم.

<sup>4</sup> *Kī* کی "who" = *kē*. *Kī* کی, as well as *kē* *kī*, signifies "who?": similarly, *chī* چی (perhaps contracted form of *chīz* چیز) is another form of *chē*. In modern Persian all forms are used.

<sup>5</sup> Better *chē hastam* چه هستم.

As a rule, either the contracted or the full form can be used in writing: but in either case the contraction exists in pronunciation.

Similarly, the final silent *z* of other words sometimes disappears before *ast*, as *او برهنست* *ū barahna'st* "he is naked."

Note the following forms or contractions, etc., *زشت رویند* *zisht-rūyand* "they are ugly": *توئی* "thou art": *بندۀ تویم* *banda-yi tu am* "I am thy slave": *بندۀ اویم* *banda-yi ū yam* "I am his slave": *ما بندۀ اوئیم* *mā banda-yi ū'im* "we are his slaves": *تو مردئی* *tu mard-ī-ī* (vulgar for *tu mard-ī hast-ī* (مردی هست)).

"Who are they?" *ایشان کیاند* *ishān kiyaṇd*, or *کد* *ka*, or *کستاند* *kīstand* *ishān kiyaṇ-and* (m.c.).

(c) The *ی* of the second person is called the *yā-yi khitābī* *یای خطاب* the "y of address": with a final and silent *z*, or a final *ی*, it is written as a superscribed *hamza*, as: *کئی* or *کئ* *ki ī* "who art thou?": *کرمانیئی* *kirmānī-ī* "art thou a Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when *ast* becomes *ad*.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

<i>نیم</i> <i>nayam</i> "I am not"	..	<i>نئیم</i> <i>nayīm</i> "we are not."
<i>نئی</i> or <i>نئ</i> <i>nayī</i> "thou art not"	..	<i>نئید</i> <i>nayīd</i> "you are not."
<i>نیست</i> <i>nīst</i> "he is not"	..	<i>نئند</i> <i>nayand</i> (or <i>ند</i> <i>na and</i> ) "they are not."

انگار که در خاک نئی بر خاکی  
*Angār ki dar khāk na'ī bar khāk-ī.*

"But now you are above earth, not below!"

(O. K. 457 *Whin.*)

A villager sometimes says: *تو اینجائی یا اینجا نئی* *tu injā-ī yā injā na-ī* "are you there (here) or not?" Villagers also use *nayam* *نیم*. The third person *nīst* *نیست* is in regular use.

(h) In old Persian (imitated by *قآنی*), *aste* *استی* is found for *ast* *است*.

## § 67. The Separate Substantive Verb.

(a) From an obsolete infinitive *هستن* *hastan* and *هستیدن* *hastīdan* "to exist," are formed—

<i>هستم</i> <i>haslam</i> "I am, or I exist"	..	<i>هستیم</i> <i>hastīm</i> "we are, etc."
<i>هستی</i> <i>hastī</i> "thou art, etc."	..	<i>هستید</i> <i>hastīd</i> "you are, etc."
<i>هست</i> <i>hast</i> "he is, etc."	..	<i>هستند</i> <i>hastand</i> "they are, etc."

<sup>1</sup> Or *bandagān* *بندگان*.

<sup>2</sup> Vide p. 92, note 6: *کئ* is probably the more correct form, as *کئی* should mean "thou art a king."

<sup>3</sup> Vulgarly pronounced *nahī* *نهی*.



*Hastam* هستم, etc., is substituted for *am* ام whenever euphony requires it, or whenever the verb has to stand alone.

گر من ز مای می نوشانه هستم  
*Gar man zi may-i mughānā mast-am, hastam*

"Am I a wine-bibber? what if I am?"

(O. K. 331 *Whin.*)

Here *hastam* هستم is used as the verb has to stand alone: the 'am' could not be repeated. Also:—

من دهم و چونانکه هستم  
*Man dānam u ū, chunānki hastam, hastam.*

"He knows, as well as I, my sorry case."

(O. K. 315 *Whin.*)

*Hast* هست is used for *ast* است when euphony requires the former, as: *in khāna chunān ki hast lā gul sāl darīm mī kunud* این خانه چنانکه دست ناصد *ast* کی of چنانکه be omitted, *chunān ast ki* چنان است که must be written.

*Hast* هست also means "exists," as: *Khudā hast* خدا هست "there is a God": *Īzād hast* ایزد هست "there is a God." *Hast* هست is also more emphatic than *ast* است, as: *kishī rā khalal-i-ast* کشنی را خللیست "there is something wrong with the ship" (a simple statement) but to a denial the reply would be, *kishī rā khalal-i hast* کشنی را خللی هست "there is I tell you."

The above is the only tense now in existence.

(b) The negative form of this tense is (by contraction) as follows:—

<i>nīstam</i> نیستم "I am not"	..	<i>nīstīm</i> نیستیم "we are not."
<i>nīstī</i> نیستی "thou art not"	..	<i>nīstīd</i> نیستید "you are not."
<i>nīst</i> نیست "he is not"	..	<i>nīstānd</i> نیستند "they are not."

(c) Probably, there was an ancient infinitive *īdan*یدن or *īstan*ستان signifying "to be" from which one or more of the above tenses are derived. Sa'dī says:—*lā'iq-i qadr-i* لائق قدر من آنست که با زانی بر دیوار باغی خرامان همی رفتی *man ān-astī ki bā zāgh-i bar dīwār-i bāgh-i khrāmān hamī-raftamī* (Sa'dī) "it were fitting my dignity to be (I ought to be) strutting on the wall of a garden in company with a fellow magpie."<sup>1</sup>

*tashvīsh-i khār* (Sa'dī) *shubbat-i gul khush būdī gar nīstī* تشویش خار صحبت گل خوش بدی *shunīdastam* شنیدستم for *shunīda hastam* شنیده هستم "I have heard." Other instances occur in the old poets of this contracted form of *hastam* هستم (instead of *am* ام) with the Perfect tense.

<sup>1</sup> *Zāgh* is the English magpie, common in the gardens of Persia. The chough is called زاعچه. Here *astī* and *nīstī* are Past Conditional.

این کار جهان اگر به تقلیدستی هر روز بجای خوشتن عیدستی  
هرکس بمراد خویش دستی بزدی گرزانکه نه این بیده تهدیدستی

*Īn kār-i jahān agar bi-taqlīd-astī*  
*Har rūz bi-jā-yi khwīsh-tan 'Īd-astī;*  
*Har kas bi-murād-i khwīsh dast-i bi-zadī*  
*Gar 'zānki na īn bī-hūda tahdīd-astī.*

“If this life were indeed an empty play,  
Each day would be an 'Id or festal day,  
And men might conquer all their hearts' desire  
Fearless of after penalties to pay!”

(O. K. Rub. 434 *Whin.*)

گر من گنه روی زمین کردستم عفو تو امید است که گیرد دستم

*Gar man gunah-i rū-yi zamīn kardastam*  
*'Afr-i tu umīd ast ki gīrad dast-am.*

“Though I had sinned the sins of all mankind,  
I know thou would'st to mercy be inclined.”

(O. K. 333 *Whin.*)

من نیست شدم در تو زانم همه تو

*Man nīst shudam dar Tu, az ān-am hama Tu*

“And I am Thine, since I am lost in Thee.”

(O. K. Rub. 400 *Whin.*)

(d) *Hastī* هستی is a substantive signifying “existence,” and *nīstī* نیستی “non-existence.”

*Hast* هست and *nīst* نیست are used as adjectives:—

چندانکه ز خود نیست-رم هست-رم

*Chandān ki zi-khud nīs-tar am has-tar-am.*

“The more I die to self, I live the more.”

(O. K. Rub. 351 *Whin.*)

## § 68. The Verb Transitive (*muta'addī* متعدی) and Intransitive

(*lāzim* لازم, or *ghayr-i muta'addī* غیر متعدی).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or *maṣḍar* (مصدر) ends in *-dan* or in *-tan*, and the ‘shortened Infinitive’ or third person singular Preterite is formed by cutting off the termination *-an*. All tenses *zamān*<sup>2</sup> (زمان) are formed quite regularly from the root or shortened Infinitive,<sup>3</sup> and from the second person singular Imperative: the

<sup>1</sup> In India, *lāzimī* لازمی intransitive.

<sup>2</sup> *Zamān* زمان “Tense or time”; *maṣḍar* “Infinitive or source.”

<sup>3</sup> The shortened infinitive is always identical with the third person singular of the Preterite.

persons are formed by the affixed substantive verb. Every verb has thus two stems. As in most languages, the Imperative is the shortest form of the verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider the Infinitive a verb. "How can it be a verb," they say, "when it has no tense or time?"

(b) (1) There are two verbal prefixes: *mi* (or می) and *hami* (or همی). The first is prefixed to the Aorist or Present Subjunctive (one and the same tense), to the Imperative, to the Preterite, and to the old Past Potential or Habitual tense that is formed by adding an indefinite *mi* to the Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from the Preterite.

In the following example (poetical), *mi* is added to the shortened Infinitive:—

بد ازون اسوانا و قوت سر دست خطامت پیچد نه کیین باتوان شکست

*Bi-bāzurvīn-i tarvīnā va quvvat-i sar-i dast*

*Khatāst panja-yi mi-kin-i nābuvīn bi-shibast.*—(Savdī).

"By strength of arm and power of hand,  
It is a sin to crush the poor and helpless."

[*Sar-i dast* سر دست is the end of the *dast* or fore-arm, i.e., the hand.]

در کوی خرابات مگر بقون یافت آن عمر که در صومعه نما کم کردیم

*Dar kū-yi khurābūt maqar bi-t(a)vīn yāft*

*Ān 'umr ki dar ṣawma'ahā gum kardīm?*

(O. K. *Ruh*, 339 *Whin*.)

In the following, to the definite future:—

بر آنچه میگذرد دل منه که دجله بسی پس از خلیفه بخواد گذشت در بغداد

*Bar ānchi mī-guzarad dil ma-nih ki Dajla bas-ī*

*Pas az Khālifa bi-khūwāhad guzasht dar Baghdād.*

"Set not thy heart on that which passeth away; for the Tigris  
Will flow on by Baghdād long after the Khalifas."

(*Gul. Book 8, Maxim*, 105.)

<sup>1</sup> Called *bā-yi zāyid*. The same term is applied to the *bi* in such words as *bi-juz* بجز "except"; also in *badriā* دریا.

<sup>2</sup> There is no difference in signification between *mī* می and *hami* همی; both are probably contracted forms of, or connected with, *hamīshā*; these can be joined to their verbs or written separately. In poetry this prefix is sometimes, by poetical license, written *after* the verb.

In the following, to the past participle :—

ایدل همه اسباب جهان خواسته گیر    باغ طربت به سبزه آراسته گیر  
وانگاه بران سبزه شبی چون شبنم    بنشسته<sup>1</sup> و بامداد بر خامه تہ گیر

*Ay dīl hama asbāb-i jahān khwāsta gīr*

*Bāgh-i ṭarab-at bi-sabza ārāsta gīr*

*Vāngāh bar ān sabza shab-i chūn shabnam*

*Binshasta<sup>1</sup> u bāmdād bar-khāsta gīr—(O. K.)*

“ Oh soul! lay up all earthly goods in store,  
Thy mead with pleasure's flowerets spangle o'er;  
And know 'tis all as dew that decks the flowers  
For one short night, and then is seen no more!”

(*Whin. Trans. Rub. 243.*)

(2) It will thus be seen that the prefix *mī* می (in old Persian also *hamī* همی) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as :

گر راحت جاودان طمع میداری    می رنج همیشه و مرنجان کس را

*Gar rāḥat-i jāvidān ṭam' mī-dārī*

*Mī-ranj hamīsha va ma-ranjān 'kas rā.*

(*O. K. Rub. 15 Whin.*)

این یک نفسی عزیز را خوش میدار  
*Īn yak nafas-i 'azīz rā khush mī-dār.*

(*O. K. Rub. Whin.*)

(3) The prefix به is omitted in verbs compounded of an indeclinable particle and a verb, as : برخیز *bar khīz* “get up” from برخاستن *bar-khāstan* : اگر برگردم *agar bar gardam* “if I return,” from برگشتن *bar-gashtan*. Before verbs beginning with a *b* (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb بودن *būdan* does not take the prefix به, nor does the Imperative of شدن *shudan*.

(4) Very rarely do both prefixes occur together, as می باید *mī-bi-bāyad*.

(c) The auxiliary verb<sup>2</sup> بودن *būdan* “to be” is slightly irregular, in that the Imperative is باش *bāsh*<sup>3</sup> “be thou.” The shortened infinitive is *būd*.

## TENSES FROM THE IMPERATIVE (امر)

### THE IMPERATIVE (امر).

I. *Bāsh*<sup>3</sup> باش “be thou”—*bāshūd* باشید “be ye.”

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

<sup>1</sup> *Bi-nishasta* بنشسته agrees with *khudrā* خود را understood.

<sup>2</sup> *Fī'li mu'āvin* (فعل معاون) “auxiliary verb.”

<sup>3</sup> *Bu* بو was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts: *bū* بو or *bū ki* بو که “perhaps,” is found in mod. Persian, in poetry.

*Remark I.*—The continuous Imperative is formed by prefixing *mī* or *hamī*. It is usually affirmative, but Qatānī uses it negatively also. *Mī-bāsh* میبای (vulg. coll.), or *hamī-bāsh* همی باش (obsc.) “continue to be or remain.”

*Remark II.*—The Present Participle (باش *bāsh* “being”) and the noun of agency *bāshanda*<sup>1</sup> (باشنده “being”) are not in use.

*II (A).—The Aorist or Present Subjunctive* : باشم . . .

Singular	.. {	1. باشم <i>bāsham</i> “I may be (or let me be).”
		2. باشی <i>bāshi</i> “thou mayest be.”
		3. باشد <i>bāshad</i> “he, she or it may be (or let him, be, etc.).”
Plural	.. {	1. باشیم <i>bāshīm</i> “we may be (or let us be).”
		2. باشید <i>bāshīd</i> “ye may be (or Imperative, ‘be ye’).”
		3. باشند <i>bāshand</i> “they may be (or let them be).”

In modern Persian this tense does not take the prefix *o*. In old Persian it does.

*II (B).—The following is an old form of this tense :—*

Singular	.. {	1. بوم <i>būm</i> “I may be.”
		2. بوی <i>būi</i> “thou mayest be.”
		3. بود <i>būd</i> “he, she or it may be” (or <i>باد</i> <i>bād</i> or <i>بود</i> <i>būd</i> or <i>باد</i> <i>bād</i> ).
Plural	.. {	1. بوم <i>būm</i> “we may be.”
		2. بود <i>būd</i> “ye may be.”
		3. بودند <i>būwand</i> “they may be.”

<sup>1</sup> *Bāshanda* باشنده (plural *bāshan-iagūn* باشندگان) is a substantive signifying “an inhabitant”; *اهل* is commoner in modern colloquial, as: *ishūn ahl-i Kirmān hastand* ایشان اهل کرمان هستند, or *ishūn Kirmānī hastand* ایشان کرمانی هستند. *Bāshanda* باشنده, in India *bāshinda*, is used for “inhabitant” in Persia in writing, only when the author is avoiding Arabic words.

<sup>2</sup> This *mīm* as a sign of the first person of the verb is called *mīm-i mutakallim*.

<sup>3</sup> *Bād* or *bādū* or *buvād* or *buvad* and *buvū* the Precative or Optative are still in use; (in m.c. *bād* and *buvad*). *Bāshad* is not used as an Optative, &c.

<sup>4</sup> Classically (and in Afghanistan and India still) these terminations of the first and second plural are *em*, *ed*; *majhūl* sounds.

<sup>5</sup> The Afghans use this tense in speaking. Note that *و* is pronounced both like a *w* and a *v*. In m.c. *باد* *bād* and *بود* *buvūd* are both used.

<sup>6</sup> To be distinguished from the third person singular of the Preterite *بود* *būd*.

III.—The Present Tense (زمان حال) (in Modern Persian also a Future).

Singular	..	1. می باشم <i>mī-bāsham</i> “I am (or will be).”
		2. می باشی <i>mī-bāshī</i> “thou art.”
		3. می باشد <i>mī-bāshad</i> “he, etc., is.”
Plural	..	1. می باشیم <i>mī-bāshīm</i> “we are.”
		2. می باشید <i>mī-bāshīd</i> “you are.”
		3. می باشند <i>mī-bāshand</i> “they are.”

The prefixes *mī* or *hamī*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—*Me-buwam* می‌بویم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—The Preterite (ماضی مطلق).

Singular	..	1. بودم <i>būdam</i> “I was.”
		2. بودی <i>būdī</i> “thou wast.”
		3. بود <sup>1</sup> <i>būd</i> “he, etc., was.”
Plural	..	1. بودیم <i>būdīm</i> “we were.”
		2. بودید <i>būdīd</i> “you were.”
		3. بودند <i>būdand</i> “they were.”

V.—The Imperfect, etc. (ماضی ناتمام).

Singular	..	1. می بودم <i>mī-būdam</i> <sup>2</sup> “I was or used to be.”
		2. می بودی <i>mī-būdī</i> “thou wast or used to be.”
		3. می بود <i>mī-būd</i> “he, etc., was or used to be.”
Plural	..	1. می بودیم <i>mī-būdīm</i> “we were.”
		2. می بودید <i>mī-būdīd</i> “you were.”
		3. می بودند <i>mī-būdānd</i> “they were.”

This tense is also used as a Past Conditional *agar mī-būdam* “if I had been, etc., etc.,” and sometimes as a “Future Conditional.”

The Preterite, *būdam*, however, is generally used, especially in speaking, instead of the Imperfect.

<sup>1</sup> In poetry often contracted into بُد *būd*

\* Dar *khayāb būdam marā khīrad-mand-ī guft*

\* May *khur ki bi-zīr-ī khāk mī-bāyad khuft.*

(O. K. Rub. 51 Whin.)

<sup>2</sup> *Mī* می or *hamī* همی; *hamī* is obsolete or poetical with the Imperfect of *būdan*. Except in the Continuous Imperative, vide § 68 (b), foot-note, *mī* is not prefixed to this tense in modern Persian.

VI.—The Past Conditional or Habitual (ماضي محتمل).

Singular	..	1.	بودم būdam	"I would have been or used to be."			
		2.	بودی būdi	thou	..	..	..
		3.	بود	he, etc.	..	..	..
Plural	..	1.	بودیم būdem	we	..	..	..
		2.	بودید būded	ye	..	..	..
		3.	بودند būdand	they	..	..	..

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix *me* or *hamc* is also added. It will be noticed that the *majhūl* sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the *ma'rūf* sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—The Definite Future (مستقبل).

The verb خواستن *khvāstan* "to wish, desire," has for its Imperative خوا *khvāh*. Its Aorist is in consequence خواهم *khvāham*.

The Definite Future of all verbs is formed by conjugating the Aorist of *khvāstan* with the shortened infinitive.

Singular	..	1.	خواهم būd	<i>khvāham būd</i>	"I shall or will be."		
		2.	خواهی būd	<i>khvāhī būd</i>	thou	..	..
		3.	خواهد būd	<i>khvāhad būd</i>	he, etc.	..	..
Plural	..	1.	خواهیم būd	<i>khvāhīm būd</i>	we	..	..
		2.	خواهید būd	<i>khvāhīd būd</i>	you	..	..
		3.	خواهند būd	<i>khvāhand būd</i>	they	..	..

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—The Past Participle (اسم مفعول) is formed by adding *z* to the shortened Infinitive: بوده būda "been" or "having been."

IX.—The following tenses are derived from the Past Participle:—

The Perfect Tense (ماضي قریب).

Singular	..	1.	بوده ام būda-am	"I have been."		
		2.	بوده ای būda-ī	"thou hast been."		
		3.	بوده است būda-ast	"he, etc., has been."		

<sup>1</sup> Note that the *و* is silent.

- Plural .. { 1. بودۀ ایم *būda-īm* "we have been."  
 2. بودۀ ایـد *būda-īd* "you have been."  
 3. بودۀ اند *būda-and* "they have been."

*Remark I.*—In poetry the final *z* of this tense is sometimes omitted, and the verb contracted into one word, thus; بودست *būdas̄t*.

پیش از من و تو لیل و نهاری بودست

*Pīsh az man u tu layl u nahār-ī būd-ast.*

"Days changed to nights, ere you were born, or I."

(*O. K. Rub. 33 Whin.*)

*Remark II.*—Note that the full forms of the affixed substantive verb are written after the silent *z*, vide § 66 (a) and (b). Note the form of the second person singular; § 66 (e).

X.—*The Pluperfect Tense* (ماضی بعید) *not in use.*  
*(Būda būdam بودم, etc.)*

XI.—*The Future Perfect* (ماضی شکی): (*with "agar" Perfect Subjunctive.*)

- Singular .. { 1. بودۀ باشم *būda bāsham* "I shall or will have been";  
 "I must have been."  
 2. بودۀ باشی *būda bāshī* thou " "  
 3. بودۀ باشد *būda bāshad* he, etc. " "
- Plural .. { 1. بودۀ باشیم *būda bāshīm* we " "  
 2. بودۀ باشید *būda bāshīd* you " "  
 3. بودۀ باشند *būda bāshand* they " "

XII.—By adding to the Infinitive a *ی*, called by grammarians the *yā-yi liyāqat* or "ی of fitness," a future participle or substantive of possibility is formed, thus بودنی *būdanī* "what was to be, or to happen"; plural بودنیها *būdanī-hā*:

بر لوح نشان بودنیها بودست

*Bar lawḥ<sup>1</sup> nishān-i būdanī-hā būda ast.*

"'Twas writ at first, whatever was to be."

(*O. K. Rub. 35 Whin.*)

(d) *Bād* باد, and in poetry بادا *bādā* is an Optative or a Benedictive form, as: باد دراز باد *'umrat darāz bād* "may thy life be long." *Buvād* بود (old) is another form of باد *bād*.

The phrase (modern colloquial and classical) *har chi bādā bād* باد چه بادا signifies "happen what will, let happen what may."

<sup>1</sup> *Lawḥ* لوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.



(c) *Mahādā* مباحدا (for *mahād*) "let it not be; by no means; away; God forbid; lest" may be treated as a conjunction. (Note that, contrary to custom, the prohibitive *ma* is retained with the third person Presentive).

In modern colloquial, the phrase *barāy-i rūz-i mahādā* برای روزی مباحدا signifies "for a rainy day, for a day God forbid that it should come."

(f) *Nīst u nīshūd kardan* نیست و نشود کردن, to make 'is not' and 'was not' signifies "to destroy utterly."

(g) It will be remarked that there are three forms of the Present tense of the verb "to be." In modern Persian there is no difference in their signification; thus, "I am always here" could be rendered equally in modern Persian by *man hamīshā in-jā mī-bāsham*, or *hastam*, or *am*, من همیشه هستم or *am* یا *hastam* یا *am*.

(h) *Chi bi-dē* <sup>1</sup> (*hūfī*) چیه بدی (chāhī <sup>2</sup> چیه بودی) means "Oh that I would that!"; *chi bi-dē ki in ān dīnkhī rā bidānistame* <sup>1</sup> *ki kūfī ast* (S'adi) "Oh that I knew where that tree was to be found."

(i) In modern Persian, the Preterite of *bādan* is generally used for the Imperfect and the Past Conditional; thus *āgar dar ān waqt ānjā mī-bādam rūrā khūjeh-i qāder namēshod* (Afghan) "had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)"; in modern Persian, *bādam* and *būd* (without the prefix *mī*) would ordinarily be used here.

(j) In modern colloquial, the Imperative *bāsh* باش is used for "halt, stand still," or "wait." *Mī-bāsh* میباش (m.c.) is also used for "stay here." Compare:—

یکی بی نام روز گاه - وان بید-ی  
دیگری را دل از مجاهد-ده ریش  
روز گاه - چده باش قاصد-ورد  
خاک مغز بر خیال ان-دیش

*Yak-i imrūz kām-rān bīnī,*

*Dīgar-i rā dil az mujāhada rīsh.*

*Rūzgūh<sup>2</sup> chand bāsh tū bi-khūrad.*

*Khāk magh-z-i sar-i khayāl-andīsh.*—(Sa'di).

"One to-day you may see successful,  
Another broken-spirited from striving;  
Wait a short time till the grave  
Swallows up their fancy-weaving brains."

\* \* \* \*

<sup>1</sup> *Majhūl* sounds. In m.c. *chi mī-shavad* چیه می شود; *chi mī-shavad ki in kār rā bi-kunam*, "I wish I could," *chi khūb būd āgar in rā mī-dānistam* چیه خوب بود اگر این را میدانستم.

<sup>2</sup> *gh* گاه; note that the final *h* in the former is aspirated. Another, and probably the correct, reading is *rūzak-i* (dimin.).

باش تـادستـش ببندد روزگار

پس بکام خویشد—ن مغزش برآر

*Bāsh tā dast-ash bi-bandad Rūzgār,*

*Pas bi-kām-i khwīsh-tan magh-z-ash bar-ār.*—(Sa'dī).

—The Afghans still use the present tense of *būdan* in the sense of “to dwell, live.”

(j) Some verbs are both Transitive and Intransitive,<sup>1</sup> as:—*āmīkhtan*<sup>2</sup> آمیختن “to mix, be mixed”; *rīkhtan* ریختن “to pour away, be poured away, etc.”; *dūkhtan*<sup>2</sup> دوختن “to sew”; *angīkhtān*<sup>2</sup> انگیختن “to stir up, rouse”; *āmūkhtan* آموختن “to learn, teach”; *sūkhtan* سوختن “to burn”; *āvīkhtan*<sup>2</sup> آویختن “to hang”; *gūshādan*<sup>2</sup> گشادن “to open”; *gusistan*, گستن “to break”; *payvastan* پیوستن “to join”; *pūshīdan*<sup>2</sup> پوشیدن “to hide”; *af rūkhtan* افروختن “to kindle, inflame”; *afsurdan*<sup>2</sup> انسریدن “to freeze, congeal”; *afzūdan* افزودن “to increase”; *khastan*<sup>4</sup> خستن “to wound, be tired, etc.”; *māndan* ماندن “to remain” (in Afghan Persian also transitive “to place,” vide § 81).

### § 69. Active Voice ( عیغه معروف ).

The following is a conjugation<sup>6</sup> of the regular transitive verb *kāndan* “to dig, root out, etc.”:—

(a) Infinitive ( اسم مصدر ) *kāndan*: (the Infinitive can also be used as a noun): negative Infinitive, *nā-kāndan* or *na-kāndan*.

(b) Imperative<sup>8</sup> *kan* “dig thou, etc.” (or *bi-kan*). Past Participle ( اسم مفعول ) (active and passive) *kanda* “dug” or “having dug.” Present Participle ( اسم حالیه ) *kanān* “digging” (indeclinable). Noun

<sup>1</sup> *Mushtarik*, i.e. “shared, common.”

<sup>2</sup> In modern colloquial, Transitive only.

<sup>3</sup> In modern colloquial, *afsurda* (with *shudan*) only used.

<sup>4</sup> In modern colloquial, Intransitive only.

<sup>5</sup> i.e., of which the agent is “known.”

<sup>6</sup> *Ṣarf* صرف “conjugation,” *taṣrīf kardan* تصریف کردن or *gardāndan* گرداندن “to conjugate.” In India, *gardān* گردان is used for a “conjugation.”

<sup>7</sup> For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.

<sup>8</sup> *Ṣigha-yi amr* “Imperative mood,” also called امر مجرد *amr-i mujarrad* to distinguish it from امر مستمر *amr-i mudāmī* “the Continuous Imperative.” The second persons are called امر حاضر *amr-i ḥāzır*, while the third persons of the Aorist or Present Subjunctive *bi-kanad* “let him dig” *bi-kanand* “let them dig,” are امر غائب *amr-i ghāib*.

<sup>9</sup> In such sentences as *کردن زنت*, which equals *زنت کرد*, this Participle is called *māzi-yi ma'ṭūfī* (ماضی معطوفی), the final *z* being considered the equivalent of the conjunction ( حرف عطف ) *va*.

of agency (اسم فاعل) کَنَدَن *kananda* "a digger" (declinable). Noun of Possibility or Future Participle کَنَدَنِ *kandani* "that is to be dug up, fit to be dug up"; plural کَنَدَنِهَا *kandanihā* "things that are to be dug up, or are fit to be dug up."

*I. Aorist or Present Subjunctive (مَضَارِعِ muzā'iri).*

کَنَم or بکنم *kanam* or *bi-kanam* "I may dig up" (or "let me dig up"), کَنِي or بکنی *kanī* or *bi-kanī* "mayst thou dig," etc.

*Remark I.*—The termination م of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians *mim-i mutakallim* (عَیْمِ مَتَكَلِّم). (عَیْمِ مَتَكَلِّم).

The suffix *am* [ 'vide' § 66 (a) ] is termed *mim-i ishūt-i fi'l* (عَیْمِ اِثْبَاتِ فِعْلِ), as in *shādmān-am* شَادَمَانَم "I am rejoiced."

*Remark II.*—In old poetry a pleonastic *ali* is sometimes found at the end of the third person singular of this tense.

*II. Present (زَمَانِ حال zamān-i hāl).*

مِی‌کَنَم *mī-kanam* "I dig up, or am digging up, etc. (also I will dig up)."

*Remark.*—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb "to be."

*III A. Imperative (اَمْرِ سَمْعَةِ amr-i sa'ma).*

کَن or بکن *kan* or *bikan* "dig thou."

کَنید or بکنید *kanīd* or *bi-kanīd* "dig ye."

*The other persons are identical with the Aorist.*

*Remark.*—If the initial letter of the Imperative has *zamma* for its vowel, the vowel of the prefix *bi* may also be changed to *zamma*, as: *bu-quzār* or *bi-quzār*. Such contractions as *bugzār* occur in poetry and in modern colloquial, vide § 72 (a).

*III. B. The Continuous Imperative (اَمْرِ مَدَامِ amr-i mudāmī).*

مِی‌کَن *mī-kan* (class.), or مِی‌کَن hamī-kan (class.), or مِی‌کَن hamī *bi-kan* (class.) "continue to dig up; keep on digging." In modern colloquial مِی‌کَن *hay bi-kan* is used.

1 اسم فاعل قیاسی or اسم فاعل اصلی the *real* or *regular* Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

2 In modern Persian the prefix *bi* is nearly always used with the Imperative. It is, however, generally omitted before شَو *shaw* the Imperative of شدن, and always before باش the Imperative of بودن, and often before کن "do."

*Remark.*—The Precative *kanād* کاند “Oh that he may dig” is classical, and confined to the third person singular. In old poetry, however, other persons are found. [*Mahādā* مباد is both classical and modern colloquial.]

III. C. *Prohibitive Imperative* (‘vide’ *sīgha-yi amr-i nahī* صیغه امر نهی).

ما-کن ma-kan “dig not up (thou).”

ما-کاند ma-kanād “dig not up (ye.)”

(The remaining persons are identical with the Negative Aorist.)

*Remark.*—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, vide § 125 (j) (6).

IV. *The Preterite* (*māzī-yi muṭlaq* ماضی مطلق).

کندم kadam “I dug up.”

This tense, in writing, when affirmative, frequently takes the prefix *be*, for euphony only.

V. *Imperfect* (*māzī-yi istimrārī* ماضی استمراری).

لامی-کندم lamī-kadam, or می-کندم mi-kadam “I was digging up, I used to dig up.”

(This tense is also used in past and future conditions.)

VI. *The Past Conditional or Habitual, or the Optative* (*māzī-yi istimrārī* ماضی استمراری).

کندم kadam (class.), or rarely me-kandame and hame-kandame, vide § 68 VI.

*Remark.*—This tense can take the prefix *be*. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; vide Remark, § 68 VI. Remark.

VII. *Future Definite* (*mustaqbil* مستقبل).

خواهم کند khvāham kand “I will dig up.”

The prefix *be* is sometimes added to the auxiliary خواهم khvāham in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; vide also § 80.

<sup>1</sup> In modern colloquial کن is preferred, being less peremptory.

<sup>2</sup> A classical form of the third person singular is formed by adding الف تَحْسِين alif-i tahsīn as raftū (for raft). Sa’dī frequently uses گُفتا guftā, which is also m.c.

<sup>3</sup> When preceded by *agar* this tense is called ماضی شرطی māzī-yi sharṭī.

<sup>4</sup> When preceded by کاش kāsh کاشکی kāshki, etc., this tense is called ماضی تمنائی māzī-yi tamannā’ī. The same form appears to be applied to the Imperfect and Pluperfect when preceded by *kāsh*, etc.

VIII. The Perfect (*mā-i-yi qarīb* ماضی قریب).

کندۀ ام *kanda am* "I have dug."

In the third person singular the *-ast* is often omitted, thus *کند* for *کندۀ است*.

*Remark.*—An old form of the second person singular is *کندی* *kandasti* (for *کندۀ* *kanda-i*) and a contracted form of the third person singular is *کندست* *kandast* [vide § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a *ی* is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (*mā-i-yi ber'id* ماضی بعید).

کندۀ بودم *kanda būdam* "I had dug up."

This tense is also used in past conditions, in modern Persian only.

*Remark.*—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: *کندۀ بودمعی* *kanda būdamī*, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of *بودن* *būdan*, instead of its Preterite, is added. *Example*:—*اگر من راغز بودمعی* *agar mān rā āgh az avāl Khudā rā paristīda būdamī*.

X. Future Perfect or Past Subjunctive : (*mā-i-yi shakki* ماضی شکبی).

کندۀ باشم *kanda bāsham* "I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:—

(1) Continuative Perfect *است* *mi-kanda ast* (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (f)

(2) *کندۀ میبودم* (*اگر*) *(agar) kanda me-būdam* (old) "(if) I had dug" the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

1 The second person is written *کندید*, and also (but rarely) *ای* *kandē ai*.

2 This tense is also called *ماضی احتمالی* *māzi-yi ihtimālī*, and *مظنون* *mūẓī-yi maznūn*, and *ماضی مشکوک* *māzi-yi mashkūk* (or *tāshkik*) from *haml* "imputing," *zann* "thinking, suspecting" and *shakk* "doubting."

3 Or *کندۀ بودمی* *kanda būdame* (not used in modern Persian, and rare in old Persian): *me-kanda būdam* is another form:

قاضی ئی تنہا شبی میرفتہ بود سوی بستان دید دزدی ہمچو دود

*Qāzī-i tanhā shab-i mī-rafta būd.*

*Sū-yi bustān dīd dūz-i hamchu dūd.*

"One night a Qazi was going alone towards a garden.

When he saw a thief (pass him) like smoke."

*Remark.*—In the following example اگر نشسته بودید کار ساخته نمیشد (m.c.) *agar nishista būdid kār sākhata namī-shud* “if you had remained sitting still, nothing would have been found” the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) *بیشد* *mi-bāshad*. According to Forbes. “Let him continue digging.” I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean “it is *kanda*” *کند* (engraving), just as *نقره می باشد* *nūgra mī-bāshad* signifies “it is silver.”

(4) *خود کند* *khud kand*, a Future Perfect. “he will have dug, he must have dug.” This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, vide § 125 (j) (3).

(5) *کند کند ام* *kandā kanda am* “I must have dug.” This tense, which is also of doubtful accuracy, is used in modern Persian. For example, vide § 125 (j) (5).

(j) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the *fatha* of the final syllable; thus *برود* *brvad* becomes *بروید* *brvād* or *باید* *bāid*; *کند* *kanad* becomes *کند* *kanād*, “Oh that he may dig”; *گویند مرا که ایزدت توبه دهد* *gūyand marā ki īzad-at tauba dihād* “They say ‘may Allah aid thee to repent’”!—(O. K. 172, *Whin.*)

(g) Paraphrases of some of the tenses can be made by prefixing Participles, Persian or Arabic, and Verbal Adjectives, to the verb “to be,” as:—*کهنه‌ای آن بود که* *kheyān-i ān būd ki* (m.c.) “he was desirous of—”; *رفتنی هستم* *raftanī hastam* (m.c.) “I am about to go”; *مردۀ است* *murda ast* (m.c.) “it is dead” (also “he has died”); *او طالب علم است* *ū tālib-i ‘ilm ast* “he seeks after knowledge”; *معلوم است* *ma‘lūm ast* “it is known.”

(h) To be about to do a thing, can be expressed as follows: *Dar šadad-i* (or *kheyāl-i*) *raftan būdam* *در صدد* (خیال) *or* *در صد* *dar sharaḥ-i raftan būdam* “I was on the point, eve of, departure”; also in modern colloquial by, *mī-kheyāhad bi-ravad ki*—“he is on the point of going when—: *ū dar kār-i murdan ast* (m.c.) “he is dying”; *در کار آن بودم که* *dar kār ān būdam ke* “I was on the point of approaching her and jumping over the wall when—” (Trans. of Haji Baba, Chap. XXIII); *باز میبایستی جستن از دیوار بودم* *dar kār—also means to be actually engaged in*: *باز میبایستی جستن از دیوار بودم* “I was about to leap over the wall.” (Tr. H. B. Chap. XXIII).

(i) The Imperative can also be expressed as follows:—*زینهار دست تو تکان* *zinhār dast-i tu takān na-khūrad* “don’t let your hand shake”; *بگذار بیفتد* *bu-guzār ki bi-yuftad* “don’t let it fall”; *بگذار باشد* *bu-guzār bāshad* “let it alone.”

1 This *alif* is called *alif-i du‘ū* or *alif-i tamannā*.

Gū گو "say, suppose, let" (Imperative of *guftan*) occurs in writing with much the same signification as *hi-guzār*.

Gū-ki که (conjunction) "although."

*Remark I.*—The Preterite Potential گوشتم گند *gūsh-tam gānd* (vide § 77) is called the *māzī-yi imkānī* or *māzī ma'āl-ī-qudrat* (ماضی ممکنی، or ماضی قدرت).

*Remark II.*—*Şarf-i şayhīr* (صرف شایر) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect, Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Participles.

*Şarf-i kabīr* (صرف کبیر) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

## § 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination *ā* is formed, which differs little in signification from a Present Participle, thus:—دیدن *dīdan* "to see," Imperative بین *bīn* "see thou," verbal adjective بینا *bīnā* "seeing, clear-sighted" (plural بینایان *bīnāyān* (classical)); نابینا *nā-bīnā* "blind" or "a blind man"; بینا شدن *bīnā shudan* "to get sight, recover sight."

در کارگاه کوزه گری رفتم دوش

دیدم دو هزار کوزه گویا و خموش

*Dar kārghah-i kūzā-gar-ī raftam dūsh,*

*Didam du hazār kūza gūyā u khumūsh.<sup>1</sup>*

"Once in a potter's shop, a company

Of cups in converse, did I chance to see.

(O. K. 283 *Whin.*)

*Vide* also examples in § 43 (r).

Similarly, from داشتن *dāshtan* and دار *dār*, comes دارا *dārā* "holding fast; a possessor, a lord, rich" (m.c.): from جستن *jūstan* and جو *jū* or *jūy*, comes جویا *jūyā* "seeking"; from سزیدن *sazīdan* [*saz*] "to be worthy" comes, سزا *sazā*: and from گفتن *guftan* and گو *gū* or گوی *gūy*, comes گویا *gūyā* "speaking, etc." For an example of توانا *tavānā* and ناتوان *nā-tavān*, 'vide' § 77 (e) and Remark.

*Pazīrā* پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from پهن *pahn* "broad" comes پهنایا *pahnā* "breadth"; from روشن *rawshan* "clear,

bright" *rawshanā* روشن (old) "brightness,"<sup>1</sup> also "Roxana" the Greek form of the name of the wife of Alexander the Great, who was a daughter of the king of Persia: *tarsā* ترسا a "Christian."

### § 71. Negative Verbs.

(a) *Fi'l-i nafi* فعل نفي negative verb and *Fi'l-i nahī* فعل نهی prohibitive verb. The Negative prefixes are: (1) *ma* ما or *ma'* م'; (2) *na* ن or *na'* ن'; and (3) *nā* نا. The prefix *na* is always omitted when the verb is negative, as: *bi-bīnam* ببینم "let me see"; *na-bīnam* نبینم "let me not see."

(b) *Ma* is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: *ma-purs* مپرس "don't ask"; *ma-kunīd* مکنید "don't do"; and (with the Precative Aorist) *ma-bīnād* مبیناد "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: *dast ma-zan* دست مزان "don't touch"; vide also Remark to (e). The benedictive forms *ma-mānād* مهاناد, *ma-kunād* مکناد, etc., are sometimes used in m.c.

*Remark.*—The *ma* occurs in the conjunction *mabād* or *mabādā* (the Optative of *boon* بودن); as also in the adverb *magar* "but, perhaps," which is compounded of *ma* and *agar*.

(c) In modern colloquial, however, *ma* ما is falling into disuse; and *na* ن is generally used instead, as it is less imperative and therefore civil.

(d) *Na* ن is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b)], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: *in kār rā na-kunīd* این کار را نکنید خدا نکند بد عیشود *mī-shavad* (m.c.) "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The *na* immediately precedes the verb or its prefix *mī*. Example: *na-guft* نگفت "he did not say"; *namī-gūyam* نمی گویم "I do not say."

If, however, the prefix be *hamī* همی and not *mī* می, the negative is prefixed to the verb, as: *hamī na-gūyam*.

<sup>1</sup> The usual forms, however, are *pahnā'i* پهنائی, *rawshanā'i* روشنائی. In modern colloquial *panhā'i* is used for *pahnā-i*. In India *roshnā-i* generally means "ink," and *roshnī* "brightness."

<sup>2</sup> Called *mīm i nafi* میم نفي.

<sup>3</sup> *Nun i nafi* نون نفي but with the Imperative it is, or should be, called *nehī* نهی *nūn-i nahy*. For this *nūn* is Interrogation, vide § 73.

In *namī* نمی the negative is called *harf mufrad* حرف مفرد, or *maṭṭal* متصل; but when written *na* ن it is *maṭṭal* متصل.

<sup>4</sup> But the negative of the Past Participle used as an adjective takes *nā* نا only.



Similarly, in compound verbs, the *ne* follows the prefix, being joined to the verb itself, as: دست بر نمی داری *dast bar namī-dāri* "won't you remove your hand?" or "won't you cease doing?"; اگر برنگردم *agar bar na-gardam* "if I don't return"; حرف نزدَم *harf na-zadam* "I did not speak," *vide* § 85 (c).

*Remark.*—The same rule holds good for *ne*, as: ایست *rā na-īst* "don't stand still."

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

چون نیست در این زمانه سودی ز خود

بجز بی خود ز زعماء بر می بخورد

*Chūn nīst dar īn zamāna sūd-i zi-khīrad*

*Juz bi-khīrad az zamāna bar mī na-khīrad.*

"Small gains to learning on this earth accrue,  
They pluck life's fruitage, learning who eachever."

(*O. K. Rub.* 221 *Whin.*)

(g) *Nā* ټ occurs only in compounds, as: نادیده *nā-dīda* (adj.) "unseen"; نابینا "blind"; او از این مطلب ناخواهان است *ū az īn matlāb nā-khīrābān ast* (local and incorrect) "he does not want to do it."

The Infinitive being considered a *noun*, the Negative Infinitive is often treated like a compound, and formed with ټ, seldom with *ne*. In modern Persian, however, *na* ټ is preferred to *nā* ټ.

In *نیست و نا بود کردن* *nīst u nā-būd kardan*, the *بود* is probably considered a shortened Infinitive, or a verbal noun.

(h) In Persian, two negatives are sometimes used where in English one only is correct, *vide* § 123 (b) (5) and (c); also for the negative verb with هیچ *hīch*, *vide* § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, *vide* § 122 (n).

(i) With the auxiliaries *bāyad* باید, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: *bāyad ki na-kunad* باید که نکند, or *na-bāyad bi-kunad* نباید بکند; *na-bāyad raft* نباید رفت; چرا باید بحکم شرع راضی نشوند *chirā bāyad bi-hukm-i shar' rāzī na-shavand?* (Tr. H. B., Chap. VI) "why shouldn't the dispute be legally settled (as there is a Mulla present)?"

(j) *Kam* کم and *andak* اندک, usually in poetry, can give the idea of a Negative, as:—

پس و پیش چون آفتابم یکی است      فروغم فراوان فزاید اندکی است

*Chandān ki justand kamtar yāftand* (Gul.) “in spite of their diligent search they couldn’t find him,” or “the more they searched, the less they found him.”

جفا کم کن که فردا روز محشر ز روی عاشقان شرمندۀ گردی

*Vide also* § 121 (b).

## § 72. Euphonical Rules and Accents in the Verbs.

(a) When the Imperative of a verb ends in و, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the و of the Imperative is pronounced *w*, it becomes a *v* before *ā*, as:—شو *shaw*<sup>1</sup> “become, go” (Imperative of *shudan*), شوم *shavam*, Aorist; رو *raw* (or *ro*) “go” (Imperative of رفتن *raftan*), روم *ravam*, Aorist; دودن *davīdan* “to run” (Imperative دو *daw*), Aorist *davam* دوم.

If the و of the Imperative is pronounced *ū*, a ی *y* is inserted for euphony, as: گفتن *guftan* “to say,” Imperative بگو *bigū* “say,” Aorist بگویم *bi-gūyam*.

The latter rule also holds good when the Imperative ends in *ā*, as: نمودن *namūdan*, نما *namā* “to show,” Present می نمایم *mī-namāyam*. Such verbs have two forms of the Imperative, one with and one without the ی, as: جستۀ *justan* “to seek,” Imperative جو *jū* or جوی *jūy*; گفتن *guftan* “to speak,” Imperative گو *gū* or گوی *gūy* (classically *go* or *go,e*); نمودن *namūdan*, نما<sup>2</sup> *namā* or نمای *namāy*

(b) As stated in § 68 (b) (3), the prefix *be* is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with *alif* without *madda*, this letter is generally changed into ی after the prefixes *ne*, *be*, or *me*, for the sake of euphony, as: انداخت *andākht* “he threw,” نیانداخت *nayandākht*, “he did not throw,” (also written نیانداخت *niyandāxt*): افتم *uftam* “I may fall,” بیفتم *bi-yuftam*: انگار *angār* “consider,” ماینگار *mayangār*,<sup>3</sup>

(d) If the verb begins with an *alif* marked by a *madda* ( ا ), the *alif* remains, the *madda* of course being rejected:—آرد *ārad* “he may bring”; بیاورد *biyārad* “let him bring”; میار *mayār* “do not bring.”

(e) In poetry, the *ne* often unites with the verb, as: نآمد *nāmad* (for *nayāmad*) “he came not.” This license is often taken by ‘*Umar-i Khayyām*. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes *ne*, *be*, or *me*, or the verb be a compound with

<sup>1</sup> In the modern language, both شو *shaw* and شو *bi-shaw* are used, but the latter is less common.

<sup>2</sup> Indians, especially Punjabis, have a passion for using ‘: they intrude it after every *alif* or *yā*.

<sup>3</sup> In *وایست* *vā ma-īst*, this euphonic ی *y* is always omitted.

a preposition or an adverb;<sup>1</sup> in the latter cases, the accent falls on the prefix or the prefixed preposition, vide § 21 (a) and (b), (1) to (4).

### § 73. Interrogative Verbs

(a) Interrogation is usually expressed by the tone of the voice.<sup>2</sup> It is also expressed by prefixing to the question *آیا āyā* "whether?" or *مگر magar* "but?" or by suffixing the words *آیا یا نه yā na* "or not?" Examples: *آیا فارسی نمی رفته rafta ast yā na?* "has he left the place or not?"; *آیا فarsi namī-dānid āyā Fārsī namī-dānid* "what, don't you know Persian?"; *مگر مرده است که حرف نمی زند magar murda ast ki harf namī-zarad* "is he dead that he doesn't speak?"; *مگر دیوانه ای magar divānā-i* "are you mad?", or "I fancy you must be mad."

In modern colloquial, *آیا āyā* is seldom used, *مگر magar* usually taking its place. Interrogation *magar* is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: *مگر شراب خورده ای magar sharāb khordē-i* "I think you have been drinking," lit. "but have you been drinking?"; *رفتید مگر rafti magar!* "you went there, didn't you?" (a sly question).

(b) *Ki* که followed by *yā na* یا نه also signifies "whether or not," as: *نامی دانم که مرده است یا نه namī-dānam ki murda ast yā na* "I don't know whether he is dead or not"; the *yā na* at the end cannot be omitted.

*Remark I.*—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: *چند chand* "how much?"; or by the interrogative adverbs, as: *کو kō* or *کجا kujā* "where?"; *برای چه barāy-i chi sabab* "for what reason, why?"

*Remark II.*—A simple question with the object of obtaining a direct answer is called *استفهام استیضاحی istiḥām-i istiḥḥārī*. If the question indicates negation, as in, *کی میگوید که خیال دارد سفر دارد ki mī-guyad ki khayāl-i safar dārad?* "who says he is thinking of going on a journey?", it is called *استفهام انکاری istiḥām-i inkārī*. If the question expects the answer "yes," it is called *استفهام اقراری istiḥām-i iqrārī*, as in: *آلست پر بگم? Am I not your Lord?*

دوش در بزم تو آزرده و ناشاد که بود؟ من نه بودم عذق ناوک بیداد که بود؟

<sup>1</sup> Examples: *بارداشتن bardāshtan*, *بازگشتن bāz gashtan*.

<sup>2</sup> In negative interrogation as *نامی نمی روی namī-ravī* "won't you go?" the *nūn* is styled *nūn-i istiḥām-i nafy* (نون استفهام نفی), vide § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

(Gal.)—*نمی بینی که گاری در علف زار* \* *بید—آید هم—گاوان ده را*

<sup>3</sup> Indians for *ki* might substitute *āyā*, which, however, is incorrect.

## § 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *maṣḍar-i munṣarif* ( مصدر منصرف ) as opposed to the Compound Infinitives, *vide* § 85.

Infinitives in *dan* are preceded by the long vowels *ā*, *ī* and *ū*, or by *fatha*, or else by the consonants *r* and *n*.

Infinitives in *tan* are preceded by *kh*, *s*, *sh* or *f*.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus دیدن *dīdan* “to see” has an Imperative بین *bīn* “see thou”; کردن *kardan* “to do”, کن *kun*; دادن *dādan* “to give”, ده *dih*, etc.

(c) The following are the rules for forming the Imperative or stem,<sup>1</sup> together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:—

(1) Infinitives in *ādan* or *īdan*,<sup>2</sup> and Infinitives in *tan* preceded by *s*, reject these letters to form the root; in the same way, infinitives in *adan* reject this termination, i.e., *dan* and the *fatha* preceding, as:—

Infinitive.	Root or Stem.
m.c. <i>fīristādan</i> فرستادن to send	.. <i>fīrist</i> فرست
m.c. <i>pursīdan</i> پرسیدن to ask	.. <i>purs</i> پرس
m.c. <i>zīstan</i> زیستن to live	.. <i>zī</i> زی
m.c. <i>tavānistān</i> توانستن to be able	.. <i>tavān</i> توان
<i>āzhadan</i> آزدن	
<i>āzhīdan</i> آزیدن	
<i>āzīdan</i> آزیدن	.. <i>āzh</i> آژ
<i>ājīdan</i> آجیدن	

EXCEPTIONS.<sup>3</sup>

Infinitive.	Root or Stem.
<i>zādan</i> † زادن to bring forth young; to	<i>zā</i> زا or <i>zā,y</i> زای (trans.
m.c. <i>zāīdan</i> زائیدن be born.	and intr.)
m.c. <i>āfrīdan</i> † آفریدن to create	.. <i>āfrīn</i> آفرین
m.c. <i>āmadan</i> آمدن to come	.. <i>āy</i> آی or <i>ā</i> آ
m.c. <i>guzīdan</i> † گزیدن to choose	.. <i>guzīn</i> گزین

<sup>1</sup> Verbs whose Imperative stems are formed according to rules are called *qiyāsi* (قیاسی) “analogical, presumptive, regular”; those that are not so formed are called *ghayr-i qiyāsī*, or *shāzz* (rare, irregular), or *samā’i* (سماعی) “traditional irregular.”

<sup>2</sup> The greater part of the simple Persian verbs end in *īdan*.

<sup>3</sup> Verbs marked † are regular.

<sup>4</sup> Inf. used in m.c.

<sup>5</sup> In m.c. *āfarīdan*.

<sup>6</sup> But *gazīdan* m.c. (regular) “to bite, sting.”

m.c. (vulg.) <i>gūdan</i>	گودان	copulate (of men <i>gū</i> گوی or <i>gūy</i> گوی)	
m.c. (vulg.) <i>gū'idan</i> †	گودیدن	only).	
m.c. <i>dādan</i>	دادن	to give	.. <i>dāt</i> داد
m.c. <i>shanūdan</i>	شنیدن	to hear	.. <i>shunur</i> or <i>shinur</i> شنو
<i>shanūdan</i>	شنیدن		
m.c. <i>shinuftan</i>	شنفتن	to loose	.. <i>kushā</i> کشا or <i>kushāy</i> کشی
m.c. <i>gushūdan</i>	گشادن		
m.c. <i>kushūdan</i>	کشادن		.. <i>bin</i> بین
m.c. <i>kushūdan</i> †	کشودن		
m.c. <i>dīdan</i>	دیدن	to see	.. <i>zan</i> زن
m.c. <i>zadan</i>	زدن	to strike	.. <i>bakht</i> بخت
<i>*bakhtīdan</i>	بختیدن	to stitch	.. <i>bakht</i> بخت (m.c.).
<i>*istāndan</i>	استاندن		
m.c. <i>sitādan</i>	ستادن	to carry away	.. <i>sitān</i> ستان
m.c. <i>sitāndan</i> †	ستادن		
m.c. <i>sitānūdan</i> †	ستانیدن		
m.c. <i>ārāstan</i> †	آراستن	to adorn	.. <i>ārāy</i> آرای or <i>ārā</i> آرا.
<i>ārāstan</i>	آراستن		
<i>*āmādan</i>	آمدن	to prepare	<i>āmā</i> آما or <i>āmāy</i> آمای;
<i>*āmādan</i> †	آمدن		( <i>āmāda kardun</i> in m.c.)
m.c. <i>bālīdan</i>	بالیدن	to grow, increase	.. <i>bālāy</i> بالای
<i>*bālīdan</i> †	بالودن		
<i>*bālā'idan</i> †	بالایدن		
m.c. <i>pā'idan</i> †	پاییدن	to stand firm, endure;	<i>pā</i> پا or <i>pāy</i> پای; ( <i>pāyistan</i>
m.c. <i>pāyīdan</i> †	پاییدن	look stedfastly at; to	very rare).
<i>*pāyistan</i>	پایستن	trample under foot.	
m.c. <i>bāyistan</i>	بایستن	to be necessary	.. <i>bāy</i> بای Imperative does not exist.
<i>payrāstan</i> †	پیراستن	to adorn; to prune; to	<i>pīrā</i> or <i>payrāy</i> پیرای or پیرا;
( <i>pīrāstan</i> )		clip.	in m.c. <i>pīrāstan</i> .
m.c. <i>payvastan</i>	پیوستان	to join, to be joined	.. <i>payvand</i> <sup>2</sup> پیوند, tr. and
			intr.; in m.c. the tr. is
			<i>payvasta kardun</i> .
<i>*tanādan</i> †	تنیدن	to draw tight; to twist;	<i>tan</i> تن
<i>*tanūdan</i>	تنودن	be twisted.	

<sup>1</sup> The only verb in which the Imperative appears to be derived from a verb totally different from the Infinitive.

<sup>2</sup> *Payvand* subs. "a joint, connection; mark of a join": *payvasta* (Participle) signifies also "always, continually."

*jīstan	جیستن	} to jump	.. jah جه
m.c. jastan	جستن		
jahīdan†	جهیدن		
m.c. jūstan	جستن	to search (in m.c. also .. jū جو or jūy جوی = to find).	
m.c. chīdan	چیدن	to pluck, cull	.. chīn چین
m.c. bar khāstan <sup>1</sup>	برخاستن	to rise up, get up	.. barkhīz برخیز
m.c. khwāstan <sup>1</sup>	خواستن	to wish, desire	.. khwāh خواه
m.c. rastan	رستن	to be liberated, to escape; to let go.	.. rah ر, trans. and intrans.
m.c. rūīdan <sup>2†</sup>	روئیدن	} to grow	.. rū رو or rūy روی: (intrans. ; rūyā vl. adjective).
m.c. rustan	رستن		
*rīstan	رستن	} to spin	.. rīs ریس, or ris رس; (rīsmān thread).
*ristan	رستن		
m.c. rīsidan†	رئیدن		
m.c. rishtan <sup>3</sup>	رشتن		
m.c. rīdan	ریدن	} to ease nature, to stool	.. rī ری (and in m.c. rīn رین). A crude word, only used by the vulgar. <sup>4</sup>
*rīstan†	رستن		
*zīstan	زستن	} to live	.. zī زی
m.c. zīstan†	زئستن		
m.c. shikāstan	شکستن	to break (trans. and intrans.).	.. shikan شکن trans. and intrans.
m.c. kāhīdan <sup>5†</sup>	کاهیدن	} to lessen	.. kāh کاه tr. and intr.
m.c. kāstan	کاستن		
*gīristan <sup>6</sup>	گریستن	} to weep	.. gīrī گری; (gīrya kun m.c.).
m.c. gīristan†	گریستن		
m.c. gusistan	گستن	} to break off, to snap: tr. and intr.	.. gusil گل trans. and intrs.; in m.c. trans.
*gusustan	گستن		
m.c. gusīkhtan	گسیختن		

1 Note that خواستن and خاستن though spelt differently are pronounced the same.

2 rūīdan to grow; rawīdan or ravīdan (old) "to go, travel, walk."

3 \*Rushtan (old), "to colour, dye."

4 In polite speech sar-i qadam raftan سر قدم رفتن (to squat), or bi-kinār-i āb raftan بکنار آب رفتن.

5 In modern Persian kās kardan کسر کردن is preferred for tr. for lowering of price or value: az qīmat-i qālī kāsta shud m.c. "carpets have gone down."

6 Nigārist "he looked" and na-gīrist "he did not weep."

* <i>mānistān</i> <sup>1</sup> مانستن	{ to resemble	.. <i>mān</i> مان intr.; <i>mānā</i> vl. adjective.
m.c. <i>māndan</i> <sup>1†</sup> ماندن	{ to remain, be superfluous; to be fatigued; to resemble.	<i>mān</i> مان. The participle <i>mānda</i> is used as an adjective, "fatigued," especially by the Afghans. In India it also means "poor, worn out" (of animals).]
m.c. <i>nishastan</i> نشستن	to sit	.. <i>nishīn</i> نشین
* <i>nigaristan</i> <sup>2</sup> نگریستن	{	
m.c. <i>nigarīstan</i> نگریستن	{ to look at, view	.. <i>nigar</i> نگر: ( <i>nigurīdan</i> very rare).
* <i>nigarīdan</i> <sup>†</sup> نگردن	{	
* <i>yāristan</i> <sup>4</sup> یارستن	{ to be able; (in dictionary	<i>yār</i> یار.
* <i>yārastan</i> یارستن	{ other meanings also given).	
m.c. <i>bastan</i> بستن	to bind	.. <i>band</i> باند: [ <i>bastā shudan</i> past. m.c.].
* <i>nishāstan</i> نشاستن	{	
m.c. <i>nishāndan</i> <sup>†</sup> نشانندن	{ to place	.. <i>nishān</i> نشان: [ <i>nishāsta</i> نشاسته in m.c. = starch].
<i>shūrīdan</i> شوریدن	{	
m.c. <i>shustan</i> شستن	{ to wash	.. <i>shuy</i> شوی or <i>shūr</i> شور: ( <i>shūr</i> is the stem most in use in m.c., but both are used).
m.c. <i>shūrīdan</i> <sup>5</sup> شوریدن	{	

*Remark.*—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ی and one in a vowel without ی, as: *ā* آ or *āy* آیی. In writing, both forms are used; but in modern colloquial the ی is nearly always discarded, as: *bi-gū* بگو "say" (not *bi-gūy* بگوی).

<sup>1</sup> *Mānand* مانند adv. (*miāl*) "aliko, resembling." The Afghans use these verbs also as a transitive, "to put, place."

<sup>2</sup> *Nishasta ast* is both Perfect Tense and Past Participle with *ast* for the English Present tense: *ānjā nishasta ast* آنجا نشسته است "he is sitting (seated) there," but *ānjā mī-nishīnad* آنجا می نشیند "that is where he always sits."

<sup>3</sup> *ngarīst* = *nigarīst* "he looked" or else *na-girīst* "he did not weep."

<sup>4</sup> The Gabrs use this word in writing, *buzurgī-xdā rā kasī nīyad daryāft* بزرگی خدا را کسی نیارد دریافت "none can perceive the greatness of God."

<sup>5</sup> *Shurīdan* شوریدن (m.c.) also signifies "to grow mad, be distracted."

(2) Infinitives in *ūdan* دود—of which there are not a large number, reject *dan* and change *ū* into *ā* or *āy*, as:—

m.c. <i>sitūdan</i> <sup>1</sup> ستودن to praise	.. <i>sitā</i> ستا or <i>sitāy</i> <sup>2</sup> ستاي.
m.c. <i>namūdan</i> نمودن to do, to show	.. <i>namā</i> نما or <i>namāy</i> نماي, trans. and intrans.

### Exceptions.

m.c. <i>būdan</i> بودن to be	.. <i>bū</i> بو or باشی <i>bāsh</i> .
m.c. <i>shudan</i> شدن } to become, to go	.. <i>shaw</i> شو.
* <i>shūdan</i> شودن }	
* <i>tanūdan</i> تنودن } to draw tight, to twist, <i>tan</i> تن.	
* <i>tanīdan</i> † تنيدن } be twisted.	
<i>shanūdan</i> شنودن }	
m.c. <i>shanīdan</i> شنيدن } to hear	.. <i>shanaw</i> شنو.
m.c. <i>shanuftan</i> شنفتن }	
* <i>zinūdan</i> زنودن to neigh	.. <i>zinaw</i> زنو: ( <i>shayha kashīdan</i> in modern colloquial).
* <i>darūdan</i> درودن } to reap	.. <i>daraw</i> درو. (In mod. Pers. the infinitive <i>daraw kardan</i> is preferred).
m.c. <i>daravīdan</i> † درويدن }	
m.c. <i>ghunūdan</i> غنودن } to slumber, doze	.. <i>ghunaw</i> غنو.
<i>ghunavīdan</i> † غنويدن }	

*Remark.*—The following are regular: m.c. *āzmūdan* آزمودن “to try, to prove” (tr.); *āsūdan* آسودن “to rest, be satisfied, be at ease” (intr.); m.c. *afzūdan* افزودن or *fuzūdan* فزودن “to increase” (tr. and intr.); m.c. *ālūdan* آلودن “to stain, pollute; to be polluted” (tr. and intr.); (in m.c. intransitive is *ālūda shudan* آلوده شدن): m.c. *andūdan*<sup>3</sup> اندودن “to plaster, smear, gild, to twist”: m.c. *pālūdan*<sup>4</sup> پالودن “to strain, filter; become pure” (tr. and intr.): m.c. *bakhshūdan* بخشودن (also m.c. *bakhshīdan* بخشيدن) “to give, bestow, forgive”: m.c. *rubūdan* روبودن or \**rūbūdan* روبودن “to rob, carry off; withdraw oneself from sight” (trans.): m.c. *zadūdan* زدودن “to polish, scour; wipe sadness from the mind”: \**sūdan* سودن (also m.c. *sābīdan* سايدن and m.c. *sāīdan* سايدن) “to rub, wear, anoint” (tr.)<sup>5</sup>:

<sup>1</sup> *Sitā'ish kardan* is also in use.

<sup>2</sup> *Vide* § 72 (a).

<sup>3</sup> In modern colloquial *andūd kardan* is preferred.

<sup>4</sup> In m.c. فالوده *fālūda-yi* (or پالوده *pālūda-yi*) *sīb* = ‘sharbat of minced apple, rose-water and sugar.’ The Afghans use this verb and پالیدن *pālīdan* for “to search.” *Pālūda* in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is *pālūda shudan*.

<sup>5</sup> Intransitive سائیده شدن *sāīda shudan*.



*farsūdan* فرسودن "to rub, wear; to be worn, old" (tr.)<sup>1</sup>; m.c. *farmūdan*:<sup>2</sup> فرمودن "to order": *kushūdan* کشودن (also *kushādan* کشادن) "to open": m.c. *gushūdan* گشودن or *gushādan* گشادن.

(3) Infinitives in *tan* preceded by *kh* خ, reject *tan* and change خ into ز:—

*pukhtan* پختن to cook .. *pez* پز  
*andākhtan* انداختن to throw .. *andāz* انداز.

#### Exceptions.

\**ākhtan* آختن } to draw a sword; to *āk* آخ.

\**akhtan* اکختن } gold.

m.c. *shinākhtan* شناختن to recognize .. *shinās* شناس.

m.c. *gusīkhtan* گسیختن }  
 m.c. *gusastan* گسستن } to break off, snap .. *gusil* گسل, tr. and intr.

\**gusustan* گسستن }

\**sukhtan* سختن }  
 m.c. *sanjīdan*† سنجیدن } to weigh .. *sanj* سنج.

\**pīkhtan* پیختن }  
 m.c. *pīchīdan*† پیچیدن } to twist, to coil .. *pīch* پیچ, tr. and intr.

*Remark.*—The following are regular:—m.c. *afṛākhtan* فروختن (or m.c. *afṛāshṭān* افراشتن) "to raise on high; to exalt" (tr.): *afṛākhtan* فروختن (m.c.) "to set on fire" (tr.); m.c. *āmūkhtan* آموختن "to learn" to teach" (tr. and intr.): m.c. *āmīkhtan* آمیختن "to mix, mingle; to be intermixed" (tr. and intr.): m.c. *angīkhtan* انگیختن (also *angīdan* انگیدن) "to excite, rouse": m.c. *āvikhtan* آویختن "to hang, suspend" (tr.): m.c. *bākhtan* باختن "to play, to lose at play" (tr.): m.c. *pardākhtan*<sup>5</sup> پرداختن "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. *parhīkhtan*<sup>6</sup> پریمیختن (old) "to educate" (but *parhīzīdan*) پرهیزیدن, Imper. پرهیز, "restr. oneself, abstain" (intr.): m.c. *bīkhtan* بیختن

<sup>1</sup> Usually the participle فرسوده with an auxiliary verb is used.

<sup>2</sup> Also in compound verbs used as a substitute for *kardan*, to indicate respect.

<sup>3</sup> But *akhta kardan* آخته کردن "to gold" only.

<sup>4</sup> In m.c. to learn only: *āmūzāndan* آموزاندن or *āmūzānīdan* آموزانیدن (m.c. "to teach."

<sup>5</sup> *Man bi-īn kār namī-pardāzam* من باین کار نمی پردازم (m.c.) "I cannot do this"  
*man īn kār ra pardākhtam* من این کار را پرداختم (m.c.) "I completed this":  
*az namūz pardākht* (m.c.) "he finished his prayers" = *fāriḡ shud*.

<sup>6</sup> *Parhīz* پرهیز "abstinence" and *pahrīz kardan* پرهیز کردن only, are common in modern Persian.

“to sift” (in dict. also “to enslave; become weak”) (tr.): *tākhtan* <sup>1</sup> تاختن  
 “to hasten; to assault: to make to gallop” (tr. and intr.): *tokhtan* توختن (old  
 “to pay a debt; to wish, to want”; m.c. *dūkh̄tan* دوختن “to sew” (tr. and  
 intr.): *rīkh̄tan* ریختن “to pour, diffuse; cast, melt; scatter, disperse<sup>2</sup>” (tr.  
 and intr.): m.c. *sākhtan* ساختن <sup>3</sup> “to make” (tr.): *\*supukhtan* سپختن “to  
 prick, pierce; thrust one thing with force into another”: m.c. *sūkhtan* سوختن  
 “to burn, to be inflamed, to set on fire” (tr. and intr.); m.c. *gudākhtan*  
 گداختن “to melt, to be melted” (tr. and intr.): m.c. *gurīkh̄tan* گریختن “to  
 flee away”: m.c. *navākhtan* <sup>4</sup> نواختن “to soothe, caress, etc.”; to play upon  
 an instrument; to sing”; (and with an instrument of punishment) “to  
 chastise.”

(4) Infinitives in *tan* preceded by *sh* ش, reject *tan* تن and change *sh* ش into *r* ر, as:—

m.c. *dāsh̄tan* داشتن to have .. *dār* دار.

#### Exceptions.

m.c. *gashtan* گشتن } to become, to saunter; .. *gard* گرد

m.c. *gardīdan*† گردیدن } to return; be inverted

*\*āghūstan* <sup>5</sup> آغوشتن }

*\*āghūshīdan*† آغوشیدن } to embrace .. *āghūsh* آغوش

*\*āghīshīdan* آغیشیدن }

*\*ūghistan* اوغشتن }

m.c. *kushtan* کشتن to kill .. *kush* کُش.

m.c. *hishtan* هشتن }

m.c. *hīdīdan*† هیدیدن } to let down; to quiet, *hīl* هل or *hish* هِش.

*\*hishīdan*† هیشیدن }

m.c. *sirishtan* <sup>6</sup> سرشتن } to mix; to create; .. *sirish* سریش.

*\*sarishīdan* سرشیدن } to mix.

m.c. *kāsh̄tan*† <sup>7</sup> کاشتن } to plough; sow; till *kār* کار; in m.c. “to sow.”

m.c. *kishtan* کشتن } the land; to plant

<sup>1</sup> *Tākht* u *tāz* *kardan* تاخت و تاز کردن “to make an inroad”: *tākhtan kardan* تاختن کردن “to attack”: *tākht āvardan* تاخت آوردن “to attack”: *tākht ū tāzāj* “plundering.” Hence from this verb, *tāzi* came to mean “Arab: an Arab horse, an (Arab) greyhound.”

<sup>2</sup> *Bar sar-i kas-i rīkh̄tan* بر سر کسی ریختن “to fall upon”: *firū rīkh̄tan* فروریختن “to pour out”: *az ham rīkh̄tan* (m.c.) “to go to pieces; also *rīkh̄ta shudan* ریخته شدن

<sup>3</sup> In compound verbs, can take place of *kardan*, etc.

<sup>4</sup> In modern colloquial, only to sing or play an instrument or chastise.

<sup>5</sup> *Dar āghūsh giriftan* در آغوش گرفتن in m.c.

<sup>6</sup> *Sirisht* سرشته “mixed; nature, etc.”; *sirishta* سرشته “mixed, kneaded,” but *sar rishta* “a knowledge of.”

<sup>7</sup> *kishtan* کشتن “to sow,” but *kushtan* کُشتن “to kill.”

m.c. *rīsidan* رسیدنm.c. *rishtan* رشتن } to spin\**rīstan* رستن\**rīstan* رستن.. *ris* ریس and *rīs*: ریس*rī* only in m.c.m.c. *narishtan*<sup>1</sup> نوشتن to write.. *navīsh* نویسm.c. *āghashtan* آغشتن } to mix; to moisten; *āghishtan kun* آغشتم کنm.c. *āghishtan* آغشتن } be moistened; to\**āghushtan* آغشتن } defile.

*Remark.*—The following are regular: m.c. *anbāshīsh* انباشش and *anbāshīsh* انباشتن (tr.) “to fill, etc.”; m.c. *angāshīsh* انگاشش (or m.c. انگاریدن *angārīdan* or *angārdan* (intr.): “to think, imagine”; *anbāshīsh* انباشتن “to devour, swallow”; m.c. *pindāshīsh* پنداشش (or *pindārīdan* پنداریدن) to think, consider; be proud” (intr.); m.c. *dāshīsh* داشتش “to have, hold, keep” (tr.); m.c. *gu-āshīsh* گذاشش “to place, put on, leave” (tr.); m.c. *guzashtan* گزاشتن “to pass, pass by” (intr.); m.c. *gumāshīsh* گماشتش “to appoint for a purpose”; m.c. *nigāshīsh* نگاشش (or m.c. *nigārīdan* نگاریدن) “to paint, portray; embroider, to write.”

(5) Infinitives in *dan* دان preceded by *r*, or *n*, reject *dan* دان, as:—  
m.c. *kandan* کندن to dig, root *kan* کن.

*Exceptions.*m.c. *āvardan* آوردن to bring.. *āvar* آور or *ār* آر.m.c. *shumurdan* شمردن to count.. *shumār* شمار.m.c. *burdan* بردن to carry, to bear.. *bar* بر.m.c. *kardan* کردن to do.. *kun* کن.m.c. *murdan* مردن to die.. *mīr* میر.m.c. *sipurdan* سپردن} to resign, commit, *sipār* سپار.\**supārdan* سپاردن } deposit, travel.m.c. *āzurdan* آزدن} to offend, to injure .. *āzār* آزار: *āzār dādan*\**āzārdan* آزاردن

.. آزار دادن (m.c.).

m.c. *afshurdan* افشردن to squeeze; to express.. *afshār* فشار.\**farkandan* فرکندن to dig a canal, bring*farkan* فرکن, and *farkand*

water into the fields. فرکند.

<sup>1</sup> *nūshīsh* نوشش (gen. *nūshīdan* or *nūsh kardan*) “to drink”; but *narishtan* نوشتن, etc., “to write.”

<sup>2</sup> Also m.c. *guzar kardan* گذر کردن “to pass by (a person, etc.).”

<sup>3</sup> In India the past participle, *gumāshīsh* گماشته, is a common term for a commissary, or agent, especially in the Commissariat Department.

(6) Infinitives in *tan* تن preceded by *f* ف, reject *tan*, تن and, by a law of permutation common to several languages, change the *f* ف into *b* ب: many verbs, however, retain the *f*:—

m.c. *yāftan* یافتن to get, obtain

.. *yāb* ياب.

m.c. *bāftan* بافتن to weave

.. *bāf* باف.

### Exceptions.

m.c. *pazīrustan* پذیرفتن to accept, approve

.. *pazīr* پذیر.

m.c. *sufstan*<sup>1</sup> سفتن to bore, pierce

.. *sumb* سمنب; *sufsta kun* سفتند

*sufsta kardan* سفتند کن

کردن in m.c.

m.c. *nihufstan* نهفتن to conceal

.. *nihuft* نهفت.

m.c. *āshūftan* آشفتن } to disturb  
\**āshūftan*† آشوفتن }

.. *āshūb* آشوب

m.c. *kāftan* کافتن }

m.c. *kāvīdan* کاویدن } to dig, to root up

.. m.c. *kāv* کاو, or کن *kan*.

m.c. *kandan*† کندن

m.c. *shiguftan* شگفتن } to expand (of a flower), *shiguft* شگفت

m.c. *shikuftan* شکفتن } to smile.

m.c. *raftan* رفتن to go

.. *raw* رو.

m.c. *shinuftan* شنفتن }

m.c. *shanūdan* شنودن } to hear

.. *shinaw* شنو.

m.c. *shanīdan* شنیدن }

m.c. *guftan* گفتن<sup>2</sup> to say

.. *gū* گو, or *gūy* گوی.

m.c. *kūftan*† کوفتن }

\**kūftan* کفتن } to break, bruise, knock, *kūb* کوب.

m.c. *kūbīdān*† کوبیدن } trample under foot

m.c. *rūftan*† روفتن }

\**rūftan* رفتن } to sweep

.. *rūb* روب.

m.c. *rūbīdān*† روبیدن }

m.c. *farīftan*† فریفتن } to deceive

.. *farīb* فریب, also *firīb dādan*

\**farīftan* فرفتن } فریب دادن, m.c.

m.c. *giriſtan* گرفتن to seize

.. *gīr* گیر.

<sup>1</sup> *Sufsta* سفتند Past Participle, but *sifta* سفتند (in m.c. *sift* سفت) "thick, coarse," from an obsolete Infinitive.

<sup>2</sup> *Guftan* گفتن sometimes means to say to oneself, hence "to think":—

طیعم بنماز و روزه چون مائل شد

گفتم که مراد کُلِّی ام حاصل شد

*Tab'am bi-namāz u rūza chun mā'il shud*

*Guftam ki murād-i kullī-yam hāsil shud.*

"To prayer and fasting when my heart inclined,

All my desire I surely hoped to find:—"(O. K 180 Whin.)

m.c. <i>khustan</i> خوابیدن		<i>khuft</i> (m.c.) خفت
m.c. <i>khayābīdan</i> † خوابیدن	(to sleep, crouch,	<i>khayāb</i> (m.c.) خواب
m.c. <i>khushbīdan</i> † خوشبودن	etc.	<i>khush</i> (m.c.) خوش
m.c. <i>khushpīdan</i> † خوشبودن		<i>khushp</i> (m.c.) خوشپ
<i>taftan</i> † تافتن		
<i>taftan</i> تافتن	to twist	<i>tāh</i> تاه
m.c. <i>tābīdan</i> † تابیدن		

*Remark.*—The following is regular, m.c. *shitāftan* شتابیدن to hurry, root *shitiāb* شتاب.

### § 75. Hybrid Verbs

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *īdan* -یدن to an Arabic root. Example: m.c. *fahmīdan* فهمیدن “to understand”; m.c. *raqsīdan* رقصیدن (m.c.) (and *raqs kardan*) “to dance”; m.c. *talībīdan* تلبیدن “to summon” (m.c.); and a few others. *Ghaliīdan* غلاییدن (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

*Chalīdan* چلیدن (m.c.) is derived from the Urdu *chālānā* چلان “to go.”

This hybrid Infinitive is called مصدر محلی, as opposed to مصدر اصلی, a true Persian Infinitive.

### § 76. The Auxiliary Verbs (افعال معیاری).

*Shudan* شدن “to become”; root *shaw* شو.

(a) The verb *shudan* شدن “to become, to go” is conjugated regularly. The Imperative is شو *shaw*; in the other tenses, *sh* before a vowel becomes *r*. The noun of agency *shavanda* is obsolete or else extremely rare.<sup>2</sup> The Aorist is *shavam* شوم or *bi-shavam* بشوم, both forms are used. The Imperative<sup>3</sup> seldom takes the prefix به.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-shavad* میشود and *namī-shavad* نمیشود “is it possible?” and “is it not possible?” *mī-shud* میشد; *namī-shud* نمیشد “was it possible; was it not possible?”; vide § 77 (d).

(c) *Shudan* شدن is also used for conjugating the grammatical passive

<sup>1</sup> *Khayābānīdan* خوابانیدن or *khayābāndan* خواباندن “to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).”

<sup>2</sup> *Shavanda* شونده is sometimes used when translating literally from Arabic.

<sup>3</sup> *Gum shaw* گم شو, or *gum bi-shaw* گم بشو “be off with you,” are both used in m.c.

<sup>4</sup> Compare *aḥmaq! agar bi-tu tarsū mī-guftand chi mī-shud ki khud-at rā bi mahlaka andākhī?* (m.c.) احمق! اگر بتو ترسو میگفتند چه میشد که خودت را به مهلکد انداختی? “ass! even if they *did* call you a funk what was there in that to make you go and cast yourself into danger?”

voice. In other cases its place can be taken by either of its synonyms, *gashan* گشتن, or *gardīdan* گردیدن, Imperative *gard* گرد.

(d) Note the following idioms:—

(1) *ān qadr ki raftan mī-shud raftam*<sup>1</sup> “I went as far as I was able”: *ān qadr ki kardā mī-shud kardam* “I did as much as I could.”

(2) *Chunīn na-khṛāhad shud ki*—چنین نخواهد شد (Afghan and m.c.) “it will not happen that —”: *jihat-i khurāk just u jū kardan na-khṛāhad* جهت خوراک جست و جو کردن نخواهد شد (Afghan) “it will not be necessary to make a search for food.”

(3) *Guftam chi mī-shavad agar in bīr rā kunī?* گفتم چه میشود اگر این کار را کنی (m.c.) “I said why should you not do this?”: *guft agar dar muḥāvaza-yi ū dādeh tā khīr kardī chi shudī* گفت اگر در عفاوضه او شبی ناخیر گردی چه شدی (Sa’dī) “he said, if he had delayed having connection with her one night what would it have mattered.”

(4) *Tājir bi-khanda shud* تاجر بخندد شد (m.c.) “the merchant began to laugh,” vide § 79 (c).

(5) *Bā’ d var’lūm mī-shavad* بعد معلوم میشود (m.c.) “we shall see”; also *var’lūm shudan* معلوم شدن (m.c.) “to appear.”

*Remark.*—The auxiliary verbs are *khvāstan* خواستن “to want” (used in the Future tenses of verbs); *hashtan* هستن “to be, exist” (used in Perfect tenses); *būdan* بودن “to be” (used in the Pluperfect tenses); *tavānistān* توانستن “to be able” (used in the معاني مكانی, etc.); *bāshīdan* باشیدن “to be” (used in the معاني شکی, and *shudan* شدن “to become.”

A defective verb is called ناقص التصريف. Some of the auxiliary verbs are also defective.

The *فعل ناقص* are *shud* شد, *būd* بود, *gardīd* گردید and *gasht* گشت, etc., and sometimes *āmad* آمد and *bar-āmad* برآمد. They are called *nāqis* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Aḥmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* آمدن as a *fi’l-i nāqis* are: *khaylī pūch bar-āmad* خیلی پوچ برآمد “it turned out (was) very useless”:

ز آسمان بزمین مژده ناگهان آمد \* که آفتاب زمین تاج آسمان آمد

§ 77. *Tavānistān* توانستن “to be able”: root *tavān* توان.

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

<sup>1</sup> *Ān qadr ki mī-shud bi-ravam raftam* (m.c.) آنقدر که میشد بروم رفتم.

<sup>2</sup> *Tavūnīdan* توانیدن obsolete.



امروز بکش که میتوان گشت کاش چو بلند شد جهان سوخت

*Imrūz bi-kush ki mī-tavān kush*

*K'ātash chu buland shud jahān sūkh* (Sa'di).

“Kill to-day while it is possible to kill,

For a small fire, if it becomes great, burns<sup>1</sup> the whole world.”

Both constructions occur together in the following:—*malāmat-ash* چنين صيد در دامت افتاد و نتوانستي نگاه داشتن ؟ گفت اي برادران چه توان کرد *malāmat-ash kardand ki chunin sayd<sup>2</sup> dar dām-at uftād va na-tavānistī nigāh dāshtan?* *Guft ay barādarān chi tavān kard?*—(Sa'di) “They upbraided him saying, ‘such a fine fish<sup>3</sup> fell to thy lot<sup>4</sup>—and thou couldst not keep it’? He said, ‘my brethren, what can one do—’?”

*Remark I.*—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as : گفت از برای آنکه هر روزی میتواند *guft az barā-yi ān ki har rūz-ash mī-tavānad dīd magar dar zamistān ki*—(Sa'di) “because one can see him (the Sun) every day, except in winter, when—.”

*Remark II.*—The apocopated auxiliary is rarely followed by the full form of the Infinitive :—

بعذر توبه توان رستن از عذاب خدای و لیک می نتوان از زبان مردم رست

*Bi-'uzr-i tauba tavān rastan az 'azāb-i Khudāy*

*Va-līk mī-na-tavān az zabān-i mardum rast*—(Sadi).

“By the atonement of repentance one can escape the wrath of God,  
But escape from the tongue of men one can never.”

In this example *rastan* رستن is used for *rast* رست in the first line: also *mī-na-tavān* می نتوان in the second line for *namī-tavān* نمی توان is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as :—

ورنسد سزاوار خداوندیش کس نتواند که بجا آورد

*Warna sazā-vār-i khudāvandi-yash*

*Kas na-tavānad ki bi-jā āvarad* (Sa'di).

“Otherwise fitting His Glory,

None is able to perform what is worthy of it.”

(This construction is used in modern Persian.)

<sup>1</sup> Note the Preterites for the Aorist and Present tenses in a condition, after *chūn* چون.

<sup>2</sup> *Sayd* صيد Ar. is applied to any game, or quarry, or prey; anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is *shikār* شکار.

<sup>3</sup> *Dām* دام “snare” is applied to any kind of net, snare, or trap, literally and figuratively. By trappers it is specially applied to a noose or set of nooses.



*Remark.*—*Tavān* توان also takes the prefix *bi-* (bi-tavān بی-توان). *Tavān* توان is said to be sometimes contracted into *tān* تان. *Shāyid* شاید and *bāyad* باید are sometimes used as synonyms for *tavān* توان.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction *az* is generally omitted, as: *namī-tavānam bi-yāyam* نمی-توانم بیایم "I can't come," or "I will not be able to come" for *namī-tavānam ki bi-yāyam* نمی-توانم که بیایم. *āgar mayl dāshīd bi-tavānīd dar ruihān-khāna manzil kunīd* (modern colloquial; Rozen's grammar) "if you like, you can put up in the hotel": *ki* که is understood after *bi-tavānīd* بی-توانید.

(2) The shortened Infinitive after the tense of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: *in shakhs in kūr rā namī-tavānad kard* (m.c.) "this man can't (or won't be able to) do this."

(3) The Impersonal construction is also used in m.c., as: *chigūna mī-tavān in kūr rā kard?* (m.c.) "how is one to do this?": *namī-tavān* (or *na-tavān*) *bāyer kard* (m.c.) "one cannot believe this": *na-tavānist kard* (m.c.) or *namī-tavānist kard* (m.c.) "one could not (pret) do this."

*Remark.*—The Perfect of *tavānistān* توانستن is subject to the same rules that govern the Perfects of other verbs, vide § 125: *naftādar Landan būdand tavānistā and ānjā bi-ravand* نافتادگان بودند توانستند آنجا بروند; the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: *shumā mī-tavānīd ānjā bi-yāyīd va aspānānī kunīd?* شما میتوانید آنجا بیایید و اسب دوانی کنید (m.c.) "can you come there and (can you) gallop your horse?"

Occasionally, a transitive verb is understood, or *tavānistān* توانستن is itself considered transitive, as: *ammā kas-i ki kūcha va bāzār-i Isfahān rā nīk bi-dānad va dar shab rāhnumā-i bi-tavānad, ghayr az man na būd* اما کسیکه کوچه و بازار مشهد را نیک بداند و در شب راه نمائی بتواند غیر از من نبود (Tr. H. B. Chap. V), "but there was none but me who knew the streets of Isfahan, and who could act as guide in them." *Gustam ānki kūk kardan-i sā'at rā na-dānad idāra-yi mamlakat rā chigūna tavānad?* گفتم آنکه کوک کردن ساعت را ؟ نداند اداره مملکت را چگونه تواند (Tr. H. B. Chap. VII) "I said, 'how can a man who does not even know how to wind up a watch, manage a kingdom?'" : *Man gādīr namī-bāsham ki in kūr rā bi-kunam* من قادر نمی-باشم که این کار را بکنم (Tr. H. B. Chap. XXXVIII): *Man gādīr namī-bāsham ki in kūr rā bi-kunam* من قادر نمی-باشم که این کار را بکنم (Tr. H. B. Chap. XL).

<sup>1</sup> *Man gādīr namī-bāsham ki in kūr rā bi-kunam* من قادر نمی-باشم که این کار را بکنم, or ————— نمیتوانم.

<sup>2</sup> Either a simple question or in the sense of 'it is impossible to do this.'

(c) An Indian use of this verb is illustrated in the following example:—  
 با خود گفتم بهمه حال اهل این مسجد جماعت بزرگان و معارف خواهند بود  
*bā khud guftam bi-hama hāl ahl-i īn masjid jamā'at-i buzurgān va ma'ārif tavānad būd*  
 (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهند بود was substituted, the sense would be "must be": می باشند *mī-bāshand* would mean "are." *Shāyad bāshand* شاید باشند could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of *shudan* شدن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as: بواسطه بدی راه نمی شد *bi-vāsiṭa-yi badī-yi rāh namī-shud hamān rūz tā bi-sar-i kūtāl bi-rasīm* (m.c. Roz. Gr.) "on account of the badness of the road it was impossible to reach the top of the pass that day": نمی شد که این نصیحت را: *namī-shud ki īn naṣīḥat rā bi-zanat bi-kunī* (m.c.) "was it not possible for you to give this piece of advice to your wife (and not to me)?" : پیش از عید نه خیر نمی شود *na khayr namī-shavad* (m.c.) "no, it is impossible": نمی شود رفت *pīsh az 'īd namī-shavad raft* (m.c.) "we can't go before the 'īd": نمی شود تا امشب پس بگیرم *namī-shavad tā imshab pas bi-gīram* (m.c.) "can't I possibly have it back by to-night?" Note the shortened Infinitives in the following: اگر قصد نداشت چه طور میشد سنگ را برداشتن *agar qaṣd na-bāshad chi tawr mī-shud sang rā bardāshd andākht* (m.c.) "were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?"<sup>5</sup>

(e) To be able, can also be expressed by the Passive, as: چه طور بیائیم خسته *chi tawr bi-yāyīm, khasta shuda nā-tavān gashlīm va qadamhā-yi mā bar-dāshda namī-shavad* (m.c.) "how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted)."

دانسته نه می شود بمعیار عقول سنجیده نمیشود بمقیاس قیاس

*Dānista namī-shavad bi-mi'yār-i 'uqūl.*

*Sanjīda namī-shavad bi-miqyās-i qiyās.*

"No man of science ever weighed (it) with scales,  
 Nor made assay with touch-stone, no, not one!"

(O. K. 279 *Whin.*)

<sup>1</sup> Generally pronounced *kūtāl*.

<sup>2</sup> Or *chi mī-shud agar īn naṣīḥat rā bi-zanat mī-kardī* (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What were you pleased to order?"

<sup>3</sup> Vulgar 'ayd.

<sup>4</sup> For *qaṣd-at* قصد.

<sup>5</sup> This use of *shudan* شدن is classical as well as modern colloquial.

<sup>6</sup> Or singular *qadam* قدم, as a collective noun.

*Remark.*—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as: *āvīza mī-tarīnī bi-kharīnī* میخوانی و میخوانی (m.e.) “can you sing!”, or *mī-tarīnī (ki) āvīza bi-kharīnī* میخوانی (که) (ک) (ک) میخوانی (m.e.)?

(f) *Tarīnā* توانا is an adjective “powerful,” and its negative form is *nā-tarān* ناتوان, and also *nā-tarīnā* ناتوان (old).

*Tarūn-gar* توانگر is an adjective, signifying “powerful, rich.”

*Tarūn* توان is a substantive “strength.”

(g) *Yārastan* یارستن or *yārīstan* یاریستن (vt. *yār* یار) “to be able; to stretch out the hand,” and *ārastan* ارستن (vt. *ār* ار) “to be able; to adorn” occur frequently in poetry for *tarīnīstan* توانیستن.

*Yārā* یارا (subs.) “boldness; power.”

(h) *Dānistān* دانستن “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with *tarīnīstan* توانیستن.

پس از سلامت و شامت گداخته  
ز دست تو که در چرخه دنیاست

*Pas az malūmat u sham'at, ganāhi-i dukhtar chīst*

*Turū ki dast bi-darzd guhar chī dānī suft?*

“After reproving and abusing [the husband] Sa’di said, ‘What is the girl’s fault!’”

How can you whose hand trembles, string a pearl! —(Sa’di).

(*Gul., Chap. VI, last lines.*)

*Ū mī-dānad bi-kunad?* و میداند بکند? (vulg.) “can he do it; does he know how?”

(i) ‘To be able’ can also be paraphrased by such expressions, as: *agar az dast-at bi-yūyad* باید از دستت بیاید; *az rū-yi man namī-āyud* (or *namī-shavad*) *ki*—که “I am ashamed to—(i.e., I can’t<sup>2</sup>)—”: *qādir būdan bar*—قابل بودن بر; *qābil-i* or *qābil bar*—būdan, قابل or قابل بر—بودن; *dar quvva-yi khud dīdan* or *būdan* (یا بودن) *dar quvva-yi khud dīdan* در قوّه خود دیدن; *tavīnā nīstam ki in kār rā bi-kunam* توانا نیستم که این کار را بکنم, or *tavīnā-yi in kār rā na-dāram* توانایی این کار را ندارم; *imkān dāshtan* امکان داشتن *Vide also* § 76 (d) and § 77 (e) for “to be able.”

## § 78. *Girifstan* گرفتن.

(a) *Girifstan* گرفتن, root *gīr* گیر “to seize, etc.”; transitive and intransitive.

The Imperative form *gīr* گیر is not used colloquially: always *bi-gīr* بگیر.

<sup>1</sup> There is, of course, a double meaning: *guhar-i nū-sufta* گوهر ناسفته is a poetical expression for a virgin.

<sup>2</sup> *Khaylī pur-rū hastī* خیلی پر روهستی (m.e.) “you’re very shameless”: *rū az pīsh bardāsh* رو از پیش برداشت (m.e.) “he hid himself.”

In classical Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as: بزبانی که داشت ملک را دشنام گفت *bi guftan girift* "he began to speak"; زبان درازی کردن گفت *bi-zabān-i ki dāsh-t malik rā dushnām dādan girift va saqat guftan* (Sadi) "he began to abuse the king and use bad language in his native-tongue: *zabān-darāzī kardan girift* (Sa'di) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does *giriftan* گرفتن mean "to begin"; *dil-am lapīdan girift* دلم طپیدن گرفت (m.c.) "my heart began to beat"; *harf girift* حرف گرفت *bārūn girift* باران گرفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, vide § 79.

(b) *Giriftan* گرفتن also means "to suppose, admit." (In poetry the Imperative *gīr* گیر is frequently used interjectionally in this sense). Examples: *gīram ki ghamat nīst gham-i mā ham nīst?* گیرم که غمت نیست غم ما هم نیست؟ (Sa'di) "I admit you have no anxiety. Have we then none?"; *va giriftam (or gīram) ki āmadand* (m.c.) "and admitted (or let me suppose) that they came"; *hamchi<sup>1</sup> mī-gīrim (or gīrim)* (m.c.) "we will suppose (or let us suppose) so."

(c) Colloquially and vulgarly *giriftan* گرفتن is used pleonastically, as: *dallāk girift khurābīd* دلاک گرفت خوربید (m.c.) "the barber fell asleep"; *bi-gīr bi-khūrāb* بی-گیر بی-خورب (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb:—

تا چند کنم عرضه نادانی خویش بگرفت دل من ز پیرشانی خویش

*Tā chand kunam 'arza-yi nā-dānī-yi khūwīsh,*

*Bi-girift dil-i man az parīshānī-yi khūwīsh?*

"Oft times I plead my foolishness to Thee,

My heart contracted with perplexity."

(O. K. 281 *Whin.*)

*Didam ki nafas-am dar namī-gīrad* دیدم که نفسم در نه میگیرد (Sa'di) "I saw that my speech (breath) did not sink in—made no impression"; *āb dar gulū-yash girift* آب در گلویش گرفت "the water stuck in his throat; he choked"; *nafas-at<sup>2</sup> bi-gīrad* نفست بگیرد (m.c.) *lit.* "may your breath be caught, may you choke"; *tukhm az garmī dar girift* تخم از گرمی در گرفت (m.c.) "the seeds were scorched by the sun"; *zabān-ash mī-gīrad* زبانش میگیرد (m.c.) "he stammers" (*lit.* his tongue sticks); *ū sar-ash bi-dīvār girift* او سرش بدیوار گرفت (m.c.) "he suddenly struck his head against the wall"; *nabz-am īslāda ast, chashm-am namī-bīnad, gūsh-am girift, āh-āh-hāy<sup>3</sup> raftim* (m.c.)

<sup>1</sup> *Hamchu* همچو is pronounced *hamchī*.

<sup>2</sup> i.e., "may you die"; = "hold your noise, d—n you." Do not say *nafs*, which generally means "penis."

<sup>3</sup> The conventional way of writing this exclamation is های

"my pulse has stopped, my eyes don't see, my ears too don't hear—ah! I am gone" (the last words of a dying man): *girya dar gulū-yash qirift* (m.c.) "Aoba choked his utterance."

(c) *Aftāb girifta ast* آفتاب گرفته است (m.c.) "the sun is eclipsed." *Girifta* گرفته is also an adjective, "dark," applied to colouring.

(f) *In šurat* (or *in sarūd*) *girišnaji na-bīrad* (با این سرود) گیرندگی ندارد (m.c.) "this picture (or this song) has no attractiveness in it."

(g) *U tamām-i shab az harf zadan va gir namīkard* (or *ārām namī-qirift*) (با آرام نمی گرفت) (m.c.) "he ceased not to chatter all the night through."

(h) *Chilla-yi buzurg hamūz na-qirifta ast* چلّه بزرگ همتا نگرفته است (m.c.) "the forty days of greatest heat (or greatest cold) have not yet commenced."

(i) In modern colloquial *girištan* گرفتن and *istāndan* استاندن (vulg. *istāndan* استاندن) are used for "to buy."

### § 79. The Verbs "to begin, etc."

(a) For the use of *girištan* گرفتن in classical Persian for "to begin," vide § 78 (a).

(b) (1) The verbs "to begin" are *binā kardān* بنا کردن; *āghāz namūdan* آغاز نمودن; *shurū kardān* شروع کردن; *ibtihāt kardān* (of a work) ابتیحات کردن. They are followed by the Infinitive, as follows:—*va binā kardam bi-bimāshā kardān-i dukānā* (m.c.) "I began to look at the shops"; *binā-yi rāh raftan gu-īsham* (m.c.) "I began to walk"; *binā kardam bi-shurūm* (vulg.) "I began to run"; *shurū bi-khurdan namūd* (m.c.) "he began to eat"; *shurū mī-kunad bi-girya kardān* (m.c.) "she begins to cry"; *ibtihāt mī-kunam bi-nām-i Khudā* (mod. writing) "I begin in the name of God."

(2) *Dast bi-kār shudan* دست بکار شدن also means "to begin" (of a work only): *fardā bāyad dast bi-kār shud* (m.c.) "we must begin the business to-morrow."

<sup>1</sup> *Kusūf* کسوف and *khūsūf* خسوف may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

<sup>2</sup> *Va hama shab na-yārāmīd az sukhānhū-yi parīshān guftan* (Sa'di): Mod. Pers. *hama-yi shab* "all the night" and *hama shab* "every night."

<sup>3</sup> *Binā* signifies "building" and *binā kardān* بنا کردن "to build"; *bannā* بنا is a "mason": *binā bar* بنا بر "because of"; and *binā bar-ān* بنا بران "therefore": the <sup>3</sup> not written in Persian.

<sup>4</sup> *Āghāzidan* آغازیدن is obsolete.

<sup>5</sup> Br. Ar. pl. *dakākin* دکاکین is also used in modern colloquial.

<sup>6</sup> In this phrase the *izāfat* is sometimes classically omitted.

(c) The following are Afghan idioms:—*kishṭi faro nishastan namūd* (Afghan colloquial) “the ship began to sink”: سنگ از کوه: *sang az kūh ghaṭtīdan kard* “the rock began to roll down the hill-side”: در وقت پیشین روز طیار نمودن میز را بنا کردم: *dar waqt-i peshīn roz ṭayyār namūdan-i mez rā binā kardam*<sup>1</sup> (Afghan colloquial) “at midday I began to make the table”; عقب خیمه را کندن شروع کردم: *‘aqab-i khema rā kandan shurū kardam* (Af. col.) “I began to dig (the ground) behind the tent”: باد خوفناکی: *bād-i khauf-nāk-i wazīdan namūd* (Afg. col.) [*bād-i sakht-i wazīdan girift m.c.*] “a terrible wind began to blow”: تاجر بخنده شد: *tājir bi-khanda shud* (Afghan, and modern colloquial) “the merchant began to laugh (went off into a laugh).”

(d) *Man bi-khanda uftādam* من بخنده افتادم (m.c.) “I began to laugh.”

(e) There are in Persian no continuative verbs.

The continuative prefix *mī* می or *hamī* همی is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, *hay* هی, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa’ānī. *Hay shikār mī-kardīm* هی شکار میکردیم “we kept on shooting”; *hay bi-khur, hay bi-khur* هی بخور - هی بخور (to a greedy boy) “keep on eating, do.” Possibly connected with *hamīsha* همیشه, this particle is probably immediately derived from the cry *hay! hay! hay!* of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* همی and consequently with *hamīsha* همیشه, seems probable from the fact that *hamī* همی is sometimes substituted, as:—بدین طریق دل دو کس (Haji Baba, Chap. XXIX) “by this means he won the hearts of two persons; the one who received the present and the other who bore it”<sup>2</sup>: *ūrā dīdam hamī mī-khurad* او را دیدم همی میخورد (m.c. or local) “I saw him eating and eating” (i.e. a great deal).

### §80. *Khwāstan* خواستن “to wish, etc.”

(a) As already shown in the paradigm of the verb, the Aorist of *khwāstan* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

<sup>1</sup> Note the *majhūl* sound of the vowels and the Infinitive without a preposition preceding the verbs “to begin.” *Nimāz-i peshīn* نماز پیشین is an Afghan and Indian expression for the midday prayer: طیار “ready” is a common word in “Urdu.”

<sup>2</sup> The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people’s pockets. In the original *āḥsan* is a slip for *br* احسان.

(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as: *هرچه دانی که در آید معلوم نمیشود* *har chi dāni ki har ā'id mā'lūm-i nē khurāhad shudan bi-pursidani ān ta'jil mānun*—(Sa'di) "be not in haste to enquire about anything<sup>1</sup> that you know will of a surety become revealed to you (without asking)."

یار دروغ مرا که بزبان زده که مرا زود بشمیرد نخواهد بودن

*Yār-i dūrūn-i marā gi hāzabār panī masūlīh*

*Ki marā tarba bi-shamīr rāz-e-shod be'tan*—(Sa'di).

"Tell my ancient friend to proffer me no advice,

For I'll ne'er repent even at the point of the sword."

یکی را زشت خوانی در شفا ز جمال برد و گفت بی یک فورج  
و تر زانم که خوانی کلفتی کنی که دایم عیب من چون من ندانی

*Yak-i rā zisht-bi-yi dād shafā*

*Tahammul kard u goft ay rik-farj*

*Batūr-zānam ki kharābī qurban 'ā'ī*

*Ki dānam 'ayb-i man, chū man masūlī.*

"A bad-tempered person abused some one.

With resignation he replied, 'Oh thou, may'st thou be blessed!

Worse am I than anything thou wilt say I am ;

For thou dost not know my faults as I know them myself.' "

خشنی که ز قلب تو خواهد زد من را ز رای دیگران خواهد بود

*Khish-i ki zi qūlib-i tu khurāhad zādar*

*Ay-vān-i zarū-yi dīgarān khurāhad bād.*

"And see<sup>2</sup> your ashes moulded into bricks,

To build another's house and turrets high."

(O. K. 162 *Whin.*)

The same construction is used in the Gulistan when *khurāstan* signifies "to wish," "to desire," as: *تا طفل بنادانی آنچه خواهد رفتن* *ta tīf ba-nādāni ānjā khurāhad raftan*—(Sa'di) "and the boy through ignorance wished to go there"<sup>3</sup>:

ای هذرها نهاده بر کف دست عیبها بر گزیده بر بغل<sup>4</sup>

تا چه خواهی خریدن ای مغرور روز درازان-دگی بسیم دغل

<sup>1</sup> Note this meaning of *har chi* هرچه "whatever."

<sup>2</sup> "Stars" (understood) is the subject in the English.

<sup>3</sup> All one adjective.

<sup>4</sup> *Tā tā* = "it is not known": *tā-yi tajūhul*.

*Ay hunār-hā nihāda bar kaf-i dast*  
*'Ayb-hā bar girifta zīr-i baḡhal<sup>1</sup>*  
*Tā chi khwāhī kharīdan, ay maghrūr!*  
*Rūz-i darmāndagī ba-sīm-i daghal.—(Sa'dī).*

“Oh thou who displayest abroad thy virtues,  
 But hidest away thy vices from sight,  
 Shame!<sup>2</sup> what wishest thou to purchase, deluded being,  
 With thy base coin on the day of distress (the day of judgment)?”

*Remark I.*—In the *Gulistan* the auxiliary sometimes takes the prefix  
 به, as:—

چـه سالهای فراوان و عمرهـای دراز که خلق بر سر ما بر زمین بشوهد رنت  
 چنانکه دست بدست آمدست ملک بها بدستهای دیگر همچناین بشوهد رنت

*Chi sāl-hā-yi farāvān va 'umr-hā-yi darāz*  
*Ki khalq bar sar-i mā bar zamīn bi-khwāhad raft*  
*Chunān ki dast bi-dast āmadast mulk bi-mā*  
*Bi-dast-hā-yi digar hamchunīn bi-khwāhad raft—(Sa'dī).*

*Remark II.*—The verb following the auxiliary is in classical Persian also  
 put in the Subjunctive [*vide* end of (c) and Remark to (c)]. Ex. : گفت من او را : *guft man ū rā namī-khwāham ki bīnam* (Sa'dī) “he said,  
 ‘I do not wish to see him.’”

(c) The Afghans in speaking sometimes use a similar construction, but  
 place the Infinitive before the auxiliary: من چیزی بطور نذر پیش کردن خواستم *man chīz-e<sup>3</sup> ba-īawr-i nazr pesh<sup>3</sup> kardan khwāstam* (Afghan coll.) “I wished  
 to give him some small present”; *turā nā'sib-i khud<sup>4</sup> kardan mī-khwāham*  
 (Afghan coll.) “I wish to make you my deputy.”

They, however, also employ the Aorist or Subjunctive after the auxiliary,  
 as : دنبال آمد و میخواست که کشتی را بگیرد : *dumbāl āmada mī-khwāst ki kishī rā*  
*bī-gīrad* “he followed and tried (wished) to seize hold of the boat.”

*Remark.*—This last is the ordinary construction in modern colloquial  
 except that the conjunction is usually omitted, as : *mī-khwāham bi-pursam*  
 —میخواهم به پرسیم “I want to ask you—.”

(d) *Khwāstan* خواستن is also a transitive verb signifying: (1) “to send  
 for or to summon,” (2) “to desire (a thing)” and (3) “to love, to be  
 fond of.”

<sup>1</sup> All one adjective.

<sup>2</sup> *Tā ū* = “it is not known” : *tā-yi tajāhul*.

<sup>3</sup> *Majhūl* مجهول vowels; *pesh-kash* پیشکش (m.c.) a present from an inferior to a superior (used politely).

<sup>4</sup> Note that *rū* is omitted after *khud* (the second of two substantives in apposition in the accusative case).



(1) *bi-jihāt-i hamīn bīd shunā rā khvāstam* (m.c.) "it was for this reason that I sent for you"; *دست : یازد خود : خواستم* *bi-ishṭāra-e dust o rā nazd-i khvāstam* (m.c. and Afghan colloquial) "I called him to me by a signal with my hand."

(2) *myr mery mī-khōshī Gīlān Gilān* (proverb) "if you desire death go to Gīlān"; *mī-khōstam bi-yānd* (m.c.) (vulgar, Imperfect for Present tense) "I wish he would come."

(3) *man irī bi-gyār mī-khōsham* (m.c.) "I am very fond of him, love him very much."

(c) In modern colloquial, and in Kabuli Persian too, this verb also signifies "to intend," or "to be on the point of doing," as: *mī-khōst bi-mīrad* (m.c.) "he was about to die (not wished to die)"; *āghā mī-khōst ki chand bi-shalāq bi-shīrēz bi-zanad* (m.c.) "the master threatens the cook with his whip (Rev. Gr.)"; *mī-khōst ki bi-ghān* (m.c.) "he is about to go when his master—"; *tanāmsi mī-khōst ki zū'ī shavad* (Afghan coll.) "the whole of my labour was nearly being wasted."

(f) This verb is also colloquially used in an impersonal sense meaning "requires," as: *in khānā ta'mīr mī-khōshad* (m.c.) "this house needs repairing"; *bi-jihāt-i waqt mī-khōst ki chizān bi-shūyār* (Afghan) "much time is requisite to remove the things"; *qalichu kam rang ast qadr-i bishṭar rang mī-khōshad* (m.c.) "the rug is too light in colour: it wants a little more colour." To the remark "I have forgotten to bring any money," or "do you want such and such a thing?" the answer might be *namī-khōshad* (m.c.) "it is not necessary, it doesn't matter."

The following are Afghan idioms:—*imroz rā fāqa kardan me-khōshad* (Af.) "it is necessary to fast to-day" (for m.c. *imrūz bāyad rūza bi-dāram*); *marā bār bār bīrūn raftan me-khōst* (Af.) "it was necessary for me to go out frequently" (for m.c. *chand daf'a* *shod bīrūn rōm*).

1 *Gīlān* is said to be the most unhealthy part of Persia.

2 Or *ū nazdīk būd bi-mīrad* او نزدیک بود بهیرد.

3 *Nazdīk būd zū'ī shavad* (or *bi-hadar ravad*) (یا بهدر رود) (m.c.).

4 Compare the m.c. use of *raftan* in § 82 (h).

5 In India *marammat-talab ast*: in modern Persian in writing *ta'mīr tāzīm dārad* تعمیر لازم دارد.

6 Modern colloquial *tāzīm ast* لازم است.

7 Or *tāzīm nīst* لازم نیست.

8 *Majhūl* vowels.

*lāzim shud hīrūn bi-zarām*): *jihat-i man a tu har du nafar khayurūk me-khwayhad*<sup>2</sup> (Af.) “food is necessary for both of us—both for you and me.”

(g) In modern colloquial, the Imperfect is also used in the sense of “should,” as: *mī-khwaystī az avval hamīn yek-i rā bi-yāvarī* (m.c.) “you should have brought this one at first”: *mī-khwayst dīrūz bi-yāyad va līkin imrūz āmad* (m.c.) “he ought to have come yesterday and not to-day” [for *bāyest dīrūz bi-yāyad va līkin*—], vide § 84 (o): *mī-khwaystam bi-dānam* (m.c.) “I should like to know”; less peremptory than *mī-khwaystam bi-dānam* “I want to know.”

31. *Guzāshṭan* گذاشتن Imperative, *guzār* گذار *Dādan* دادن

Imper. *dih*: ده *Māndan* ماندن Imper. *man*; and Verbs

“to Permit, Allow.”

(a) *Guzāshṭan* گذاشتن, Imperative *guzār*,<sup>4</sup> signifies “to quit, relinquish; to place; to perform, etc.” As an auxiliary followed by the Aorist or Subjunctive, with a conjunction expressed or understood, it signifies “to permit, let,” as: *bi-guzār biyāyad* “let him come,” (the Imperative alone would mean, “let him come”): *na-guzāshṭ utāq-i ū harf bi-zanīm* (m.c.) “she did not permit us (give us time) to talk in her room”: *bad āt khudat-i lakāta ham hastī mī-khwayhī khudat-rā bi-kush mī-khwayhī bi-guzār* (m.c.) “wicked yourself and a trollope what’s more; if you want to kill yourself why do; if you don’t, then let it alone.”

(b) The Intransitive *guzāshṭan* signifies “to pass” (of time): *vaqt-i jarānī guzāshṭ narebat-i pīrī rasīd* رسید جوانی گذشت نوبت پیری, “youth passed and old age came”: *az pahlū-yi ū guzāshṭ* او گذشت پهلوئی (or *guzar kard* کرد) “he passed by him”: *az īn maṭlab bi-guzār* از این مطلب بگذر (m.c.) “let this matter alone.”

(c) The Afghans and Indians use the verb *dādan* “to give” in the sense of “to permit,” as: *ān mardum rā gashtan dihed* آن مردم را گشتن دهید (Afghan) “let them wander about (for a time)”: *o rā bi-dih*

<sup>1</sup> In modern colloquial *bi-jihat* بیجهت; also *lāzim ast* لازم است instead of *mī-khwayhad*.

<sup>2</sup> *Majhūl* vowels.

<sup>3</sup> *Bāyad*, or *bāyist*; or *mī-bāyist dīrūz āmada būshad* باید یا می بایست دیروز آمده باشد (m.c.).

<sup>4</sup> *Guzār* گذار is also the Imperative of *guzārdan* گذاردن

<sup>5</sup> Colloquially often *bu-guzār* بگذر; m.c. also *bi-hāl biyāyad* (vulg.).

<sup>6</sup> But of a place *kinār*, as *کنار خانه*

<sup>7</sup> Corresponds to the Hindustani verb *denā* “to give” and “to allow.”

*ki bi-ravad*<sup>1</sup> (Afghan), or *o rā raftan bi-dih* (Afghan)<sup>2</sup> “let him go.”

(d) The following are further examples of the use of the verb *dādan* دادن :—

(1) *ū rā dar pīsh-i khud rāh namī-dihad* (m.c.) “he does not allow him to come into his presence.”

(2) *khud rā bi-bastan dād* (m.c.) “he allowed himself to be bound” (or *khud-rā bi-bastan taslīm kard* خود را تسلیم کرد).

(3) The Imperative *di* dih is used as an interjection of impatience or annoyance, in modern colloquial, as: *di dih bi-rar murakhkhaṣ-i* (m.c.) “well then! go, you’re dismissed.”

(4) *būyad yaq nīm-tana-yi zarī-yi ābī dar Rasht bi-dihī bi-dūzand* (m.c.) “you must get a blue gold-embroidered jacket made in Rasht” (lit. you must give it that they may sew it): *(tā) bi-dihad bi-kushand* (m.c.) “(so that) he may get him killed.”

(5) The Imperative *de* (or more commonly *dehī*) is a substantive: *de* or *dehī* ولایت, or *dehī* ولایت signifies the total revenue of a district paid to the Shah.

(c) Other verbs for “to permit” are *ijāza dādan* اجازه دادن, *izn dādan* إذن دادن, *murakhkhaṣ (būdan) ki—* که (بودن) “permitted to—”; *ravā dāshtan* روا داشتن “to consider right or lawful”; and *guzāshṭan* گذاشتن; and *hishtan*, هشتن obsolete or vulgar.

(f) *Māndan* ماندن, intr. “to remain,” etc., is in Afghan Persian also transitive, “to place.” Note the following idioms :—

(1) *Az kār bāz mānda* از کار باز ماند (m.c.) “unable to work,” “worn out.”

(2) *Mānda* مانده “remained, left behind,” hence in Afghanistan “tired” and in the Panjab also “thin.”

(3) *Du māh bi-Īd mānda* دو ماه بعید ماند (m.c.) “two months before the ‘Īd.’”

(4) *Kam mānda<sup>4</sup> bi-mīram* کم ماند به میرم (m.c.) “I nearly died.”

(5) *Az halākat chīz-i na-mānda būd* از علالت چیزی نمانده بود (Gulistan, Book II, St. IX) “you were within a hair’s breadth of perishing.”

<sup>1</sup> In modern colloquial *ū rā bi-dih bi-ravad* او را بده بود (m.c.) would mean “give him (the beggar) something to go, to make him go.”

<sup>2</sup> *Ūrā bi-guzār (ki) bi-ravad* او را بگذار که بود (m.c.).

<sup>3</sup> *Yag* vulgar for *yak*.

<sup>4</sup> Also commonly but incorrectly *kam mānda būd ki—* کم مانده بود که.

§ 82. The Verb *Raftan* رفتن<sup>1</sup> “to go, to continue”;  
Imperative ۛ *raw*.

(a) The Afghans colloquially use *raftan* رفتن as an auxiliary signifying “to continue,” as: *zamīn regī būd az īn bā’iṣ bi-āsānī kanda mī-raftam* (Afghan colloquial), “the soil was sandy, hence I continued digging it up with ease”: *man dīrūz īn chīz-hā rā dar bāzār dīda mī-raftam* (Afghan coll.) “yesterday I continued looking at these things as I went”: *bi-kan bi-raw* بکن برو (Afghan) also m.c. “keep on digging.”

(b) *Raft āmad* آمد رفت, or *āmad u raft* آمد و رفت is a substantive “coming and going, frequenting; traffic.”

(c) *gūzšt raft* گذشت رفت “it is done, past; let us say no more about it” (m.c.).

(d) *Raftār* رفتار is a verbal substantive signifying “gait, manner of walking; conduct” and in some Indian MSS. “ambling”: *raftār-i nā-hamvār* بد رفتار (an inelegant way of walking), bad conduct”; *bad-raftār* بد رفتار (adj.), *bad-raftārī* بد رفتاری (subs.) “badly conducted, bad conduct.”

(e) *Rafta rafta* رفتہ رفتہ “step by step, by degrees.”

(f) *Raw kardan* رو کردن (m.c.) signifies “to start, commence (a business or matter),” as: *qālī bāfī raw karda am* قالی بافی رو کرده ام (vulg.) “I have commenced carpet-weaving”: *raw kun raw kun* رو کن رو کن vulg. interjection, “go on, go on!”

(g) In modern Persian, “let me go with you!” is *bi-guzār ki hamrāh-i shumā bi-yāyam* بگذار که همراه شما بیایم; but “let me go with him” is *bi-guzār ki hamrāh-i ū bi-ravam* بگذار که همراه او بروم.

(h) In modern Persian, *raftan* is also used in the sense of “being on the point of doing,” “intending to do” [compare § 80 (e) *khvāstān* خواستن], as: *raftam ān rā bi-gīram ki dīdam mār-i rūyash uftāda ast* رفتم آنرا بگیرم که دیدم مارى رویش افتاده است (m.c.) “I was just going to take hold of it, when I saw that a snake was lying on it”; *raftam* رفتم does not here mean that, “I went forward or progressed towards.”

§ 83. *Dāshdan* داشتن “to have, keep,” etc.; Imperative دار *dār*.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (*dāram* دارم) signifies “to have,” while the Present tense (*mī-dāram* میدارم) signifies “to keep.”<sup>3</sup>

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of

<sup>1</sup> *Ruftan* رفتن “to sweep.”

<sup>2</sup> Vulg. for—*rāh andākhta am*.

<sup>3</sup> *Pūl dāram* پول دارم “I have money”: *pūl rā mī-dāram* پول را میدارم “I keep charge of the money,” for *nigāh mī-dāram* نگاه میدارم.

the Present Subjunctive, as: *bāyad khaylī* باید خیلی *bāyad khaylī ṣabr va ḥawṣala dāshṭa bāshīd* (m.c.) "it is necessary to have the greatest patience and forbearance"; *āgar gūsfand deh tā bāshad* (or *baud*) *bāyad har kudām yak gūsfand dāshata bāshand* (m.c.) "were the sheep ten in number, then all (everyone) ought to have one sheep apiece"; *tu bā īn hūsh bāyad khaylī shuter va ramu dāshṭa bāshī* (m.c.) "with all this intelligence you have, you must be possessed of many camels and flocks"; (*rama* specially for sheep and goat-).

This has led to a modern form of the Imperative *dāshṭa bāsh* داشته باش (m.c.) in the simple (not in the compound) verb; *kār-i bi-īn na-dāshṭa bāsh* کاری باین نداشته باش (m.c.) "don't have anything to do with this." *Dār* دار is also used in m.c., as: *īn rā dār* این را دار "keep this, hold this." *īn rā nigūh budār* = *īn rā dāshṭa bāsh* این را داشته باش.

Story-tellers say—*īn rā dāshṭa bāsh* (or *īn rā dār*) for "here we will leave them for the present (while we see what was happening to—)."

(b) In classical Persian, *dāram* دارم, etc., is both the Present Indicative and the Subjunctive: *malik farmūd tā rajh-i kafā-i ū mu'ayyan dārand tā*—(Sa'dī) "the king ordered a sufficient means of subsistence to be fixed for him"; *pādishāh amr farmūd ki khizāna rā mahfūz bi-dārand* پادشاه امر فرمود که خزانه را محفوظ بدارند is classical and modern; in modern Persian *dāshṭa bāshand* داشته باشند could be substituted here: *grān īn qadr torā har pāy hamī-dārad* (Sa'dī) "which being interpreted means that this amount (of food) is sufficient to sustain thee"; here *nigūh mī-dārad* نگاه میدهد could be substituted for *hamī-dārad* میدهد.

*Remark I.*—In modern, as well as in classical, Persian the Pres. Subj. of *dāshṭan* داشتن is, in compound verbs, of the form of the Aorist, as: *ū marā farmūd tā īn rā bar-dāram* او مرا فرمود تا این را بردارم (m.c.) "he ordered me to remove this"; *bi-gū bā man suḥbat bi-dārad* (m.c.) "tell him to talk with me." But *ū tama' dārad* او طمع دارد; *az ū khwāhish dāram* از خواهش دارم; *iltimās az shumā dāram* ایتماس از شما دارم; *arṣ dāram* عرض دارم; *talab dāram* طلب دارم are Present Indicative.

1 *Tū hamchu tu dūst-i bi-dāram,*

*Bāk-am na-bavad kashad bi-dār-am* (classical).

"As long as I have a friend like you, no fear have I that he will crucify me."

2 Note singular, *bāshad* باشد for irrational animals; also the plural *dāshṭa bāshand* داشته باشند after *har kudām* هر کدام.

3 *Vajh* وجه is also used in m.c. for "sum, money": *bād az mulūḥaza-yi īn barāt vajh rā kār-sūzī dārīd* (m.c.); *باعد از ملاحظه این برات وجه را کارسازی دارید* (m.c.); written on bills of exchange.

*Remark II.*—Frequently in compound verbs, and whenever the verb signifies “to keep,” the Present *mī-dāram* می‌دارم is used, as: *har rūz bā ū ṣuḥbat mī-dāram* هر روز با او صحبت می‌دارم (m.c.) “I converse with him daily”; *ūrā dūst dāram* or *mī-dāram* (می‌دارم) او را دوست دارم (m.c.) “I like him (or it) very much”; but *man hanūz bā ū ṣuḥbat dāram* من هنوز با او صحبت دارم (m.c.) “the matter is still under discussion, it is not yet finally settled”: *niḡāh bi-dār* نگاه بدار “keep”; *dast bi-dār* دست بدار “cease from”; *bar mī-dārand* بر میدارند “they are removing, carrying away.”

*Remark III.*—In modern colloquial, the Aorist form is also used for the Future, as: *in barāy-i shumā ṣamar-ī nā-dārad* این برای شما ثمری ندارد (not *namī-dārad* نمی‌دارد), or *na-khūwāhad dāsh* نخواهد داشت (m.c.) “this will be of no benefit to you.”

*Remark IV.*—Such forms as *sākhta bāsh* ساخته باش (local?) “be ready” and *ārāsta bāsh* آراسته باش “be dressed,” must not be confused with the form *dāsh* داشته باش; in the two first, the participles are adjectives, whereas *dāsh* داشته باش is a transitive verb. *Vide* § 125 (j) (6).

(c) The Afghans and Indians say *mī-dāram* می‌دارم for دارم “I have.”

(d) The Imperfect of the *simple* verb *dāsh* داشتن, except in conditional sentences,<sup>1</sup> is rare in modern Persian; the Preterite, as is the case with the verb *būdan* بودن, usually taking its place; thus if, in the sentence *vaqt-i ki dar jahāz būdam khayāl mī-kardam ki—*, the verb *dāsh* داشتن were substituted for *kardam* کردم, the verb would be *khayāl dāsh* خیال داشتم and not *khayāl mī-dāsh* خیال می‌داشتم.

In compounds, however, the Imperfect is used, as: *bā ū ṣuḥbat mī-dāsh* با او صحبت می‌داشتم (m.c.) “I used to talk with him.”

(e) In modern colloquial, *dāsh* داشتن is also idiomatically used with a continuative and present signification, as: *hanūz dārad* هنوز دارد می‌آید *mī-āyad* “he is now coming along”; similarly *dārad mī-ravad* دارد می‌رود, etc.: *dāsh* داشتند می‌آمدند (m.c.) “they were coming along.”

(f) In some parts of Persia, it is also used in the sense of ‘hold,’ i.e., ‘consider’ (for *mī-dānam* می‌دانم): *in mīz rā kharīda dāram*<sup>2</sup> (m.c.) “I consider this table as bought”; *man ān murgh rā girifta dāram* (local) “I consider that bird as good as caught” = گویا گرفته‌ام.

(g) The following is an Afghan colloquialism:—*man dar bāzār chīz-i kharīdan dāram* “I have to buy something in the bazar.”

(h) In modern colloquial *dārad* دارد is often used impersonally ‘there is, there are,’ or with the subject understood, as: *ayb na-dārad* عیب ندارد, or ضرر ندارد.

<sup>1</sup> The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

<sup>2</sup> = *in mīz rā kharīda girifta am*; or (correct m.c.) *kharīda bi-dān*.

*zarar na-dārad* (m.c.) "there is no harm in it; why not; I don't care if I do."<sup>1</sup>  
 عیبی ندارد *'ayb-i na-dārad*, or عیب دارد چه *chi 'ayb dārad* (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; ye:"  
 چاره ندارد *chāra na-dārad* (m.c.) "there is no remedy":  
 خدای تماشا داشت *khayl-i tamāshā dāsh*t (m.c.) "it was a curious (or wonderful) sight":  
 از شیراز رو شمال چاپار<sup>2</sup> خاند دارد *az Shīrāz rū bu-shimāl chāpār khān dārad* (m.c.) "from Shiraz northwards there are post-houses"; here the subject to *dārad* is apparently the distance, or the road, understood:  
 اسبهای چاپاری چه خوب و بد؟ خوب است و بد است *asphā-yi chāpārī chi-tour-and, khūb yā bad? khūb dārad va bad* (m.c.) "what are the post-horses like, good or bad? There are both good and bad"; here the subject appears to be the *chāpār* system.

In the last example from Sa'di in § 84 (c) *dārad* s/s may be translated 'there is,' the subject being the whole of the previous clause.

(i) In modern colloquial, *lāzim dāsh*tan لازم داشتن signifies "to need, require, etc.":  
 ساعت را بسیار لازم دارم *sā'at-am rā bisyār lāzim dāram* (m.c.)  
 "I want my watch badly."

#### § 84. Impersonal Verbs.

*Bāy*istan بایستن "to be necessary, must."

*Shāy*istan شایستن "to be suitable; ought, etc., etc."<sup>4</sup>

*Saz*idan سزیدن "to be worthy."<sup>5</sup>

*Zib*idan زیبیدن "to adorn; to suit."<sup>6</sup>

(a) *Bāy*istan<sup>3</sup> بایستن, *shāy*istan شایستن, and *saz*idan سزیدن are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present, Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In بعد سالم در دیوانخانه منتظر آمدن او با یستی (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of *bāy*istan بایستن is used; such use is rare and ungrammatical.

<sup>1</sup> Corresponds somewhat to the barrack phrase "I don't mind if I do," in reply to an offer of a drink.

<sup>2</sup> *Chi 'ayb dārad* عیب دارد چه can also be a direct question, "what defect is there in it?"

<sup>3</sup> *Chāpār*, T., properly the horse for a messenger or post, spelt چار and چپر, and indifferently pronounced either way; *chāpārī raftan* چاپاری رفتن "to travel post."

<sup>4</sup> *Shāy*istan شایستن and *saz*idan سزیدن are the same.

<sup>5</sup> *Bā'idan* باییدن obsolete form.

<sup>6</sup> Classically, the Aorist is used for the Present. In modern colloquial, the Present باید *mī-bāyad* is occasionally used, but by far the commoner form is *bāyad*:  
 شما می باید این کار را بکنید *shumā mī-bāyad in kār rā bi-kunīd* (m.c.).

در عالم جان بهوش نمی باید بود

در کار جهان خموش می باید بود

*Dar 'ālam-i jān bi-hūsh mī-bāyad būd*

*Dar kār-i jahān khāmūsh mī-bāyad būd*

"Be very wary in the Soul's domain,

And on the world's affairs your lip refrain."

(O. K. 167 *Whin.*)

*Remark I.*—*Bāyad* باید and *shāyad* شاید are sometimes used as synonyms for *lavān* توان, vide § 77 (a) (3) *Remark*.

*Remark II.*—*Bāyist-i vaqt* بایست وقت (obs.) = *muqṭazā-yi vaqt* مقتضای وقت (mod.)

(b) In classical Persian, the Past Conditional *bayistī* بایستی, as well as the Aorist with the prefix (*bi-bāyad*), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative.<sup>1</sup> Examples:—گفت سخن باندیشه *guft sukhān bi-andīsha bāyad guftan va ḥarakat-i pasandīda bāyad kardan hama khalq rā, khāssa pādishāhān rā* (Sa'dī), "he said all people ought to speak with forethought and act decently, but especially kings";—از حدت و صولت پادشاهان بگذر باید بود *az ḥiddat va ṣawlat-i pādishāhān bar ḥazar<sup>2</sup> bāyad būd ki*-(Sa'dī) "one must be on one's guard against the hasty and despotic nature of kings": عالمی را نشاید که بسفاحت از عامی بپند *'āmmī-i bi-ḥilm bi-guṣarad ki har du taraf rā ziyān-i dārad*—(Sadi) "a wise man must not quietly pass over the folly of an ignorant man—"; گفتاری بی کردار چون درخت بی *guftār-i bi-kirdār chūn darakht-i bi-bār juz sūkhān rā na-shāyad* (classical) "a speaking without acting is like a tree without fruit, fit for nothing except burning": مرا نمی سازد که این کار بکنم *marā namī-sazad ki in kār bi-kunam* (m.c.) "it is not suitable for me to do this (i.e. I am fit for better); (*sazīdan* is not used affirmatively in mod. Pers., but *sazāvār mī-bāshad* or *ast* (مزوار میباشد or است)).

<sup>1</sup> There are, however, in both the ancient and modern language exceptions; as *hīch kār shāyista nīstam* (classical) and (m.c.) *hīch kār shāyista nīstam* (m.c.) for *hīch kār shāyista nīstam* (m.c.).

<sup>2</sup> Also *hizr*: the idiom *bar ḥazar būdan* is also m.c. (not *pur ḥazar*).

<sup>3</sup> Note the *izāfat* after *bi-safāhat*.

<sup>4</sup> Better *guftār-i bi-kirdār* بی کردار گفتار.

<sup>5</sup> *Rā* omitted after *kār* as *rā* occurs at the beginning of the sentence, *marā*.

<sup>6</sup> Also in modern colloquial *zibānda-yi man nīst ki* زیبندگی من نیست که.





here"; *zan-i shāyista* زن شایسته (m.c.) "a well-behaved wife"; *sipās-i bī-qiyās bāyista-yi Ḥaẓrat-i Yazdānīst* سپاس بی‌قیاس بایسته حضرت یزدانیست (modern writing) "praise must be given (by us) to the God-head." *Bāyista* is not used in speaking. The substantive *bāyist* بایست is obsolete.

*Remark.*—*Shāyista* شایسته can be paraphrased by the adjectives سزاوار *sazāvār*, or لایق *lāsiq*, or زبنده *zibanda*, or by the substantive لیاقت *liyāqat*, as:—ما کار را نداریم *mā liyāqat-i in kār rā na dārim* (or *mā lāsiq-i in kār nistim* ما لا لایق این کار نیستیم (m.c.) "we are not able to do this, it is beyond us": این حرف سزاوار (or لایق) شما نیست *in ḥarf sazāvār-i (or lāsiq-i) shumā nīst* (m.c.) "you should not say this, ought not to say this."

(m) *Shāyistagi* شایستگی and *shāyān* شایان: *shāyistagi-yi in kār rā na-dāram* (m.c.) "this work is beyond me"; *dar in hangām ki shāyān-i bahjat va shāyigān-i masarrat ast* درین هنگامه که شایان بهجت و شایگان (modern writing) "at this time when it is fitting that we should rejoice."

*Shāyān* شایان is not used in modern colloquial. *Bāyān* بایان not used at all. *Shāyistanī* شایستنی and *bāyistanī* بایستنی are both old.

(n) *Bāyad bāshad* باید باشد signifies "must be" and *mī-bāyist bāshad* می باید باشد "must have been": *mā lā-bud bāyad in kār rā bi-kunīm* ما لابد باید مردم عاقلند (m.c.) "we are obliged of necessity to do this." این خواهند گفت که چون باینقدر محذرت و مشقت کشتی تیار نموده است البته اول (Afghan) "sensible people will say that since he took so much trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water)."

(o) In modern colloquial *bāyad* باید sometimes means "should," as:—این چیز چرا باین گرانی باید باشد *in chīz chīrā bi-in girānī bāyad bāshad* (m.c.) "why should this be so dear?"; (simpler "why is this so dear?" *chīrā in qadr girān ast* چرا اینقدر گران است *ast*). Vide § 80 (g) for use of *khvāstan* خواستن as 'should.'

(p) *Bāyad* باید is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies "must have," as:—تا این که این خط بلندن برسد *tā in ki in khatt bi-Landan bi-rasad Fulān* (bāyad) *kitābash rā tamām karda bāshad* (m.c.) "by the time this letter reaches London, So-and-so will have completed his book"; in this example *bāyad*<sup>1</sup> باید could classically be omitted.

(q) In modern colloquial the Past tense *bāyist* is used for the Present, as:—باید دست بگازد (or شد) *bāyist dast ba-kar zad (or shud)* (m.c.)

<sup>1</sup> In modern colloquial the *bāyad* باید would ordinarily be inserted.

<sup>2</sup> Or *bāyad dast andar kar shud* باید دست اندر کار شد (m.c.) "we must help each other"; ایشان دست اندر کار بوده اید *shumā bā-īshān dast andar kār būda id* (m.c.) "you helped them."

“we must set to work”; *kama būyad* (or *būyist*) *bī-mīrim* (یا باید) (m.c.) “we must all die”; [*mī-būyist bī-mīrād* می دوست میزد] (m.c.) “he nearly died; ought to have died.”]

*Remark.*—The affixed pronouns can be added to the impersonal verb *būyad* باید, as:—*mī-būyist-am* میبایدانم “it was necessary for me”; *mī-būyist-i-shūn* میبایدانشان “it was necessary for them.”

(r) Note the substitutes for the verb *būyistān* بایستن in the following examples:

(1) *hamrah-i u panjīh nafar sarbāz bīyūhad bud* (م.ع.) “there must be fifty soldiers with him”; [or *būyad hamrah-i u panjīh nafar sarbāz bīshud* باید و پنجاه نفر سوار باشد] (m.c.)); *in ihūtū batul va ‘arṣā bī-qadr-i panjīh dast kharūhad bud* (Afghan) (or m.c. *būyad bīshud*) “this enclosure must be about fifty cubits in length and breadth”; *agar dar ūn waqt kase marā me-dīd chūn me-shudet ki shabā-e gunāh-gūr kharūhad bud* (Afg. coll.) “had any one seen me then, he would have thought that I was (must be) some guilty person.”

(2) (m.c. *me-lāzim būyad shud* or *me-lāzim būyist shud*) *lekin ba-jihat-i āvardan-i āb berūn raftan bīyūhad shud* (Afghan coll.) (or m.c. *raftan lāzim kharūhad shud*) “but it will be necessary to go out to fetch water.”

(3) *chūn in kār ba-anjām rasīd barāy-i du kār dīgər mīhāt o koshīsh kardan paydā shud* (Afghan coll.) “when this business was finished I had to toil and labour to accomplish two other works.”

(4) *jihat-i dīdan-i asphā berūn raftan bīyūhad me-shud* (Afghan coll.) “I had to continually go out to have a look at the horses;” (m.c. *bī-jihat-i dīdan-i asphā lāzim būd bīrūn rāvan* (بجهت دیدن اسبان لازم بود بیرون روم)).

(5) *na būrud kharch me-shud wa na barā-e kabk giriftan ba-koh rajvan me-ūftād* (Afghan coll.) “neither was powder expended (by this plan) nor had I to go to the high ground to catch *chukor*;” [in m.c. *lāzim mī-gasht* می گشت instead of *mī-ūftād*].

(6) *hālā ānchi kardan ast dar ān bāb chī kardī?* (Afghan coll.) “now how much have you done of what you

<sup>1</sup> Or *lūlān* va ‘arṣā طولاً و عرضاً (m.c.).

<sup>2</sup> *Dast*, دست a cubit from the elbow to the tip of middle finger.

<sup>3</sup> m.c. *mī-pindūsh* می پنداشت would be preferred to *mī-dūnist* میدانست also *gunah-kār* گناه کار for *gunah-gūr* گناه گار.

had to do?"; [in m.c. *hālā az ānchi mī-bāyist bi-kunī chī kardī* حالا از آنچه می بایست کنی چه کردی]

(7) *Zarūr dar injā insān-e āmada k̄h̄wāhad*<sup>1</sup> būd ضرور در اینجا انسانى آمده خواهد بود (Afghan coll.) "certainly some human being must have come here" [in modern colloquial *bī<sup>2</sup>-shakk injā insān-i āmada bāshad* [بیشک اینجا انسانى آمده باشد].

(8) *Lāzim ast ki bi-ravam* لازم است که بروم, or *raftan am lazīm ast* رفتن لازم است, or *raftan-i man aẓ ẓarūriyyāt (or vājibāt) ast* رفتن من از ضروریات (or واجبات) است, "I must go."

*Remark.*—A paraphrase of "it is necessary" can be effected by such Arabic expressions as *mustalzim* مستلزم (tr.) "necessitating, wājib" واجب, *l-qatl* القتل etc. "meriting death; necessary to be killed," etc.

(s) Further modern colloquial examples of verbs used impersonally, or with the subject understood after the manner of *dārad* دارد [§ 83 (h)] are:—*bi-jihat-i kaṣrat-ikhar magas bi-mardum va māl̄hā k̄haylī bad guzasht* (m.c. : Roz. Gr.) "on account of the large number of horse-flies, man and beast had a bad time of it"; here the subject is apparently "the time" or "the day": *agar ghurabā rā gazīd aṣār-i sak̄ht-i mī-numāyad va gāh-i munjar<sup>7</sup> bi-halākat mī-shavad* (m.c. Roz. Gr.) "if it bites strangers it does a severe injury which sometimes results in death."

(t) *Zibad* زیب (subs.) "it suits, becomes, behoves, etc.," is a synonym of *shāyad* شاید and *sazad* مزید (subs.) "ornament, beauty" (construed with *dādan* دادن and *shikastan* شکستن). *Zibā* زیبا is an adjective; *chī zibā mī-k̄h̄wānad* چه زیبا میخواند (m.c.) "how nicely he reads."

(u) Expressions like "it is said, it is related," etc., are rendered by the third person plural of the transitive verb (*vide* § 88 Passive) as:—*āvarda and* آورده *and* "it is related (they, the ancients or the wise or the relators) have related"; *va gufta and* و گفته اند "—and it is said."

(v) Some verbs, impersonal in English, take in Persian a nominative of cognate meaning:—*bārān mī-bārad* باران میبارد (m.c.) "it rains";

1 *Āmadā* آمده is treated as though an adjective and part of a (vulgar) compound verb *āmada būdan* آمده بودن "to become."

2 In modern colloquial *ih̄timāl dārad* دارد احتمال or *yahtamīl* یحتمل could be used in the sense of "probably."

3 *Mardum* مردم a collective noun always used as a plural except by the vulgar.

4 *K̄har-magas* خرمگس used collectively.

5 *Shab-k̄haylī bad bi-mā guzasht* شب خیلی بد بها گذشت "we passed a bad night."

6 The bug called *malla* مله or *gana*, گنه or *gharīb-gaz* غریب گز or "biter of strangers."

7 For *munjarr* منجر.

Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—کردن درست *durust kardan* “to make, construct”; “to correct”: زان قصاب بابل کرم درست میکند *zan-i qaṣṣāb barāy-i bulbul kirm durust mī-kunad* (vulg.) “the butcher’s wife breeds maggots (as food for) bulbuls”; معزول کردن *ma‘zūl kardan* (past participle) “to dismiss from office”; معزول شدن *ma‘zūl shudan* “to be dismissed”; استاد کردن *istāda kardan* (classical) (Persian past participle) “to set up.”

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of را *rā*. Examples:—چوب زد *chūb zadam* (m.c.), or زد چوب *bi-ū chūb zādām* (m.c.) “I beat him (with a stick)”; in the first instance *chūb* چوب may be considered an integral portion of the verb *zadam* زد; in the second it may be taken as its object, but it would be wrong to say *bi-ū chūb rā zadam* زد چوب را; [ *ū-rā hū chūb zadām* ] *bi-ū chūb rā* زد چوب را means “I beat him with the stick”: “talk Persian” *Fārsī harf bi zan* حرف فارسی زن, or *harf-i Fārsī bizan* حرف فارسی زن: *khaylī intiẓār kashīda am* خیلی انتظار کشیده ام “I have expected (waited for) you a long time”; *si sāl tūl kashīd* سی سال طول کشید “three years passed” (here *sāl* is the subject of the intransitive verb *tūl kashīdan* which should be regarded as one word).

The *ism* اسم etc. is often separated from the verb that follows it: —بنا گذاردن *binā guzārdan* is “to begin”; *bā man binā-yi namak bi-ḥarāmī guzārda ast* با من بنای نمک حرامی گذاشته است (m.c.) = *binā guzārd bi-namak-ḥarāmī kardan* بنا گذارد نمک حرامی کردن (m.c.).<sup>5</sup>

From *gīr* گیر, a verbal substantive from *giriſtan*, is formed *gīr āmadan* گیر آمدن (m.c.) (for *bi-gīr āmadan*) “to come into one’s possession” and *gīr āvardan* گیر آوردن “to bring into one’s possession”; *ānja chīz-i gīr-am nayāmad* آنجا چیزی گیرم نیامد (m.c.) “nothing was got by me there”; *ānja chīz-i gīr na-yavardam* آنجا چیزی گیرم نیاوردم (m.c.) “I obtained nothing there.”<sup>6</sup>

*Remark I.*—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

<sup>1</sup> Maggots are bred and sold in Persia as an article of trade for caged nightingales.

<sup>2</sup> In m.c. *bar pā kardan* برپا کردن, or *dāshān* داشتن, or *vā dāshān* را داشتن, or *naṣb kardan* نصب کردن.

<sup>3</sup> Or *khaylī muntazir-i shumā būdam* خیلی منتظر شما بودم.

<sup>4</sup> In poetry it sometimes follows the verb.

<sup>5</sup> In the sentence *tā qasam bi-rūh-i pāk-i Hazrat-i Sulaymān (‘alayhī ‘s-salām) na-khīwuri*—“until thou swearest by the sainted soul of Solomon (on whom be peace!)—,” the word *qasam* (which is a component part of the verb “to swear”) could be inserted just before *na-khīwuri*.

<sup>6</sup> *Gīr āmadan* گیر آمدن expresses more of chance than *gīr āvardan* گیر آوردن.

*Remark II.*—Sometimes a compound verb admits of two constructions, as:—*bā mardumān maḥabbat mī-kunad* با مردمان محبت میکند (in which *maḥabbat* محبت appears to be the direct object of the verb), and *mardumān rā maḥabbat mī-kunad* مردمان را محبت میکند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes *mī* می and *bī* بی are intercalated before the simple verb.

The same rule is observed with regard to the negative particles *na* نه and *ne* نه, as: *dast bar namī-dāri* دست بر نمی داری *vide* § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

*āvardan* آوردن *ḥamla āvardan*, (m.c.) “to attack, charge.”

*uṣr khuyāstan* عذر خواستن, (m.c.) “to apologise, ask pardon.”

*uṣr āvardan*, (m.c.) “to make excuses.”

*tadārūk dīdan* تدارک دیدن, “to make preparation.”

*siṭam dīdan*, (m.c.) “to suffer opposition.”

*maṣlaḥat dīdan* مصلحت دیدن “to consider advisable.”

*gham khurdan*, (m.c.) “to suffer grief.”

*gūl khurdan*, (m.c.) “to be deceived.”

*qasam khurdan*, (m.c.) to swear, take an oath.”

*zakḥm khurdan*, (m.c.) “to be wounded.”

*bi-zamīn khurdan*, (m.c.) “to fall on the ground; strike the ground.”

*takān khurdan*, (m.c.) “to be shaken, to shake, tremble.”

*girištār āmadan*, “to be caught.”

*bar dushman ghālib āmadan*, “to overcome the enemy.”

*sīr āmadan az*, (m.c.) “to be tired of, disgusted.”

*sīr shudan*, (m.c.) “to be satisfied, full from eating.”

*dar shumār āmadan* (class.), “to be counted.”

*az pā dar āmadan* از پا در آمدن

*az pā dar ūftādan* از پا در افتادن } “to be helpless, come to grief.”

*dar maḥall-i iftirāst* در محل افتراء است, “he is (or is likely to be) falsely accused.”

*dar ma'rāz-i khaṭar ast*, “he is in danger.”

*qadam-i mardānagī pīsh nihādan*, “to act bravely.”

*furū nishāndan*, (m.c.) “quench (fire, anger).”

*farā grīftan*, (m.c.) “to surround.”

*chashm dūkhtan* (bar—) چشم دوختن (بر—) “to stare at.”

*zabūn gushūdan*, “to begin to speak.”

عقد بستن *‘aqd bastan (zan-ī rā)*, “to perform the service of marriage” (of the Mulla).

کام راندن or کامرانی کردن *kām rāndan or kām-rānī kardan*, “to live luxuriously; enjoy oneself.”

عقب نشستن *‘aqab nishastan*, “to retire (of enemy).”

تولد شدن *tavallud shudan* “to be born”; also *tavallud yūftan*

از دست دادن *az dast dādan*, “to give up.”

درگذشتن *az jān dast shustan (or dar guzashtan)* “to give up hope of one’s life.”

از چیزی دست کشیدن *az chīz-ī dast kashīdan*, “to cease from (a thing begun); to give up.”

از چیزی باز ایستادن *az chīz-ī bāz īstādan*, “to refrain from (a thing not begun).”

خود را در ساخت که مرده است *khud rā var sūkht ki murda ast*, “he feigned to be dead.”

رنگ ریختن *rang rīkhtan*, “to play a trick, wile (in a bad sense).”

حرف زدن *harf zadan*, “to talk.”

فریاد زدن (کردن or کشیدن) *faryād zadan or kardan or kashīdan*, “to cry out.”

جمع زدن *jam‘ zadan*, “to add up.”

جمع کردن *jam kardan*, “to collect.”

تهمت بستن (or تهمت زدن) بر — *tuhmat bastan (or tuhmat zadan) bar* — “to accuse falsely.”

قرار گرفتن *qarār giriftan*, “to become settled, to sit.”

کشتی گرفتن *kushī giriftan*, “to wrestle.”

گوشی دادن (or گرفتن) *gūsh dādan (or giriftan)*, “to listen to.”

گوشی کشیدن *gūsh kashīdan*, vulg. (= استرق سمع) “to eaves-drop.”

گوشی فرا دادن *gūsh farā dādan* ditto.

از میان رفتن *az miyān raftan*, “to be abolished; cease to be used.”

از میان بردن *az miyān burdan* (tr.) “carry off.”

جلو افتادن *jilaw uftādan*, “to get before, go before.”

سبق گرفتن *sabqat griftan*, “to surpass.”

سبق جستن *sabqat justan*, “to surpass, to anticipate.”<sup>2</sup>

احتمال رفتن (or داشتن) *ihtimāl raftan (or dāshtan)*, “to be probable.”

تشریف داشتن *tashrīf dāshtan* (polite), “to be at home, in the house.”

نظر انداختن *nazar andākhtan*, “to cast a glance at.”

بناخیر انداختن *bi-tasakhīr andākhtan* “to postpone.”

بناخیر افتادن *bi-tasakhīr uftādan* (intr.) “to be postponed.”

<sup>1</sup> In India *jam‘ kardan* جمع کردن “to collect” and also “to add up.”

<sup>2</sup> *Bi-kharīdan-i qālī raftam valī bar man sabqat just* بخیردن قالی ز من بر من سبق جستم.

چشیدن *talkh u shīrīn-i rūzgār* (or *ayyām*) *chashīdan* "to experience the ups and downs of life."

دیدن *sard u garm-i rūzgār dīdan* (m.c.) the same as above.

اسم بردن *ism-burdan* "to mention."

گمان بردن *gumān bardan* (m.c.) "to think, doubt."

حسد بردن *hasud burdan* (m.c.; class.—*warzīdan*) "to bear malice."

آتش گرفتن *ālash giriftan* "to catch fire."

آتش زدن *ālash zadan* "to set fire to."

بوی شنیدن *būy shunīdan* (class. and m.c.) "to smell" (tr.).

زحمت کشیدن *zahmat<sup>1</sup> kashīdan* "to take pains; suffer hardships."

سلام را شکستن *salām rā shikashtan* "to break up the audience."

نقل مجلس شدن *nuql-i majlis shūdan* (m.c.) "to be in everybody's mouth, be famous (lit. to be the sweetmeat of the assembly)."

نیت و نادر کردن *nīst u nā-būd kardan* "to destroy utterly (lit. to make, is not and was not)."

*Remark I.*—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus *taghyīr kardan* (intr.) "to change," but *taghyīr dādan* (tr.) "to change."

*Remark II.*—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, *na-bāyad ki shumā fikr-i nīk-nāmī-yi khud biyuftid* (m.c.) نباید که شما فکر نیکنامی خود بیفتید "ought you not to be careful of your reputation?", the preposition *bi* that is wanting, has only to be inserted before *fikr* فکر to make the sentence perfectly clear; for though in modern colloquial the compound verb *fīqr uftādan* بیفکر افتادن is used, its proper form is *bi-fīkr uftādan* بیفکر افتادن.<sup>2</sup>

(h) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) *nān rā chīgūna pukhta kunam* نان را چگونه پخته کنم (Afghan) (for *bi-pazam* بپزم) "how shall I (or can I) cook the bread?"; *dānistā namūdan* دانسته نمودن (Afghan) "to teach, inform"; *shikasta kardan* شکسته کردن (Afghan) "to break"; *sūkhta kardan* سوخته کردن (vulg. m.c.) "to burn"; *afrūkhta kardan* افروخته کردن (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like *islāda kardan* بستاده کردن "to set up," may be admissible, but there is no necessity for *islāda shudan* بستاده شدن (Afghan). In, *marā az hama peshtar basta kardā būdī* مرا از همه پیشتر بستده کرده بونی

<sup>1</sup> In India *taklīf* تکلیف is used for *zahmat* زحمت.

<sup>2</sup> Even in speaking, most Persians would say *bi-fīkr uftādan* بیفکر افتادن.

<sup>3</sup> *Ū az īn kūr bāz īslāda shud* او ازین کار باز ایستاده شد (m.c.) "he was prevented from doing this."



(f) (1) *Farmūdan* فرمودن, Imperative *farmā* فرما, is transitive, "to order or command." In compound verbs it is deferentially substituted<sup>1</sup> for *kardan* کردن, *sākhšan* ساختن, or *namūdan* نمودن, both in classical and in modern Persian:—چه فرموده بودید *janāb-i 'ālī chi farmūda būdīd*?<sup>2</sup> (m.c.) "what did your eminence say?" *Chi guftīd* چه گفتید would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. *Pādishāh bar takht julūs farmūd* پادشاه بر تخت جلوس فرمود "the king sat (or ascended) the throne."

(2) In modern colloquial *bi-farmū'id* فرمائید almost corresponds to the English word "please." To a visitor it signifies "please take a chair": if two persons are about to enter a door together it means "after you": if food is on the table, it = "kindly help yourself," or "begin."

(3) *Farmān* فرمان a substantive is a royal mandate. *Farmān-farmā* فرمان فرما "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—."

*Farmān-bardār* فرمان بردار "order-bearing, obedient."

*Remark.*—The compound verb *kār farmūdan* کار فرمودن is not always used in the complimentary sense. Sa'dī in the *Gulistan*, speaking of a boxer, says:—*va qaul-i hukamā' rā kār na-farmūd* و قول حکماء را کار نفرمود; also *kafsh-dūz ālāt-i khud rā kār mī-farmāyud* (vulg.) "the shoe-maker is using his things."

(g) The verbs *gushtan* گشتن or *gardīdan* گردیدن ['vide' (c)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

## § 87. Causal Verbs (فعل متعدی بالواسطه or مع الغير) and Reflexive Verbs (فعل متعدی بنفسه).

(a) (1) The causal verbs are formed by adding the terminations *ānīdan* آندیدن, or *āndan* آندن, to the Imperative stem of the primitive verb, thus: *jāstan*<sup>4</sup> جستن "to jump, leap," Imperative *jah* جه; *jahānīdan* جهانیدن or *jahāndan* جهانندن "to cause to leap": *davīdan* دویدن "to run" (Imperative *daw* دو); *davāndan* دواندن or *davānīdan* دوانیدن "to make to run, to gallop (a horse), etc., etc., etc." = *tāzāndan* تازانندن (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, *-īdan* or *-dan*.

<sup>1</sup> *Farmūnū* فرمانا is used in precisely the same manner in Urdu.

<sup>2</sup> In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address *janāb-i 'ālī*. In modern Persian in writing the third person plural is also preferred.

<sup>3</sup> In contradistinction to a verb which is transitive of itself (فعل متعدی بنفسه).

<sup>4</sup> In modern colloquial *jahīdan* جهیدن is more used than *jāstan* جستن.

*Remark.*—In poetry the termination —*ānīdan* آیدن is sometimes shortened to *ānīdan*.

(b) The same termination makes some intransitive verbs transitive, *vide* § 86 (e). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) *Nishāndan* نشانیدن (*nishānistān* نشانستن obsolete) “to cause to sit; to plant, etc.,” the causal form of *nishastan* نشستن, is irregularly formed.

(2) *Shinawānīdan* شنوآیدن (not used in Persia) is the causal of *shunūdan* شنودن, and signifies “to cause to hear, tell, read aloud.”

(3) *Rāndan* راندن “to drive” is perhaps the causal of *raftan* رفتن “to go.”

(d) (1) The verb *guzashtan* گذشتن, or *guzarīdan* گذریدن (old) “to pass, pass by; cross over; die, etc.” has several causal or transitive forms, viz., *guzarāndan* گذرانیدن, *guzārānīdan* گذارآیدن, *guzrānīdan* گزرآیدن, *guzārdan* گذاردن and *guzārīdan* گذاریدن.

(2) *Guzāshtan* گذاشتن (tr.) “to quit, to discharge, perform” : *namāz guzārdan* (not *guzāshtan*) نماز گذاردن “to perform the duties of prayer.”

(3) *Afkandan* افکندن<sup>1</sup> “to throw,” causal *afkānīdan* افکانیدن (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: *suftan* سفتن “to bore”; *suftānīdan* سفتانیدن (obs.), and *sumbānīdan* سنبانیدن (obs.) “to cause to bore”: *rustan* رستن or *rūīdan* روئیدن “to grow” (rt. *rū* رو) or *rūy* روی) *rūyānīdan* رویانیدن (m.c.), or *ruvānīdan* روانیدن (obs.) “to cause to grow.”

(f) Verbs in which the Imperative stem terminates in ن, change this letter into ی, as: *shāndan* (obs.) شانیدن (for شانه زدن) “to comb,” causal *shāyānīdan* شایانیدن (obs.); *dānistān* دانستن “to know,” *dāyānīdan*<sup>2</sup> دیانیدن (obs.); *chīdan* چیدن “to pluck, collect,” *chīnāīdan* چینائییدن (obs.) or *chīyānīdan* چیانیدن (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus *tarsāndan* ترساندن is preferred to *tarsānīdan* ترسانیدن, and *khwāham tarsānd* خواهم ترساند, to *khwāham tarsānīd* خواهم ترسانید.

(g) Some verbs do not admit of a causal form. Examples: *didān*<sup>3</sup> دیدن “to see”; *guftan* گفتن “to say”; *āzmūdan* آزمودن “to try, prove.”

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses *fahmānīdan* فهمانیدن where a Persian would use *hālī kardan* حالی کردن, or some such expression.

<sup>1</sup> In India *afgandan*, etc.

<sup>2</sup> The form *dānīdan* (obs.) also occurs.

<sup>3</sup> The form *dīyānīdan* as a causal of *dīdan* is doubtful.

(tr.) "to pass one's time," but *bi-sar raftan* بسر رفتن (intr.)<sup>1</sup> "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression *ū zada shud* او زده شد "he was beaten" is quite unintelligible even to Persians with some education, whereas *kushta shud* کشته شد "he was killed" is a passive in common use.

(d) The following are examples of the use of the grammatical passive:—

(1) چنان بی اختیار از جای بر آمدم که چراغم با آستین کشته شد (*chunān bi-ikhtiyār az jāy bar āmadam ki chirāgh-am bi-āstīn kushta shud* (Sa'di) "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active *kushtam* کشتم instead of the passive *کشته شد* would signify "I purposely extinguished."

(2) The grammatical passive is of not infrequent use in the Shah's Diary: *یک نوع زراعتی که اسمش "راپ" است در محترری خاک پروس امروز دیده شد* (Shah's Diary) "we and others have to-day seen a species of crop called 'rape' in the Prussian territory": *حکیم الممالک که چندی بود اینجا بود دیده شد* (S.D.) "*Hakīm*"l-Mamālīk ki chand-i būd injā būd dīda shud (S.D.) "the *Hākīm*"l-Mamālīk who had been here some time was interviewed": *دو پلنگ سیاه هم دیده شد* (*du palang-i siyāh ham dīda shud* (Shah's Diary) "two black panthers were seen by us."

(3) The transitive Infinitive is often used for the passive:— *همه را بکشتن* همه را بکشتن *hama-rā bi-kushtan ishūrat farmūd* (Sa'di) "he (the king) ordered them all to be killed"; *شاید تو را بکشتن بدهد* *shāyad turā bi-kushtan bidihad* (m.c.) "he may hand you over to be killed."

(4) The passive is also sometimes used to express possibility or impossibility:— *این کتابیست آن قدر سنگین که بدست انداخته نمی شود* *in kitāb-i 'st ān qadar sangīn, ki bi-dast andākhta namī-shavad* (m.c.) "this is a book so heavy, that it cannot be thrown by hand"; *این میز از جای خود برداشته نمی شود* *in mīz az jā-yi khud bar dāshtha mī-shavad* (m.c.) "this table can be moved, it is not very heavy"; *تا دو سی روز آنجا تاواقفی افتاد چیرا که بی-بایدی*

<sup>1</sup> *Āb bi-sar raft* آب بسر رفت (m.c.) "the water boiled over": *agar ū injā bi-yāyad man bē-sar jīlav-i ū mī-ravam* (vulg.) (also *bi-sar davīdan*) "if he comes here I'll go to him on my head (from delight) instead of on my feet": *از تو اشاره کردن و از من بسر دیدن*: *bi-sar āmadan* بسر آمدن "to be finished."

<sup>2</sup> In modern colloquial *ū rā zadand* او را زدند.

<sup>3</sup> *Bī-ikhtiyār* بی اختیار means "involuntarily"; the unexpected sight of his friend made him jump up; *bar āmadan* بر آمدن signifies merely "to get up" not coming forward.

<sup>4</sup> In m.c. *dīda shud* دیده شد is frequently used unnecessarily, instead of the active voice.

<sup>5</sup> *Kushta shudan* could not be used.

<sup>6</sup> Or *ishāra* اشاره.

<sup>7</sup> In modern colloquial *ittījaq-i tavagquf* اتفاق توقف and *az bā'is* از باعث would be substituted.

تا دو سه روز آنجا توقف افتاد چرا که باعث بر آفتاب دیده نمی شد *abr ājtāb dīdān namī-shud* (Afghan) "we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds"; *ba'd az ghalīdān ān rā jumbānīdan na-tavānistam chi jā'e ān ki ba-daryā rasānīda mī-shud* (Afghan coll.) "after (the boat's) rolling over I was unable even to move it; how much the less could it be moved to the sea!"; in m.c. *chi jā-yi ān ki bi-daryā rasānam-ash* (or *bi-rasānam*, without *ash*); the passive would not be used here in m.c. as the agent is known: با تقدیر جنگیده *bī taqdīr jangīda namī-shavad*<sup>1</sup> (Afghan) "it's impossible to fight against Fate"; in m.c. با بخت نمی شود جنگید.

(ā) The modern colloquial phrase *ba'd az ān dīda khwāhad shud* بعد از آن دیده خواهد شد (or دیده می شود) (m.c.), signifies "we'll see."

(e) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs *am* ام, *haslam* هستم, etc., and *shudan* شدن, *būdan* بودن, or *gashtan* گشتن. Examples:— *marsūl-am* (or *marsūl haslam*), (in writing) "I am sent"; *maqtūl shud* (m.c.) "he was killed"; *khābar-dār shud* (m.c.) "he was apprised, warned"; *zakhmī būd*<sup>2</sup> (Afghan) "he was wounded"; *hama chīz āmāda būd* (m.c.) "everything was prepared (previous to our 'coming')"; [but *āmāda shud* = "was prepared after our coming"].

(f) The passive can also be expressed by using the third person plural of the transitive verb, "they do such and such a thing." This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:— *farmūd ki marsūm-i fulānrā chandān-ki hast muz'āf kunand*—(Sa'dī) "he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased"; (here it was the king himself who increased the allowance): *dūst-i rā ki bi-'umr-i farā chang ārand na-shāyad ki bi-yak-dam hiyāzārānd*—(Sa'dī) "a friend whom it has taken a lifetime to make should<sup>3</sup> not be made offended in a single instant"; (here there is only

<sup>1</sup> Compare Urdu, *taqdīr se lāzā nahīn jāta* تقدیر سے لازاً نہیں جاتا.

<sup>2</sup> Or *bi-qatl rasīd* بقتل رسید (m.c.).

<sup>3</sup> *Zakhmī shud* زخمی شد m.c.; *zakhm dāsh* داشت "he had a wound."

<sup>4</sup> *Hast* signifies that the speaker knew that there was an allowance:—*bāshad* "whatever it may be."

<sup>5</sup> *Farā chang* فراچنگ is to be considered as one word. *Farā* frequently precedes verbs, and in many cases is merely used for the sake of euphony.

<sup>6</sup> Note this use of *shāyad* شاید. Before *yak-dam* یکدم, *bi-sukhan-i* بستخن or *bi-taqīr-i* or some such word is understood.

one friend and presumably one person who has made him a friend): آن را که گوش ارادت گران آنزوده اند چون کزد که بشنود و آن را که بکشد سعادت کشیده اند چون کزد که برود *ān rā ki gūsh-i irādat girān āfrīda and chūn kunad ki bi-shīnavad va ān rā ki bi-kamand-i sa'ādāt kashīda and chūn kunad ki na-ravad*—(Sa'dī) “he who has been created deaf to the divine inclination, how can he manage to hear?<sup>2</sup> and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him)?” ; (here the grammatical subject to *āfrīda* and *کشیده* should not be “God” understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language;<sup>3</sup> the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say “he whom God has created deficient in . . .” would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.<sup>4</sup>

This form of the passive is especially common in modern colloquial. To the question, “where is the horse?” the answer might be *burda* and *برده* “it has been taken away”: this answer would signify that *one* of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

*Remark.*—“A present was given to him” *in'ām-i bi-ray dāda shud* (m.c.) *انعامی بوی داده شد* (m.c.), or better *in'ām-i bi-ū dādand* *باو دادند* (m.c.).

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by *āmadan* آمدن instead of by *shudan* شدن, as:—*īn shakhṣ dar zumra-yi fuṣṭalā shumurda mī-āyad* (m.c.) *این شخصی در زمره فضلاء شهرده می آید* “this man is counted amongst the learned”; *dāda mī-āyad* (class.) *دیده می آید* “it is seen”; *īn qālī pasandīda āmad* (m.c.) *پسندیده آمد* “this carpet was approved.” Compare *maṣkhūṭ āmadan* گرفتار آمدن (class.), and *maṣkhūṭ āmad* گرفتار آمد (class.), and *maṣkhūṭ āmad* گرفتار آمد (class.).

<sup>1</sup> *Girān* means “dear (not cheap)” as well as “heavy.”

<sup>2</sup> i.e., it is impossible for him to hear, as it is decreed he is not to hear.

<sup>3</sup> The use of the plural might lay the speaker open to the imputation of being a *mushrik* or “polytheist” (one who imputes ‘partnership’ to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere: the plural is used in the Qur'ān when Allah himself speaks.

<sup>4</sup> In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the ‘revolution of the heavens’ or to the sky, no Muslim would attribute *good* to any but Allah: the Fates could therefore hardly be the subject of *kashīda* and.

## CHAPTER X.

### § 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled *tamyīz* "specification" or *نقی* "the particle of negation" or *ظرف* "vessel," according to its sense. *Harf-i zarf ظرف* is a particle used as an adverb: *ism-i zarf ظرف اسم* is a noun that can be used as an adverb: *zarf-i muḥkam ظرف محکم* "dubious adverb" is an adverb (or noun, etc.) that does not express a limit of time or space, as *هنگام* "time," *پیش* "before (place or time)"; it is opposed to *ظرف محدود* "limited adverb (noun, etc.)" as *روز* "day," *خانه* "house": *zarf-i makān ظرف مکان* is *ism-i zarf* and includes such words *نقش کن* (m.c.) "the place where shoes of visitors are removed"; *جامه کن* (in Turkish Bath): *حرم سر*, *بغی خانه*, etc., etc.

(b) Examples:—

(2) *Adjectives*:—*او خوب فارسی حرف میزند* (m.c.) "he speaks Persian well": *یکی بر سر راهی است خفته بود* (Sn'dī) "a certain one had fallen into a drunken sleep by the roadside"; *او عاقلانه کار میکند* "he acts wisely": *من بطور عام قافرانہ نماز میگویم* (Afghan) "I used to say (my prayers) in a perfunctory manner" (in m.c. *bi-tawar-i ūmūmī āhīrāna namaz mī-kardam*).

هین! صبح دید و دامن شب شد چاک      برخیز و صبح کن چرائی غمناک؟  
می نوش، دلا! که صبح بسیار دمد      او روی نما کرده و ما روی رشاک

"See! the dawn breaks and rends night's canopy:  
Arise! and drain a morning draught with me!  
Away with gloom! full many a dawn will break  
Looking for us, and we not here to see!"

(O. K. Whin. Trans. Rub. 295.)

In this quatrain *bisṣyār* is an adverb meaning "oft."

*Remark*.—Adjectives ending in *آنه* or *وار*, vide § 43 (aa), may be considered as adverbs rather than adjectives: *بی تابانه* "in a restless manner"; *بی حجابانه* = *بی پردہ* "without concealment"; *استادانه تر* "in a more masterly manner."

(2) *Participles*:—*بروی مردم درمانده بشما احترام میکند* (m.c.) "he is obliged to treat you with respect before people": *سرزده* (m.c.) "suddenly": *بی ساختہ* (m.c.) "plain, not artificial": *دواک دواک آمد* (m.c.) "he came running

all the way” : ایستاده ماند (m.c.) “he remained standing” : دیگر کارها<sup>1</sup> را در خانه (Afghan) “I did all my other business at home” : نشسته میکردم (m.c.) “by pretence” : یک خورده (m.c.) “a little” : نهفته خندیدند (Sa’dī) “they laughed secretly” : پیوسته “always.”

(3) *Substantives without Prepositions* (with or without post-positions):— (Sa’dī) “because I once was weary in the wilderness” : گاهی or گاه “once, ever” : نام<sup>2</sup> “by name” ; شب را (class. and m.c.) “by night” : قضا را “by chance,” in m.c. usually “oft-times” : وقتها زمزمه کردند (Sa’dī) “at times they were chanting low.”

*Remark.*—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: (m.c.) “he made many presents and many vows (or often took vows).”

(4) *Substantives with Prepositions*:—بیجهت (m.c.) “needless, without cause” : اینجا (در) “here” ; بیحرف (m.c.) “without further words, without doubt” :—or بوقت (m.c.) “by turn” : گفت وزراء بر مثال اطباء اند (m.c.) “he said, ministers are like physicians and a physician never gives medicine except to the sick” ; دم بدم “each moment.” In m.c. the prepositions are frequently omitted, thus: راحت آمدیم “we came comfortably.” Before آخر کار (= Ar. آخر الامر) the preposition در is understood.

(5) *Substantive with Pronoun, Adjective, Substantive, Adverb*:—همه جا (class. and m.c.) “everywhere” : همه وقتی (class. and m.c.) and (vulg.) “always” ; خوب طرح<sup>3</sup> (Afghan coll.) “well, in a good manner” : این طرف شهر (m.c.) “this side of the city” ; هر چهار طرف or چهار طرف “on all sides” ; “where?” کجا<sup>4</sup> “whither?” کدام طرف “in broad day” روز روشن “the remainder of my life” بقیة العمر (m.c.) or همیشه اوقات (m.c.) “always.”

(6) *Phrases*:—فارشها شال بدست حرکت “after that, afterwards” : (Vazīr-i Lankuran) “the farrashes, shawl in hand, make a fresh movement and approach a little nearer” : دستار در گردن مرا نزدیک (m.c.) “with my turban round my neck they carried me before the Qazi and the Governor of the city” ; (Sa’dī) “of

<sup>1</sup> In m.c.—باقی کارها را.

<sup>2</sup> *Nām* نام “by name” is apposition, as: “a person, his name (anme) *Āziz*.”

<sup>3</sup> The Afghans often use *dārū* for gunpowder, and Indians for spirits or wine.

<sup>4</sup> In Arabic and m.c. *ṭarḥ* طرح. *In qālī khūb ṭarḥ-i ‘st* این قالی خوب طرحیست (m.c.) “this carpet is of good design.”

<sup>5</sup> *Kū* کُو (poet. and m.c.) “where, whither?” : *kūsh* کوش vulg. “where is he?”





اما حکیم از قراریکه شنیده‌ام تو از حالا در بهشتی  
(Tr. H. B., Chap. XXVIII) "but we hear, doctor, that your paradise has begun here on earth."

(d) Adverbs of negation and Particles of warning such as *هرگز*, *نه*, *زنیهار*, etc., are called *حرف تنبیه* or *حرف تاءکید*; while particles expressing negation, as *نه* "not," *بی* "without," are called *حرف نفی*.

(1) *هرگز* — *never*."

*نه* — *at no time, never*."

*نه* — *not at all, in no wise*."

*نه* — *at no time*."

*نه*, or *خیر*, or *خیر* — *no, not*."

*نه*, or *نی*, or *خیر نه*, or *نی* — *no no*."

*نه* — *neither—nor* (conj.).

*نه* — *not at all*."

*نه* — *by no means*."

*نه* — *nothing whatever*" (pron.).

*نه* — *none whatever*" (pron.).

*نه* — *no person*" (pron.).

*نه* — *on no account*."

*نه* — *اصلاً*

*نه* — *نه* — *not at all, in no shape*."

*نه* — *هیچ*

*نه* — *more than this*."

*نه*, or *زنیهار*; *never*," *vide* Interjections of Warning.

*نه*, or *کم* "not" and "less," *vide* § 121 (b).

*نه* — *حاشا که* "God forbid, never."

*نه* — *not at all*."

(2) Examples:—

*آنجای می‌روید یا خیر؟* (m.c.) "are you going there or not?"

*هیچ جایی نرفتم*  
or  
*جایی نرفتم* } "I went nowhere."

1 *Hargiz* *هرگز* with an affirmative verb "over."

2 An adverb of time, but inserted here for convenience of reference.

3 *نه تنها مرا فحش داد نیز (or بلکه)* *marā tanhū marū fuḡsh dād nīz* (or *balki*) *marā zad* (m.c.) "he not only abused me, but beat me."

4 Class. and m.c. *nay nay* (m.c.) "no, no."

*نی دین و نه دنیا و نه امید بهشت*

"No hopes have I above, no joys below."—(O. K. *Whin. Rub.* 60.)

5 Conjunction, but inserted here for convenience of reference.

6 Indef. Pron., but inserted here for convenience of reference.

7 *Hāshū zadan* *حاشا زدن* (m.c.) "to deny."

(m.c.) “his pocket was not picked at all.” جیب او را هیچ نبریدند

(class.) “he never does so.” گاهی نمی کند

“neither was the man there, nor the woman, nor the child.” نه مردانه زن نه بچه آنجا بود

(m.c.) “nothing can be obtained there.” آنجا هیچ چیز یافت نمی شود

(Afghan) “I did not get a wink of sleep all night (*tamām<sup>1</sup> shab*).” تمام شب<sup>1</sup> مطلقاً خواب نیامد

(*Sa’dī*) “how can the latter even resemble the former?” این بدان کی<sup>2</sup> مانند<sup>3</sup>

(m.c.) “this man is much more than you think (good or bad).” این آدم و رای<sup>4</sup> این است که میپنداری

بعد از نماز هدوز تشهد نخوانده (3) ‘Scarcely,’ etc. is expressed by a negative: *Tr. H. B., Chap. XXXII* “he had ‘barely completed the closing sentence of his prayers’ when—.” یا از اطاق بیرون نه نهاده که ستف افتاد (or پائین آمد) *pā az utāq bīrūn na-nihāda ki saqf pāyīn āmad* (m.c.) “he had barely (not yet) left the room when the roof fell.”

(e) Interrogation often expresses negation: کند بیدار کی<sup>4</sup> خفته را خفته کی<sup>5</sup> (Sa’dī) “how can the sleeping awake the sleeping?”; نه پای گفتم چون روم که نه پای (Sa’dī) “I said, how can I go when my feet are unable to move?”; ارداند و بس - دیگر کس چه میداند (Afghan) “he knows, and he alone; what does any one else know? (nothing)” چه: پس بگو که از بر حال ماندن زندگی چه: (Afghan) “then tell me, what hope was there of life?”

(f) (1) Emphatic denial “never!” is in speaking and writing amongst the educated: نعوذ بالله “we take refuge with God”<sup>6</sup>: or اُستغفر الله “I ask pardon of God.”<sup>7</sup>

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: (m.c.) “he does not reach his dust even”<sup>8</sup>: بگردش نمی رسد (m.c.) “I can’t compare with you, Sir”<sup>9</sup>: من بگرد شما نمی رسم آغا

<sup>1</sup> In m.c., *tamām-i shab* تمام شب, with *izāfat*: also *khwāb na-raftam* خواب نرفتم or *khwāb-am nayāmad* خوابم نیامد.

<sup>2</sup> *Kay* کی both in class. and m.c. = “when?” and “how?”

<sup>3</sup> Interrogation expressing negation or dissent.

<sup>4</sup> *Varā* means “behind”; but in *Varā* این مطلبی دیگر است it = غیر از این.

<sup>5</sup> “Can the blind lead the blind?”

<sup>6</sup> نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ “we take refuge with God from Satan the accused.”

—Qur’ān.

<sup>7</sup> اُستَغْفِرُ اللهَ رَبِّي وَآتُوبُ إِلَيْهِ.

<sup>8</sup> The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

<sup>9</sup> i.e. a dog can bark at the heels of a person, but *he* is not anybody’s dog to do as much as this.

(m.c.) "whose dog is he?" : *muḥāl az bi-nadāzsh dār* (m.c.) : *قالیت ندارد = وجود ندارد* (m.c.)  
 "throw him away" : *man ōra dākhil ādam nemi dānm* (m.c.) "I don't count him a human being," or *āh! dākhil-i ādam?* (m.c.) (ditto) : *muḥāl az 'aql ast* <sup>1</sup> (m.c.) "impossible!" : *gum ash kun* (m.c.) <sup>2</sup> *گمش کن*  
 "hang him!" : *also* "I don't believe he can do it, or send him off" :  
*farq az zamīn tā āsmān ast* (m.c.) "all the difference in the world."

(g) (1) *Na* نه for "no" is vulgar; *na khayr* or *khayr* : *نه خیر* or *خیر* is the polite form of "no."

It is, however, better to avoid using *خیر* alone : some such expression, as : *هووز نه خیر* ; *باین زودی که خیر* ; *حالا که خیر* ; *انشاء الله که خیر* ; *خیر آقا* , etc., is preferred.

(2) A polite m.c. form of affirmation or negation is *اختیار دارد* "it rests with you."

(3) An evasive reply that may mean "yes," or "no," or "I prefer not to reply," is *چه عرضی کنم* "what petition shall I make, what shall I say?"

(h) Note the phrase : *چندن زحمت کشیدم که بپرس* (m.c.) "I had such a lot of trouble."

(i) Adverbs of affirmation ( *حرف ايجاب* or *حرف قبول* ) and of assurance.  
 ( *حرف تحقیق* <sup>4</sup> ) :—

(1) *آری* (m.c.) *ārī* } yes.  
*بلی* (m.c.) *balē* or *balī* <sup>5</sup> }

*البته* (m.c.) *albatta* "certainly" (contr. of *البتة albattat* <sup>6</sup>).

*بلی بلی* (m.c.) I am very sure.

*بلا شک* (m.c.) *bilā-shakk* <sup>7</sup>

*بی شک* (m.c.)

*بی گمان* (m.c.)

*لا شک* (class.)

*بی شبهه* (m.c.)

} without doubt.

<sup>1</sup> If two persons were bowing at a doorway, each politely declining to enter the room first, one might say, *muḥāl-i 'aql ast ki man jilav bi-ravam*.

<sup>2</sup> Also *گمش کن برود* *gum-ash kun bi-ravad* "kick him off, let him go to the devil."

<sup>3</sup> *Khayr* *خیر* for "no" is not classical, nor is it used by Indians and Afghans, except as "yes" or "well."

<sup>4</sup> As *albatta* *البته* "certainly" and *hamīn* *همین* "this very" : the latter word is also called *تخصیص*.

<sup>5</sup> In Teheran *āre* *آری* or *ārī* *آری*. Formerly *labbe* was used for "yes."

<sup>6</sup> By the Afghans further shortened into *albat*.

<sup>7</sup> Vulg. *balā shakk*.

همانا (class.)

آری (class.)

بی‌شک or بیا (m.c.)

چرا of course (m.c. only in this sense); also why?

بی‌آداب (m.c.) without ceremony, without reserve, without joking.

در حقیقت (m.c.) in truth, really.

بد *lū-budd*<sup>1</sup>

حیث *lū-juram* (class.)

(در ... مانا (class.)

همانا (m.c.)

درمانا (m.c.)

اینها *lahlayk* (class.)

اینها *lahlay* (absolute) here I am for you, what are your commands?

*Remark 1.*—*Mānā* مانا is always followed by *که*, but after همانا the *که* can be omitted.

(2) *Ārī, āre* is used locally instead of *bale* or *balī*.

(3) As a strong affirmative, the phrase بی‌شائبه شک و ریب “without the admixture of doubt and uncertainty,” is used in writing.

(4) The phrase ان شاء الله, or ان شاء الله “if God pleases,” is, with regard to future events, frequently used by Muslims for “yes.” No Muslim asked, if it is going to rain, will reply “yes” or “no,” as this would be deciding for the Almighty. The answer ان شاء الله فردا می‌آیم (m.c.) “D.V. I will come to-morrow” is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.

(5) The following common m.c. phrases also express affirmation: من که “I’m not lying to you”; قصه گو نیستم “I’m not yarning”; من که جفتنگ نمی‌گویم “I’m not talking rot”; من که شوخی نمی‌کنم “I’m not joking,” etc., etc.

(6) Strong affirmation is also expressed in m.c. by بسم مبارک شما قسم که — “I swear by your venerated head that—”; بارواج پدرم “by my father’s

<sup>1</sup> *Lū-budd*, Ar. “there is no escape.”

<sup>2</sup> *Hamūnā ki* همانا که (class.) also means “at the same time that.”

<sup>3</sup> The Prophet was once asked how many legs his horse had. He dismounted, counted, and said ‘four.’ Had he stated ‘four’ off-hand, Allah might have changed the number and so convicted him of error.

<sup>4</sup> *Rūst mī-gūyī yū ghadr* (m.c.) راست می‌گوئی یا غدر “are you in earnest or joke (cheating)?” = *shūlūhī mī-kunī yū jiddī mī-gūyī?* شوخی می‌کنی یا جدی می‌گوئی?

<sup>5</sup> *Arwāh* ارواح, pl. of *rūh* روح. *Arwāh-i pidar-at bi-raw* (m.c.) ارواح پدرت برو “for goodness sake, go”: *arwāh* ارواح, for *bi-arwāh* به ارواح.

soul": بقدر پیمبر ما قسم که "by our Prophet's tomb": ۱ بشهادت حضرت سید شهید  
 "by the martyrdom of Husayn": بحق علی "by the rights of 'Ali':  
 جان فرزندانم قسم که این راست است "by the life of my children I swear this  
 is true": ریش تو توی: "may'st thou die (i.e. don't be alarmed—)":  
 —خون دیدم که "may I see your beard bloody (i.e. your throat cut) if—,"  
*vide* also § 93 (k).

(j) Adverbs of Interrogation (حرف استفهام) :—

- (1) چرا (m.c.) } why? : *vide* (4).  
 برای چه (m.c.) }  
 از چه رو (m.c.) }  
 بچه جهت (m.c.) } for what reason, why?  
 بچه سبب (m.c.) }  
 از چه سبب (m.c.) }  
 واسه چه (vulg.) why?  
 چسان (m.c.) in what manner?  
 چه طور (m.c.) }  
 از چه راه (m.c.) } how, in what way?  
 چگونه (m.c.) }  
 کی *kay* (m.c.)<sup>2</sup> when? how?  
 تا بکی (m.c.) how long?  
 چه وقت (m.c.) when?  
 چه ساعت (m.c.) at what hour?  
 چه قدر *chi qudr* (m.c.) how much, what quantity?  
 چند (m.c.) how many?  
 کو (m.c. and old poet.) where, whither? : *vide* (2).  
 کجا<sup>3</sup> (m.c.) what place, where? : *vide* (3).  
 کدام جا (m.c.) which place?  
 کدام طرف (m.c.) what direction?  
 چون<sup>4</sup> (class.) how? : *vide* (5).  
 مگر (m.c.) perhaps? : *also* but : *vide* (8).  
 آیا (m.c.) whether? : *vide* (9).  
 یعنی چه (m.c.) what do you mean? : *vide* (7).  
 چه باشد که (m.c.) why not? : *vide* (6).

<sup>1</sup> For Shi'as. Sunnis say, *Chahūr Yūr qasam* "by the Four Friends (Abu Bakr, Umar, Usmān, 'Alī)."

<sup>2</sup> *Kay* کی "when" = حرف استفهام زمان.

<sup>3</sup> *Az kujū* از کجا "whence?" : *bi-kujū* بکجا "whither?" : *tā kujū* تا کجا "how long?" : *har kujū* هر کجا "everywhere."

<sup>4</sup> *Chūn* چون has other significations, not interrogative, as: "when, because, how etc.": it is used both in speaking and writing: *vide* (5).

(2) *Kū* کو is m.c. and also classical poetical. *Kūsh* کوش “where is he?” is vulgar m.c. Examples:—

کو کو بفرغان آمد و میگفت به—رکوه آنها که تو دیدی همه رفتند حالا کو کو<sup>1</sup>

“The dove started complaining to each hill,

“Those whom thou sawest, have also gone—whither, whither?”

م—رغی دیدم نشست—ه بر باره طوس در پیش نهاده کله کی کاوی  
کله ه—می گفت که افسوس افسوس کو یانگ جرسها و کجا ناله کوس؟

“I saw a bird on the walls of *Tūs*,<sup>2</sup>

Before him lay the skull of Kay Kāwūs,

And thus he made his moan, ‘Alas poor king!

Thy drums are hushed, thy ‘larums have rung truce.’”<sup>3</sup>

(O. K. *Whin.*)

آن قصر که بر چرخ ه—ی زد پهلوان بر دو گه او شه—ان نهاد ن—دی رو  
دی—دم که بر کنگره اش فاخته آواز ه—ی داد که ک—و کو کو کو

“The Palace that to Heaven his pillars threw,

And kings the forehead on his threshold drew—

I saw the solitary ringdove there,

And ‘coo, coo, coo,’ she cried, and ‘coo, coo, coo.’”

(O. K.; *Fitzgerald.*)

*Kū* is sometimes an interjection, as: صبح کو (m.c.) = “oh I wish it were morning!”

(3) Note the following idiomatic meanings of کجا: چنان ضربت باوزد که پهلوان—کجا (m.c.) “he struck him such a blow as no athlete (or Hercules) could have done”; in Afghan colloquial چنان ضربت باوزد که پهلوان—کجا (m.c.) “there is no comparison between the two”: چنان ضربت باوزد که پهلوان—کجا (m.c.) “where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)”; *tu va in kār hā kujā* (m.c.) = “you can’t possibly do such deeds”; *bi-dard-i kujā* (m.c.) “of what use is this thing?”; *himāqat tā kujā* (m.c.) “how much more folly will you display?”; *kujā* “is it

<sup>1</sup> An example of the rhetorical figure *tajnīs*. The play is of course on *kū-kū* “a dove” and *kū, kū* “whither, whither?” The lines do not scan.

<sup>2</sup> *Tūs* طوس near *Nayshāpūr*.

<sup>3</sup> *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about 15 minutes before and up to sunset *naqqārah khāna mī-zanand* (نقاره خانه میزند). This is an custom, and, as formerly drums were also beaten at sunrise, the custom may n in fire-worship.

possible?": *man kujā ra Khālifa dar Baghdād?* (prov.) (said by a deceived person to one that has gone back on his word).<sup>1</sup>

In m.c. the plural is also used, as: "from which of the places in the world do you come?": *ku kajā nūm?* (m.c.) "what places shall we visit?"

*Remark I.*—*kujā* کجائی is an adjective "of what place"; *ku kajā* کوجا ئی (m.c. only) "of what place are you a native?"

*Remark II.*—*Kujā* کجا is used in indirect as well as in direct questions.<sup>2</sup>

(4) *Chirā* چرا "why?", in m.c. also means "certainly, of course": possibly it is elliptical for "why not?"

It is also an expression of astonishment, "what the Devil are you up to?"

(5) *Chūn* چون (vide note 4, p. 296) is sometimes used for چگونگی: *chūn nūm* (m.c.) "how can I help going when the Shah has summoned me?"

*Bī-chūn u chigīm* بیچون و چگون is an epithet of the Deity.

*Bī-chūn u chirā* بی چون و چرا ("without why or wherefore") signifies "implicitly."

(6) *Chi būshad ki*—چه باشد که (class.) "what would happen if, why not?"

چه باشد که شرط مروت و اخوت کجا آردی و من نوبت که میروی مرا با خود ببری؟ (*Anv. Suh.*, Intro. Chap. I, St. 3) "why not [the cat says] perform what is due to courtesy and fraternity, and this time, when thou goest, take me with thee?"—*East. Tr.*

*Būshad ki* باشد که, "it may be that," is also used: vide (k.)

(7) *Ya'nī chi* یعنی چه (m.c.) "what does it signify, what do you mean?" is a common m.c. expression. *Ya'nī* یعنی is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. *a'anī* اعنی "I mean" as well as *یعنی* "it means" are used in Persian for "that is to say, viz."

(8) *Magar* مگر is used in m.c. for interrogation, positive and negative, as: *magar diyānē* 'are you mad, perhaps you're mad?'

In a sentence such as *āyā na-bāyad ki shumā—* آیا نباید که شما— with the Indicative would be commoner in m.c.: vide § 73 (b).

(9) *Chi* چه and *āyā* آیا:—چه دانید ای یاران من که این جوان هم از جمله دزدان: *āyā* آیا could be substituted for *chi* چه, and *iyā na* یانه could be added to the end of the query; also *nebashd* نباشد could be substituted for *باشد*.

<sup>1</sup> But *man injā va Khālifa dar Baghdād* من اینجا و خلیفه در بغداد means 'I can do what I like, there is no one near to punish me.'

<sup>2</sup> Like *kahān* in Urdu, 'vide' Phillott's *Hindustani Manual*, p. 24.

(10) Short phrases in common m.c. use are:—*tu bi-mīrī* تو به میری to which the reply is *استی یا جدی* شوخی یا جدی : *بلی من بمیرم* “joking or in earnest?”

(k) Adverbs of doubt (حرف شک و ظن) :—

(1) *شاید* (m.c.) perhaps, *vide* (3).

*بلکه* moreover; in m.c. perhaps, *vide* (3).

*تواند که* (m.c.) possibly.

*بو که* (class.) peradventure.

*مظنه* (m.c.) possibly (with Aor. or Pres.).

*کونا* (m.c.) probably, as if, as though (with Aor. or Pres.), *vide* (4).

*آب* whether? (interr.), *vide* (j) (1).

*مگر* perhaps? (interr.); also “but”: *vide* (j) (8).

*بمکن* (class.) possibly (3rd pers. singular masc. Aor.; lit. “it is possible”).

*نمکن* (adj.) (m.c.) possibly.

*غالباً* (m.c.) principally; also probably.

*مشکل* (m.c.) hardly, *vide* (5).

*گذاشت* (m.c.) perhaps: *vide* (6).

*چه میشد* (m.c.) what would happen if: *vide* (7).

(2) *Balki* بلکه “moreover, rather, but,” in m.c. “perhaps”: چون دست *بلاک* (m.c.) “when he placed his hand on the curtain, he discovered that it wasn’t a curtain *but* the wall” : گفت ای خداوند بنده در این حالت شما را گناهی نمی بیند بلکه تقدیر خداوند تعالی : “he said, ‘my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave’”: *بلاک* (m.c.) “perhaps he may come.”

Though *balki* بلکه is enhansive and not exceptive, yet in such a sentence as, “I will not halt at the first stage *but* at the second,” لیکن, etc., are used in Persian as in English, when *بلکه* would be obligatory in Urdu: *vide* Phillott’s *Hindustani Manual*, p. 210 (e).

<sup>1</sup> These are verbs. Words signifying “perhaps” are called ‘adverbs of possibility and doubt.’

<sup>2</sup> In Kirman, vulgarly *balkum* and *balkam*.

<sup>3</sup> For *مظنه*. *Imrūz māzannā-yi gandum chi-ast?* امروز مظنه گندم چیست “what is the price current of wheat to-day?”

<sup>4</sup> Note the dramatic present: the Past would be wrong.

<sup>5</sup> Note 3rd pers. after *بنده* and also the old particle *مر* before the dative. In m.c. the 1st pers. usually follows *بنده*.



(3) *Shāyad* شاید “perhaps” is always followed by the Aorist or by a doubtful past tense: اگر شاید مردمان کشتی بیایند (class.) “if perchance the men of the boat should come. *Shāyad* from شایستن “also meaning “to be fitting”: این کار شایسته شما نیست (m.c.) “this work is not fitting for you”: این کار ترا نمی‌شاید: (m.c.) “it is not befitting that you should ever tell a lie.”

(4) *Gūyā* گویا “perhaps, probably; as though”: مشهدي محمد گویا با شما (m.c.) “probably (or perhaps) Mash, hadī<sup>1</sup> Muhammad is an acquaintance of yours”: او را دیدم بر تخت خفته و چادری بر روی کشیده گویا مرده است (m.c.) “I saw him asleep on a bedstead with a sheet over his face like one dead.”

*Remark.*—*Gūyā* گویا is also a verbal adjective “speaking” from گفتن: گویا شدن (m.c.) “to begin speaking.”

(5) *Mushkil mī-dānam bi-yāyud* مشکل میدنم بیاید (m.c.) “I hardly think he will come.”

(6) *Gāh ast* گاه است (m.c.) “how can you say he won't come? perhaps he may.”

(7) *Chi mī-shavad ki—? :—* چه میشود که نظری بجانب من اندازی؟ (m.c.) “what would happen if, why should you not have compassion on me?”

(l) Adverbs of comparison:—

(1) زیاده

زیاد, *vide* (2)

بیش

بیشتر, *vide* (3)

افزون or فزون

much more (stronger than *bisyyār*): *vide* (4).

اکثر

اغلب

بیشترین or بیشترینش

less: کم - کمتر *vide* (5).

at least. اقل

کوچک

خورد

least. کمترین

(m.c.) equal to. مساوی به —

parallel; equivalent to (of sums of money, weights, etc.). موازی

(class.) of the same weight. موازن

هم وزن

neither more nor less. نه کم و نه زیاد<sup>2</sup>

<sup>1</sup> *Mash, hadī* مشهدي a title of a Shi'a that has made pilgrimage to the tomb of Imām Rizā in Meshed.

<sup>2</sup> For *ziyād-tar* زیادتر (not used).

هم also, equally, even, *vide* (7).

پست تر lower (of place, rank, price).

همین

همان

معنی

چو

چون

چنان

همچنان

مانند

مثل

بر مثال

مثل هم alike.

گوئی like.

} only, *vide* (8).

} as, like, equally.

*Remark.*—همچون - همچو - مانند - مثل - چنانکه - چنانچه - چنین - چنان - چون - *Remark.*— and the suffixes مان - سان are called حرف تشبیه “particles of resemblance.”

In *Rustam* is called مشبه, and *shīr* به مشبه; and *chūn*, the حرف تشبیه, comes between the two. In poetry, however, this order is neglected:—

چون تشنه که آب خورد در میان خواب خونم چون آب چشم تو در خواب می خورد, (*Chashm-i tu* is the subject in the second *misrā'*).

(2) As stated in § 46 (i) (4) *ziyād* زیاد is a positive. But the positive is sometimes used for the comparative, as: قدری زیاد ده (m.c.) “give me a little more.”

*Ziyāda* زیاده is a comparative “more,” but is construed with the word following it, to which it is generally joined by the prepositions از or بر, as: زیاده<sup>1</sup> از حد (one compound word): حرف مجو: “don't jaw any more.”

It is also used in compounds, as: زیاده گوئی, subs., “talking too much.”

(3) *Bīsh-tar* بیشتر (for) the greater part: — که بیشتر از آبگینه<sup>2</sup> برد: — (class.) “the greater part of which was of glass.” Here *bīsh-tar* may be a noun, or an adverb, according to the reading.

(4) *Bisyār-tar* بسیار تر is not much used.

(5) *Kam* کم, *kam-tar* تر کم, and *andak* اندک are often used in a negative sense, as: — که بزرگان گفته اند دولت نه بکوشیدن است - چاره کم جوشیدن است —

<sup>1</sup> Not *ziyād* زیاد.

<sup>2</sup> In m.c. شیشه.

(Sa'di) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; *فُضُولِ كَمْتَر بَكَن* *fuzūli kam-tar bi-kun* (m.c.) "don't interfere":

(Sa'di) چُون نَدَارِي نَاحَنِ دَرَنَدَ تَيزُ با دَدَان اَن نَد كَد كَم كِيرِي سَتِيزُ

"Since you have not sharp-tearing claws

Better not engage in strife with wild beasts":

گیرد (Sa'di) — and the best dervish is he that does not mix with the rich." *Vide* also § 121, (b), § 71 (j).

(7) *Ham* هم "also, very" (emphatic), etc., and *nīz* نیز "also." *Ham* when it means "also" seldom commences a clause, whereas *nīz* does: *من هم میگویم* (m.c.) = *man nīz mī-gūyam*: هم من گفتم هم او "both he and I said so"; نیز این حرف را او گفت "also he said this"; here *ham* could not be used at the beginning of the clause.

*Ham* هم is also an emphatic particle and as such often commences a clause:—گرفتند شفا یافت (Sa'di) "they say (the king) recovered that very week"; نِم خورْدُ او هم اورا شاد (Sa'di) "his leavings are fit for himself and none other"; هم اینجا "in this very place"; هم در این زمان (m.c.) "at this very time." For همین and همان *vide* (8). *Vide* § 90 (a) (6).

*Ham* هم in compounds means "fellow," as: هم شهر (or هم شهری) "fellow citizen"; هم بستر "bed-fellow, wife."

Note the following compounds:—با هم "together"; از هم "apart"; روی هم "one on the top of another"; پشت سر هم "on an average"; مثل هم "alike, equally"; این خوراکیهای پی هم حال مرا برهم میزند "these continuous dishes upset me"; همه کارهای تو برهم برهم است "all your business is upside down, confused."

(8) *Hamīn* همین and *hamān* همان "he had only that one son"; ما را همین خور و خواب کفایت است (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

*Hamīn ki* همینکه means "as soon as":

(m) Adverbs of place (ظرف مکان):—

(1) اینجا, or در اینجا (m.c.) here.

آنجا, or در آنجا (m.c.) there.

این سو (m.c.)

این جانب (m.c.)

این طرف (m.c.)

این سمت (m.c.)

} this way.

1 Any of the simple prepositions can be prefixed, as: از اینجا *az injā* "whence"

*Ham injā* جا همین (emphatic), *vide* (l) (7).

آن etc., etc. (m.c.) that way.

درون } within.  
اندرون<sup>۱</sup>

بیرون } without.  
برون

فرو } under, underneath, down.  
فرو

همه جا everywhere.

همیج جا somewhere.

نه — جا nowhere.

جائی (m.c.) somewhere.

نه — جائی nowhere.

نزدیک<sup>۲</sup> near.

دور } far.  
دور دست  
خیلی راه  
بعید

پیش } before, in front of.  
پیش رو

رو برو  
برابر<sup>۳</sup> level (*lit.* breast to breast).

پس } behind.  
پشت  
عقب<sup>۴</sup>

راست , or دست راست on the right hand.

چپ , or دست چپ on the left hand.

خارج outside.

داخل inside.

تمام راه all the way.

معاذی opposite.

از یک طرف on the one hand.

از طرف دیگر on the other hand.

اینک here, now : *vide* (5).

<sup>۱</sup> In m.c., *andarūn* اندرون is a subs. "the harem": Sa'di also uses it in the sing. and pl., as a subs., for "the inside, the stomach."

<sup>۲</sup> *Nuzd* نزد *nizd* "near" is not used as an adverb: only as a preposition.

<sup>۳</sup> *Pish-i man* پیش من of place, but *pish az man* پیش از من of time.

<sup>۴</sup> *Barābar* برابر also means continuously, Indian and Afghan.

<sup>۵</sup> For Ar. 'aqib, and vulg. in Persian 'aqqib.

روی هم on the top of one another : *vide* also (l) (7).

فراز up : *vide* (6).

فرا back, behind, etc. : *vide* (3).

بالا

سر بالا or سر بالا

دست بالا

} above, over, upon.

زیر

پائین

سر پائین

زیر

} below, down.

سر از سر head foremost; upside down; steep

هر کجا

هر جایی که — } wherever.

همین است here it is.

اینم here I am.

آن است, or همان است there it is.

جای دیگر

جای غیر } somewhere else.

تو *tū* or *tūy* inside.

کنار apart, aside.

زیر و زیر

درهم بهم

زیر و رو

} higgledy piggedly.

واژگون upside down.

دیگرگون different, changed.

سرنگون headlong.

—ورای except, besides : *vide* (7).

<sup>2</sup> زیر - دست below (of place, in an assembly).

بالا - دست above ( , , , ).

*Remark.*—*Īdar* ایدر “here, behold,” is obsolete.

(2) *Farū* فرو is used in compounds, as : “he spoke low” :  
فرو گفت “he got (the fire) under.”

Before a vowel *فرو* is sometimes used (class. and m.c.).

(3) *Farā* فرا is sometimes merely a euphonious particle,<sup>3</sup> as : راجه پوتان

<sup>1</sup> *Man bi-kūh sar-ā-bālā raftam* (m.c.) “I went up the hillside” :  
*imrūz ū bi-man sar-ā-bālā kard* (slang) “he overcharged me” :  
*ū harf-hā-yi sar-ā-bālā mī-zanad* (slang) = “he’s opening his mouth very wide (slang).”

<sup>2</sup> *Ū zīr dast-i man nishasta ast* “he has taken a seat below me” : *zīr-dast* زیر دست, adj., opposed to *zabar-dast* زیر دست.

<sup>3</sup> Redundant particles such as *هم - سر - فرا*, etc., are called حرف زائد.

فوج مسلح آمده سراپرده سلطان را فرا گرفتند (Mem. of Jahāngīr) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent":

آب آمد و تمام خانه را فرا گرفت (m.c.) "the flood came and swamped the house."

(4) *Du barābar* دو برابر - سه برابر, etc., "twice as much, thrice as much."

(5) *Īnak kishtī mī-āyad* اینک کشتی می آید (class.) "here is the boat coming": *īnak az Bāft āmad* اینک از بافت آمد (m.c.) "he has just come from Baft."

It is rather pedantic to use *īnak* in speaking.

(6) *Farāz* فراز has many meanings in classical Persian. It is common in compounds:—فراز رسیدن: "to occur": فراز آمدن: "to come close": فراز تخت: "descent and ascent." (the king) sat on the throne: نشست

(7) *Varā-yi in maṭlab-i dīgar dāram* (m.c.) "besides this, beyond this, I have another object."

ای قناعت توانگ—وم گـردان که واری تو هیچ نعمت نیست

"Oh content! enrich me,

For except thee there is naught else."—(*Sa'di*).

(n) Adverbs of Quantity:—

(1) اندک little: *vide* (2).

بسیار much: *vide* (2).

خیلی (m.c.) much, greatly: *vide* (2).

کم little.

فراوان } abundant, abundantly.  
وافر }

کافی sufficient, sufficiently.

بس enough

از بس, and از بس که very much } *vide* (3).

همین even this.

[ نه (class. and m.c.) nothing: *vide* (8) ].

چیزی (class. and m.c.) a little.

طرفی (class.) a little  
برخی (m.c.) ,, } *vide* (9).  
لختی (class.) ,, }

آن قدر  
آن چندان } <sup>1</sup> as much as.  
مساوی  
مقابل }

حتی المقدور  
بقدر مقدور } to the best of one's ability.  
حتی الامکان }

as much as possible.

<sup>1</sup> These are also adverbs of comparison, q.v.

چند قدر (m.c.) how much?

چند (m.c.) how many?

بغایت (m.c.)

نهایت (m.c.)

الى النهایت (m.c.)

بى حد و حساب (m.c.) boundless, innumerable.

کمی (m.c.)

قلیلى (m.c.)

کم کم (m.c.) little by little.

یک سر مو (m.c.) a hair's difference, a very little.

یک سر باخن (m.c.) in amount the length of one finger-nail, a little.

فوج فوج (m.c.) in armies.

جوق جوق (m.c.) in flocks.

یک جا (m.c.) altogether; also in one place

تماماً (m.c.)

یک سر (m.c.) } altogether.

کلا (m.c.) in toto, all of them.

کلیتاً (m.c.) altogether: vide (5).

هر قدر (m.c.) as much as: vide (6).

قریب (m.c.)

تقریباً (m.c.) } about, at an estimate: vide (7).

چندان که (class. and mod.) however much, in spite of: vide (8).

(2) *Andak-ī dalīl-i bisyār buvad* اندکی دلیل بسیار بود (class. and m.c.):  
 آورده اند که اندکی<sup>1</sup> در وظیفه او زیادت کرد و بسیاری<sup>1</sup> ارادت کم  
 (Sa'dī) "it is related that he made an increase in their allowance, but a decrease in regard":  
*andak-ī jamāl bih az bisyārī-yi māl* (Sa'dī) "a little  
 beauty is better than much wealth." Vide p. 126 (5).

*Khaylī* خیلی (mod.) has the same signification as *bisyār* بسیار; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

(3) *Bas* بسی, *az bas* از بس, *bas-ī* بسی and *basā* بسا; vide p. 123 (m):—

او از بس زیرک بود: (class.) "he was going very quickly"  
 (class. and m.c.) "he was exceedingly clever."

In speaking, *از بس که* is commoner, as: (m.c.) "I got weary from waiting such a long time."  
 "I got weary from waiting such a long time."

*Bas-ī sukhān-i dushvār-ī* بسی سخن دشوار است (m.c.) "it is very much

<sup>1</sup> The ی of unity, as: *bisyār-ī az mardum mī-gūyand ki*— بسیاری از مردم میگویند که (m.c.) "a many of the people say—." *Bisyārī* بسیاری is also a substantive, 'vide' infra.

<sup>2</sup> *Bisyārī* بسیاری here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.

a difficult matter": بسی منتظر باید بود تا (Sa'di) "a long time one must wait till—": *bas-i bā ū suhbat kardam, bi-dard-i jā-yi mā na-khurd* بسی با او صحبت کردم بدرد جای ما نخورد (m.c.) "I talked a long time with him, but it was useless."

ایسوس که سرعاید ز کف پیسرون شد وز دست اجل بسی جگر ما خون شد

"Ah! wealth takes wings and leaves our hands all bare,  
And death's rough hands delight our hearts to tear."

(O. K. Whin. Rub. 102).

*Basā ashkhāṣ ki murda and va na-dānista and* بسا اشخاص که مرده اند و ندانسته (m.c.).

In classical Persian, *bas*, بسی *bas-i*, and بسا *basā* often take the place of بسیار *bisṣār*. *Bas* بسی is usually followed by a singular noun and the other two by a plural. Instances of *bas-i* with a singular noun are few. These words are not quite out of use even in m.c. *Bas-i mardum* بسی مردم (m.c.): *basā bāshad ki* بسا باشد که (m.c.) "it often happens that—"

*Basā* بسا in m.c. also means "perhaps."

(4) *Bi-ghāyat* بغایت, *niḥāyat* نهایت: من بغایت تشنه هستم (m.c.) "I'm exceedingly thirsty": *niḥāyat maḥabbat rā bā-shumā dāram* نهایت محبت را با شما دارم (m.c.), or *man bi-niḥāyat (or bi-niḥāyat) bā shumā maḥabbat dāram* (m.c.) "I have an excessive affection for you": من بی نهایت (or بی نهایت) با شما محبت دارم (m.c.) "from the beginning to the end of his speech—": من از این مرحمت شما الی غیر نهایت امتنان دارم (m.c.) "I am beyond measure grateful."

(5) *Kull<sup>an</sup>* کلاً, *Kulliyyat<sup>an</sup>* کلیّة. *Kulliyyat<sup>an</sup>* = بکلی and signifies "completely," as: *Kull<sup>an</sup>* (m.c.) "I have nothing to say to you at all."

*Kull<sup>an</sup>* کلاً means without exception:—در این مجلس کلاً مست بودند (m.c.) "they were all, without exception, drunk."

(6) *Har qadr*: هر قدریکه این مصیبت کم شد همان قدر آرزوی برگشتن کم شد (m.c.) "as this nuisance decreased, my desire to return also decreased."

(7) *Qarīb* قریب, *tagrīb<sup>an</sup>* تقریباً: *ashyā<sup>e</sup> qarīb ba-tamām bar bād shud* (Afghan) "the things were nearly all destroyed" = *ashyā<sup>e</sup> qarīb tamām<sup>an</sup> talaf shud* (m.c.), or *ashyā<sup>e</sup> tagrīb<sup>an</sup> hama talaf shud*.

(8) *Chandān ki*: چندان که طلب کرد چیزی نیافت (Sa'di) "a thief entered the house of a certain God-fearing person; in spite of much search he found nothing."



*Chandān-ī ki چندانیکه* is Indian or Afghan only.

(9) *Barkh-ī برخی* or *taraf-ī از طرفی*, *lakh-ī لختی*: — *(Sa'dī)* برخی تهران: "a little neglect"; برخی از عمر *(Sa'dī)* "a little of his life"; برخی مردمان: "a few men say so" (m.c.) "perhaps they will give up a portion of our property" *(Sa'dī)* "he pondered a little time on this" *(Sa'dī)* "one must consider this a little." *Vide p. 126.*

*Lakh-ī لختی* appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:—

(1) خوب<sup>1</sup> m.c. } good, well.  
پاکیزه m.c. }

میانه (m.c.) middling: *vide* (2).

طوری که (m.c.) in the manner that: *vide* (2).

همچنین (m.c.) in this manner; also.

ز دل و جان (m.c.) with heart and soul }

بچشم (m.c.) on my eyes }

= willingly.

میدارم or دهم (m.c.): *vide* (3).

زورکی (m.c.) } by force.  
عنفاً (class.) }

خواهی بخوابی or نخواهی بخوابی (class.) per force; also nolens volens: *vide* (14).

خواستند نخواسته (class.) } nolens volens.  
طوعاً و کرهاً (m.c.) }

ناچار (adj.) helplessly; nolens volens.

ناگاهان, or ناگاه (m.c.) }

غفلةً (m.c.) }

سرزده (m.c.) }

یکباره (m.c.) }

بیخبرانه (m.c.) }

یکسره (m.c.) }

بغتةً (class.) }

دفعهً (class.) }

عمداً (m.c.) }

قصداً (m.c.) }

دیدة و دانسته (m.c.) }

سوار<sup>2</sup> (m.c.) mounted.

پیدا (m.c.) on foot.

<sup>1</sup> In the Panjab *khūb* is an adj. or adv., but in Delhi, Behar, etc. an adv. only.

<sup>2</sup> *Savār* سوار, subs., "a mounted man": *savāra* سواره subs. and adv., "cavalry, on horse-back."

سرِ اسف (Afghan) mounted: *vide* (4).

دزدکی (m.c.)	}	secretly.
سریسته (m.c.)		
مخفی (m.c.)		
سرا (m.c.)		
خفیا (m.c.)		
حفیة (m.c.)		
نهفته (m.c.)		

ظاهراً (m.c.) openly.

باطناً (m.c.) inwardly, secretly.

فائش (m.c.) divulged, openly.<sup>1</sup>

آشکار <sup>2</sup> (m.c.)	}	openly, clearly.
آشکارا (m.c.)		

عفت (m.c.)	}	gratis, gratuitously.
رائگان (m.c.)		

باکمال راحت (m.c.)	}	comfortably.
در عین صفا (m.c.)		

محص (m.c.) *vide* (6), pure, only.

فراهم (m.c.): *vide* (7).

عکس (m.c.)	}	contrary to, against.
برعکس (m.c.)		

روی هم (m.c.) one on the other; also on an average: *vide* (l) (7).

از هم (m.c.) apart: *vide* (8) and (l) (7).

پی هم (m.c.)	}	one behind the other; <i>vide</i> (l) (7).
پی هم دیگر (m.c.)		

<sup>3</sup> دست پاچه (m.c.) losing one's head, in a flurry.

از روی مکر وغیره (m.c.) by deception, etc.

از دروغ (m.c.) falsely.

<sup>4</sup> گل میخ (m.c.) on the peg.

مُجملاً (m.c.) in substance, in abstract.

تفصیلاً (m.c.)	}	in detail.
تفصیلاًنه (m.c.)		
تفصیلاً و'ر (m.c.)		

<sup>1</sup> *Fāsh bi-gū* فاشی بگو (m.c.) "tell me without reserve."

<sup>2</sup> In Mod. Pers. *āshgār* آشگار and *āshgārā* آشکارا.

<sup>3</sup> So bewildered that one doesn't know one's hand from one's foot: *pācha* in m.e. is the leg of sheep or cattle only.

<sup>4</sup> For *galū-yi mīlēh* گلوی میخ vulg. "hang (the *parda*) on the nail," *Gul-mīlēh* گل میخ subs., peg with a head.

برابر (m.c.) level, continually : *vide* (9).

تویاسا (m.c.) by guess.

باندازه (m.c.) at an estimate.

تخمیناً (m.c.) ditto.

روی هم رفته (mod.) }  
(m.c. only) } on an average

الغرض or خلاصه to sum up, in short.

تورت as—; disguised as—; *vide* (10).

دو دستی (m.c.) with both hands.

یواش T. (m.c.) slowly; silently.

آرام (m.c.) slowly, at ease.

آهسته (m.c.) slowly; in a low voice; aside.

سرا زیر (m.c.) headlong.

سرنگون (m.c.) ,,

روباهمان (m.c.) face upwards, supine.

دم رو prone.

غایت (m.c.) excessively : *vide* (12).

ایضا (m.c.) ditto.

گالابل (class.) as before.

بمنزلت in a manner, like.

با دشواری (m.c.) scarcely, barely.

(2) *Miyāna* میدان گزینی : مانى بجای —: طوری که *tawr-i ki* (Firdawsī) “if you act moderately you will not be upset” : بشما گفتم چرا عمل : (m.c.) “why did you not do as I told you?” نکردید

(3) *Minnat mī-dāram* مینت میدارم :—To the question, “Will you do this for me?” the answer might be : بمینت قبول میدارم (m.c.) “I will with pleasure.”

Note the idiom :—دیگری کار شمارا خراب کرده است - من مینت دارم ؟ (m.c.) “another has spoilt your business, and you are angry with me?”

(4) The Afghans say *sar-i asp*, *sar-i pā*, *sar-i rel*, etc., etc. *āmādam* آمدم for “I came on horse-back, on foot, by rail, etc., etc.” سر اسب - سر پا - سرریل - وغیره - آمدم

(5) *Ayn* عین “essence; eye, etc.” (followed by the *izāfat* :—اینکه من : (m.c.) “what I am telling you, is the course to take” : کوچه های شهر در عین صفا است : (m.c.) “the streets are cleanliness itself” : آنچه بمن فرمودید عین صواب است (m.c.) “what you said is accuracy itself.”

(6) *Mahz* محض “pure, unadulterated” :—محض خاطر شما : (m.c.) “merely for your sake” : بمحض دیدن شما : (m.c.) “at the mere sight of you” : چیزی محض احترام روی صندلی انداخته بودند (*Shah's Diary*) “something

had been placed on the chair as a mark of respect” ; بین انفرادی محض است ; (m.c.) this is pure calumny.”

In m.c., محض is, as shown, also a preposition = برای. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) *Farāham* فراهم is a collective particle:— (m.c.) چوب فراهم می آورد “he is collecting sticks” ; (m.c.) سداب زحمت برای خود فراهم می آوری “you are collecting what will be a nuisance to you” ; نمی: آنچه شما گفتید با این زودی فراهم نمی: “what you mentioned can’t be collected together as quickly as this.”

(8) *Az ham* از هم (m.c.) “apart” :— “they separated.”

تا نیک ندانی که سخن عین صواب است باید که گفتن دهی از هم نکنی باز

“Until thou knowest that speech is absolutely proper,

Thou shouldst not open thy mouth” : (*Sa’dī*).

*in du kāghaz rā az ham judā na-kun* (m.c.) این دو کاغذ را از هم جدا نکن  
“don’t separate these two papers.” *Vide* (l) (7).

(9) *Barābar*:— (Afghan) برابر یک دیگر بازی میکردند “they continued playing with each other.” In m.c., however, this would mean ‘they were playing opposite to each other.’

(10) *Bi-ṣūrat-i*:— (*Sa’dī*) بصورت درویشان “in the appearance of, disguised as, a dervish” : (m.c.) بصورت اول “as it was before.”

Note the meanings of در صورتیکه من خلاف نکرده ام چرا بمن اراد: در صورتیکه (m.c.) “since I have done no wrong, why do you allege this against me?” : (m.c.) در صورتیکه او فردا نمی آید من چه باید بکنم “in the event of his not coming to-morrow what am I to do?”

(11) *Shikasta*, lit. “brokenly” :— (m.c.) او شکسته حرف می زند “he jerks in his speech (as children do, accentuating every syllable).”

(12) *Ghāyat-i*:— (*Sa’dī*) غایت لطف باشد “it will be the greatest kindness.”

(13) *Āndūn* اکنون or *āzūn* آزون “in that manner” ; and *aydūn* اکنون “now,” and *īdūn* اکنون “in this manner” are really obsolete; and also *hamūdūn* همیشه “now; always; in this manner.”

شد پنج ماه بدون که به شیراز بماندم با خاطر آشفتنه و با عیش محقر— (قانی)

“For five months, now, I have been in Shiraz

With an uneasy mind and scant means of living.”

همیدون درین چشم روشن دماغ ابوبکر شمع است و عقمان چراغ - (نظامی)

“Now in the eye (of Faith) that illumines the mind

Abū Bakr is a candle and ‘Uṣmān a lamp.”

(14) *Khvāh ma-khvāh* خواهه خواهه, or *khvāhī na-khvāhī* نخواهی نخواهی “I told him not to go, but he would go” ; (m.c. only) این آب خواهه خواهه از زیر زمین بیرون می جهد “the water springs out of the ground of its own accord” (m.c.) مرا خواهه خواهه آنجا بردند: “I was taken there *nolens volens*.”

(p) Adverbs of Time (ظرف زمان) :—

(1) Time present, etc. :—

اکنون <i>aknūn</i> (m.c.)	} now.
کنون <i>kunūn</i> (m.c.)	
<sup>1</sup> حالا <i>ḥālā</i> (m.c.)	
حال <i>ḥāl</i> (m.c.)	
<sup>2</sup> الحال <i>al-ḥāl</i> (m.c.)	
<sup>3</sup> الآن <i>al-ān</i> (m.c.)	} nowadays.
هنوز (m.c.) yet, as yet.	
در این زمان (m.c.)	
درین روزها (m.c.)	
درین اوقات (m.c.)	
نَداً <i>at present</i> ; ( <i>also</i> adv. in cash).	
همین دم (m.c.)	} now, this instant.
این زمان (m.c.)	
همین زمان (m.c.)	
هم اکنون (m.c.)	
همین حالا (m.c.)	
امروز <sup>4</sup> (m.c.) to-day.	
امشب <sup>4</sup> (m.c.) to-night.	
امسال <sup>4</sup> (m.c.) this year.	
بامداد (rare in m.c.)	} break of day.
بامدادان (class.)	
سحرگاه (class.)	} before the false dawn.
سحر (m.c.)	
دبج (m.c.)	} true dawn.
صبح (m.c.)	
صبحاً (class.)	} early in the morning, or to-morrow (early), etc.
صبحاً (class.)	
صبح زود <i>ṣubḥ-i zūd</i> (m.c.)	
اول طلوع (m.c.) just as the sun rises.	
فجر (class. and m.c.) dawn, before sunrise.	
سپیده دم (m.c.) ditto.	

<sup>1</sup> In Mod. Pers. pronounced and written *ḥālā* : unless combined with another adverb that has the *nunation* ; vide note (4), p. 314.

<sup>2</sup> For *al-ḥālā* Ar. acc. " Now or never " کنون یا هیچگاه *kunūn yā hīch-gāh* *dar in vaqt yā hargiz* درین وقت یا هرگز.

<sup>3</sup> For *al-ān* Ar. acc.

<sup>4</sup> *Im—* for *in—*.

صبح کاذب (m.c.) false dawn; first indication of light.

صبح صادق (m.c.) dawn = *fajr*.

<sup>1</sup> هوای گرگ و میش (c.) = false dawn.

در طرفة العين (m.c.), }  
طرقة العين (m.c.) } in the twinkling of an eye.

ظهر (m.c.) midday.

عصر (m.c.) evening.

مور شب (m.c.) at the beginning of the night.

<sup>2</sup> نصف شب (m.c.) midnight.

نصف روز half-a-day.

<sup>2</sup> نیم روز (class.) midday.

اول آفتاب (m.c.) }  
سر آفتاب (m.c.) } when the sun is first rising.

دم غروب (m.c.) just before sunset.

روز (m.c.) }  
<sup>3</sup> روزها (m.c.) } by day.

(2) Time past:—

پیش از این (m.c.) }  
قبل از این (m.c.) } before this.

ز پیش (m.c.) }  
پیش (m.c.) } previously.  
پیشتر (m.c.) }

<sup>4</sup> زود تر (m.c.) quickly; also previously.

پیشین (class.) }  
قدیم، or در قدیم (m.c.) }  
قدیمانه (class.) } anciently.

سابقاً (m.c.) formerly.

دیشب (m.c.)

<sup>5</sup> دیشب (m.c.)

<sup>6</sup> شب گذشته (m.c.) } yesternight.

دوش، or دوشینده (class.) }

<sup>1</sup> In Arabic *zanab* "s-sirhān" "the wolf's tail."

<sup>2</sup> *Nīm-shab* نیم شب poet., not used in m.c.: وقتی که شب نیمه شد (m.c.) "when half the night had passed": نیمه رمضان "the 15th of Ramazān. In m.c., *nīma* نیمه is also used for half a brick.

<sup>3</sup> روزها بیرون نمی روی؟

<sup>4</sup> چرا زود تر بمن نگفتید؟ صبحها زود تر برخیزید (m.c.) "rise earlier in the mornings": (m.c.) "why did you not tell me sooner?"

<sup>5</sup> *Dina rūz* روز دینه (obs.) "yesterday."

<sup>6</sup> Also *shab-guzashta* شب گذشته (m.c.), without an *izāfat*.

- دیروز (m.c.) }  
 دی (class.) } yesterday.  
 پارین and پارینه (class.) }  
 روز قبل (m.c.) }  
 سالهای سال (m.c.) for years.  
 دیروز (m.c.) }  
 قبل از دیروز (m.c.) } the day before yesterday.  
 پس دیروز (m.c.) the day before the day-before-yesterday.  
 پار سال (m.c.) }  
 سال گذشته (m.c.) } last year.  
 سال قبل (m.c.) }  
 پیدار سال<sup>1</sup> (m.c.) the year before last.  
 پرن (obs.) yesterday.  
 پرن دوش (obs.) last night.  
 (3) Time to come :—  
 فردا (m.c.) to-morrow.  
 روز دیگر (m.c.) }  
 دیگر روز (m.c.) } the next day.  
 فردا شب (m.c.) to-morrow night.  
 شب دیگر (m.c.) the next night.  
 پس فردا (m.c.) the day after to-morrow.  
 پس فردا, or پستروز (m.c.) the day after the day-after-tomorrow.  
 پس فردا شب (m.c.) the night after to-morrow.  
 سال دیگر (m.c.) }  
 سال آینده (m.c.) } next year.  
 ماه دیگر (m.c.) }  
 ماه آینده (m.c.) } next month.  
 هفته دیگر<sup>8</sup> (m.c.) }  
 هفته آینده (m.c.) } next week.  
 آینده (m.c.) in future.  
 از این باز (m.c.) }  
 از این به بعد (m.c.) } in future, after this.  
 بعد از این (m.c.) }  
 سپس (m.c.) }  
 استقبلاً<sup>4</sup> (m.c.) }

<sup>1</sup> Vulg. *pīlār sāl* پیلار سال.

<sup>2</sup> In poetry often used for the Judgment Day.

<sup>8</sup> *Yak hafta-yi dīgar mī-dīham* یک هفته دیگر میدهم (m.c.) "I'll give it in a week's time"

<sup>4</sup> *Hālān va istiqlālān* حالاً و استقبلاً "now and for the future": in this case حالاً has the *nunation*; 'vide' (p) (1) note (1), page 312.

من بعد (m.c.)	}	henceforth.
فيماء بعد (class.)		
عندريب (m.c.)	}	presently.
درين زودي (m.c.)		
فوري (m.c.)	}	presently, quickly.
زود (m.c.)		

(4) Time is also expressed as follows:—سه چار ماهه انجا مانددم (m.c.)  
 “I remained there, three or four months.

Also by the dative, as: چنين خيال کردم که شب را انجا مانده صبح روانه خانه شوم (m.c.)  
 “I intended to stay there the night and go home in the morning”;  
 (Shah's Diary) خلاصه شب را چند دسته موزگانچي زیر عمارت بستاده بسيار زدند  
 “well, at night, several bands took stand below the building and played a great deal.”

(5) *Jakht* چخت “just now” (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning “endeavour” and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian جغیدن, or چغیدن “to strive, endeavour; quarrel.”

(6) Time indefinite and miscellaneous [*vide* also (1)]:—

در حال (m.c.)	}	immediately.
فني لغير (m.c.)		
فورا (m.c.)		
بالا تاخير (m.c.)	}	without delay.
بلا فاصله (m.c.)		

(m.c.) without further words, immediately, without doubt.

عجالة (m.c.)	}	temporarily.
موقتاً		
برای عجاله وقت		

<sup>1</sup> حکماً (m.c.) obliged to, without further orders, immediately.

<sup>2</sup> گرما گرم (m.c.) hot and hot.

خصوصاً (m.c.) especially.

و آنکهي (m.c.) „ more than all.

لاسيما Ar. and Mod. Pers., especially.

حکماً اسپ من از اسپ شما تند تر: “I go to-day for certain”<sup>1</sup> من امروز حکماً ميروم

ميروم (m.c.) “it is certain my horse is faster than yours”: حکماً برو: “you must go.”

گرما گرم کار بکن (m.c.) “bring in the bread hot and hot”: گرما گرم نان بيار<sup>2</sup>  
 (m.c.) “work continuously” (don't get cool between whiles).’

<sup>2</sup> Pronounced *vūngahī*.



بارها (m.c.) many times, oft.

باری *bār-ī* (m.c.) once: *vide* (7).

وقتها (m.c.) at times: *vide* (8).

وقت — وقتی (m.c.) at one time—at another time: *vide* (8).

بسیار (m.c.) often: (*also much*).

بسیار بار (m.c.) often.

کم دفعه (obs.) seldom.

وقتاً: وقتاً from time to time.

گاه و گاهی (m.c.) sometimes.

گاهی — گاهی (m.c.) sometimes— --sometimes

گاه گاهی (m.c.) occasionally: *vide* (9).

گاهی اوقات (m.c.) ..

زود (m.c.)

جلد (class.)

بسرعت

سرعتاً (class.)

زود یا دیر sooner or later: *vide* (10)

بطور شاذ (class.)

نادر (m.c.)

نادراً (m.c.)

ندرة (m.c.)

بندرت (m.c.)

کمتر<sup>1</sup> (m.c.)

کم (m.c.)

ازدک بار

همیشه (m.c.)

پیوسته (m.c.)

همواره (m.c.)

هر وقت (m.c.)

همه وقت (m.c.)

همیشه اوقات

مدام<sup>2</sup> (m.c.)

دائماً Ar.

علی الدوام (m.c.)

علی الاتصال (m.c.)

مدام الوقت (class.)

مدام الاوقات (m.c.)

مدام وقت (vulg.)

} quickly.

} rarely.

} seldom, less.

} always.

} continually.

<sup>1</sup> Sometimes, also, classically and in m.c. "no, not."

<sup>2</sup> Ar. Past Part. *Bi-ṭaraf-i daryā mudām nazar mī-kardam* بطرف دریا مدام نظر میکردم (m.c.) "I kept on looking towards the sea."

استمراراً (m.c.)	}	continuously.
بالاستمرار (m.c.)		
مکرراً (m.c.)		repeatedly.
متواتر (m.c.)		one behind the other, in succession; continuously.
پی در پی (m.c.)		do.
هر روز (m.c.)	}	daily.
روزانه		
روزی (m.c.), and روزانه		
هر روز (m.c.)		
روز بروز (m.c.)		day by day, daily.
دعبدم (m.c.)		every instant.
هفتگی (m.c.)	}	weekly.
غرهفته (m.c.)		
هفته <sup>۱</sup> (m.c.)		
هفته یک بار (m.c.)		once a week.
احیاناً (m.c.)		perchance: <i>vide</i> (11).
آن آن آن every moment, moment by moment: <i>vide</i> (11).		
یوماً فیوماً (m.c.)		from day to day.
قلیلاً (class.)		a little.
باری (m.c.)	}	once upon a time, formerly, etc.
باری (m.c.)		
وقتی از اوقات (m.c.)		
یک وقت (m.c.)		
سابقاً (m.c.)		
دیر وقت <sup>۲</sup> (m.c.)		late.
آخر <sup>۳</sup> (m.c.)	}	at last, finally.
بالآخر		
باخر (m.c.)		
شبانه روز (m.c.)		subs. and adv.; for a day and night, 24 hours.
از اصل — نه <sup>۴</sup> (m.c.)	}	at no time, never, really not.
اصلاً — نه (m.c.)		
تمام روز (with or without <i>izāfat</i> ) (m.c.)		all the day.
تا مادامیکه (m.c.)		as long as.
بهر تقدیر	}	(class. and m.c.) in any case.
بهر صورت		

1 *Hafta-i chand mī-giri* هفتة چند میگیری (m.c.) "how much pay do you get a week?"

2 *Valg. dūr-vaqt* دور وقت.

3 *For* آخراً.

4 *Az ael na-dāsham* از اصل نداشتم (m.c.) "I have never had it at all."

على الحساب (m.c.) now, at present (m.c.); on account.<sup>1</sup>

بسیار دفعه (m.c.) often.

تا (m.c.) as soon as: *vide* (12).

بمجرد (m.c.) as soon as; merely: *vide* (12).

علاوة از این

علاوة برین (m.c.)

دیگر (class. and m.c.); *vide* (13).

اضافه برین (class.)

ورای این (m.c.)

قطع نظر از (m.c.); *vide* (14).

از این لحاظ<sup>2</sup> (class.) therefore.

نسبت سابق (m.c.) compared to formerly.

بنابر آن (m.c.) therefore, for that reason.

بنا برین (m.c.) therefore, for this reason.

بهر حال<sup>3</sup> (m.c.)

بهر جهت (m.c.)

بهر کیف

هر دم (m.c.) every moment.

بگ و بار (m.c.)

بار دیگر (m.c.)

عاقبت (m.c.)

عاقبت الامر (m.c.)

آخر الامر (m.c.)

از این پس (class., or mod., in writings only) after this.

} besides, moreover, apart from.

} at any rate, anyhow.

} again.

} in the end: *vide* (15).

(7) *Bār-ī* باری چند غوطه خورد: *Sa'dī* "he sank a few times";  
 اگر این بنده را بخواهی کشت باری بقاویل شرع بکش  
*Sa'dī* "if you want to kill this slave, at least (well) do so according to the interpretation of the law."

(8) *Vaqt-ī* وقتی, *vaqt-hā* وقتها:—

با طبع ملولت چه کند دل که نسازد. شرطه همه وقتی نبود لایق کشتی *(Sa'dī)*

*Vaqt* is also poetically used for *vaqt-ī*.

Similarly the plural *vaqt-hā*—*vaqt-hā* signifies "at times—and at other times."

<sup>1</sup> The correct meaning, of course, is "on account" and in this sense only it is used in India and Afghanistan.

<sup>2</sup> Common in Indian Persian.

<sup>3</sup> *Bi-hama hāl namī-fahmam maqṣūd-i shumū chīst* شما حال نمی فهمم مقصود شما چیست (m.c.) "I haven't in the least understood what you're driving at": also *bi-har jihat*.

<sup>4</sup> *Bār-ī chand* (class.) "a few times." This might also be read *Bārī* "well," *chand ghōṭa khurd* "he sank a few times."

(9) *Gāh*, گاه etc.:—این کارا می کند: (گاه گاه or گاه گاه) (m.c.) “he occasionally does this”: گاهی گاهی میچنین میکند و گاهی همچون<sup>1</sup>: (m.c.).

In m.c. the ی of unity is always added to گاه.

(10) “Sooner or later” زود یا دیر, or خواجه دیر خواجه زود, or یک وقتی از اوقات.

(11) اگر احياناً آمد بگو فردا بیابد:—اَنَا فَاَنَّا *ān<sup>an</sup> /ā-ān<sup>an</sup>*; احياناً *Ahyān<sup>an</sup>* (m.c.) “if perchance he should come, in the event of his coming, tell him to call to-morrow”: اَنَا فَاَنَّا شوق من بملاقات شما زیاد میشود: (in a letter) “every moment I wish more and more to see you.” (In *ān<sup>an</sup> /ā-ān<sup>an</sup>*, *f<sup>a</sup>* = “then, so, and”).

In Arabic احياناً means “sometimes, or seldom.”

(12) *Tā tā* and *mujarrad* بمجرد:—تا ترا دیدم از حال رفتم: (m.c.) “as soon as I saw you I swooned away” = *bi-mujarrad-i دیدان-i shumā az hāl raftam* بمجرد دیدن شما از حال رفتم (m.c.).

*Mujarrad* also means “merely,” as: بمجرد شهادت یک نفر او را نمی توان: (m.c.) “merely on the evidence of one person, one can’t punish him”: بمجرد گمان نباید عمل کرد: (m.c.) “one cannot act on mere suspicion.”

(13) *Dīgar*:—(Sa’di)—دیگر بدان که ملوک از بهرپای رعایا اند نه رعایا از بپیر طاعت: “and again know that kings are for the protection of their people, and not the people merely to render obedience to kings.”

(14) *Qat’-i-naẓar* قطع نظر از این - این چیز ضررگلی<sup>2</sup> برای همه مردم دارد:—قطع نظر (m.c.) “and quite apart from this, it is against the public interest”: قطع نظر could here be substituted for علاوه برین.

(15) عاقبت *‘Āqibat*:—

کس نیاموخت علم تیر از من که مرا عاقبت نشاند نکرده:—(Sa’di)  
“None e’er learnt archery from me,

But that<sup>4</sup> in the end he made me his target.”

اینکه, or غیر از اینکه, or *bi-juz īn ki*, or *ghayr az īn ki*, or *sivā-yī īn ki* could, in prose, be substituted for عاقبت here.

(q) (1) Adverbs of Order and Number:—

یک بار (m.c.) } once.

باری (m.c.) }

دوبار (m.c.) twice.

باز (m.c.) again, next: *vide* (2).

دیگر (m.c.) again: *vide* § 39 (a) (1).

نخستین

} first.

<sup>1</sup> Colloquial for *hamchunīn* همچنین and *hamchunān* همچنان.

<sup>2</sup> Or *gumān-i* “a little doubt”: vulg. *gamān*.

<sup>3</sup> *Kullī*, is here an adjective; the ی is not ی of unity.

<sup>4</sup> Note که with negative = “but that” (i.e. who did not).

اول مرتبه the first time.

دوم  
دو مرتبه  
ثانیاً } secondly.

(2) *Bāz* باز “again; afterwards” (m.c.) “don’t do such a thing *again*” (class.) “do you read first, then I will.”

(7) Adverbs of Exception<sup>1</sup> (حرف استثناء) :—

(1) مگر (class.) except, till: *vide* (2).

آ (m.c.) “except, but”; *also* = “yet” (Afg.), to answer to ‘although’; *vide* (3) and (5).

مگر (m.c.) but; *vide* (4), (6) and (8).

لیکن or لاکن but.

موا or سوا (m.c.) } except.<sup>2</sup>  
جز or بجز.

غیر } except: *vide* (7).  
غیر از, or غیر از

بدون آن که } except that: *vide* (6).  
مگر or تا

besides علاوه برین } *vide* (7).  
more than this, besides گذشته ازین

(2) *Maqar āngah* مگر آنگاه که:— “he said, I will neither breathe nor move from this spot, except (or till) some word has been spoken by thee.”

(3) *Illā*, آ:— “he said had’st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would’st find no other place to steal from except—)?”

(Afghan) اگرچه همچو کردند آ بریدن دیرک همان و غرق شدن جهاز همان بود “although they did so, yet as soon as the mast was cut down, the ship sank”; note this Afghan and Indian use of آ to answer to اگرچه; *vide* also (5). The idiom is incorrect in Persia.

(4) *Maqar* مگر “but”:—In m.c. مگر is often used for “perhaps,” or instead of آیا in asking a question implying an innuendo; *vide* (j) (8).

(5) *Lākin* لیکن, etc. “but”:—*Ammā* and *lākin* “but” and باز “again” (but not وآ) are used to answer اگرچه as: (or ولیکن or) اما (باز) “although he has committed a theft, still he is a good man”; *vide* also (3).

In India تاہم “nevertheless, still” is also so used.

<sup>1</sup> In Platt’s Urdu Grammar the exceptives are conjunctions.

<sup>2</sup> *Sivā-yi in ki*.—“unless—”

(6) *Bidūn-i ān ki* بدون آن که (m.c.) “without your ordering it I am ready to serve you” : من نمیروم بدون : “I won't go without you.” (m.c.) “I won't go without you.”

(7) *Ghayr az* غیر از; *alāva bar* علاوه بر; *guzashta az* گذشته از, etc.:—  
Though *ghayr az* “except” also means “besides,” it cannot always be substituted for *alāva bar*, as: (m.c.) “except me there is no one else in the room”; here *alāva* could not be substituted: but (m.c.) “besides me there are others also who know—”; or *guzashta az man ashk<sup>h</sup>hāṣ-i hastand ki*— گذشته از من اشخاصی هستند که (or غیر از من) “setting aside me, there are people who—”; or *guzashta az man ashk<sup>h</sup>hāṣ-i hastand ki*— “setting aside poetry one can't even style it prose; it is like a *takaltū* neither saddle nor *pālān*.”<sup>1</sup> The use of *guzashta* for *alāva bar* is rare and scarcely modern.

*Ghayr* is also followed by the *izāfat*, as: *ghayr-i mā* غیر مان, *bi-ghayr-i shumā* بغیر شما.

*Remark I.*—Although *ghayr az* means “with the exception of, exclusive of,” and *alāva bar* means “besides, including,” both are in practice often used synonymously.

*Remark II.*—In the sentence تمام قوم آمد مگر زید, the word قوم is termed *حرف* ‘the thing from which the exception is made’; مگر is called *مستثنیٰ عنه* ‘the particle of exception’; and زید the *مستثنیٰ* ‘the thing excepted.’

Sometimes the *mustaghna* مستثنیٰ is different for the general term, when it is called *مستثنیٰ منقطع*. Ex.: (class.). *بجز زمین همه زرو میم بخشیدم*. (The former example is متصل.)

(Tr. H. B., Chap. VI) “the only answer returned was laughter”: *man bi-juz gham hargiz rāhat na-dīdam* من بجز غم هیچ جوابی نشنیدم (m.c.), lit. “except sorrow I saw no joy”: *در آن جنگل بجز درد و دام* (m.c.), lit. “except sorrow I saw no joy”: *در آن جنگل بجز درد و دام* (m.c.).

This construction arises from a confusion of thought. Even a Persian would not say, “in that jangal except fishes I saw no man.”

(s) Adverbs of Qualification:—

(m.c.) *more than all; besides; further*: بلکه “moreover.”

(t) Intensive Adverbs are:—خیلی خوب “very well”; *یواش یواش* “very slowly”; *دیده و دانسته* “knowingly and wilfully”; *چپرا و قهرا*, or *وکرعاً و کرعاً* “nolens volens”; *خندن خندان* “continually laughing”; *دامن دامن* “whole laps at a time,” *کور کورانه* “quite blindly.”

In *مور مورانه* “just like an ant; slowly,” the first member of the compound is a substantive: *vide* also Repetition of Words.

<sup>1</sup> *Takaltū* is the pad of a Baluch saddle, and *pālān* is a pack-saddle for a camel or mule.

## § 90. Prepositions *Ḥurūf-i Jarr* (حروف جرّ)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : *az īnjā tā Shīrāz* “*from here to Shiraz.*”

The following are the simple Persian prepositions:—

- (1) *az* <sup>1</sup> از from, by, out of.
- (2) *bā* <sup>2</sup> با with, in company with.
- (3) *ba* <sup>3</sup> به or *bi* in, by, to.
- (4) *bar* or *abar* <sup>4</sup> بر or بر on, upon.
- (5) *andar* <sup>5</sup> اندر in, inside.
- (6) *ham* <sup>6</sup> هم with, together.
- (7) *tā* <sup>6</sup> تا up to, as far as.
- (8) *bī* <sup>7</sup> بی without.
- (9) *dar* <sup>8</sup> در in.
- (10) *juz* or *bi-juz* <sup>7</sup> جز or بی-جز except.
- (11) *fī* <sup>9</sup> فی In Persian *per* (فی صد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition *rā* in the term *jarr*. For examples, *vide* (h).

*Remark I.*—*Farā* <sup>10</sup> فرا “up to, back, toward” and *farāz* <sup>11</sup> فراز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zī* <sup>12</sup> زی “bounds, shore, towards” is practically obsolete.

*Remark II.*—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* <sup>13</sup> مر is found prefixed to the nominative, dative and accusative cases, <sup>14</sup> as:—

گفت لیلی مر خلیفه کان توئی      کز تو مجنون شد پوشان و غوی  
از دگر خوبان تو افزون نیستی      گفت خاموشی چون تو مجنون نیستی

<sup>1</sup> In poetry *zi*.

<sup>2</sup> Poetically also *abū*.

<sup>3</sup> In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

<sup>4</sup> *Abar* poetical:

ابر آفریننده کرد آفرین \* بمالید رخسارگان بر زمین

<sup>5</sup> Affixed to the words *mādar*, *pidar*, *barādar* and *khūhar* it signifies “step-brother,” etc., and half-brother. In m.c. *ū* is prefixed to express the same idea.

<sup>6</sup> *Tā* is also a conjunction.

<sup>7</sup> *Ilā*, Ar.

<sup>8</sup> *Zī* also stands for *zihī* or *zahī* “well done, etc.”

<sup>9</sup> In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Laili said, "You are that *Khalifa*  
By whom *Majnūn* was oppressed."  
"You are not more beautiful than other women."  
She said, "Silence; you are not *Majnūn*."

مصلحت چنان دید تا مر این روضه رعنای حقیقه غلبا چون بهشت بهشت باب تفاتی افتاد  
*maṣlaḥat chunān dīd tā mar īn rauza-yi<sup>1</sup> ra'nā va ḥadīqa-yi ḡhalbā chūn*  
*bihisht bi-hashl<sup>2</sup> bāb illiḥāq uftād* (Sa'di):— مگر زهره :  
*mar īn dard rā davā-i nīst magar zahra-yi ādam-i ki—* (Sa'di) "there is  
no remedy for this disease, but the gall of a man, who—": ملک در خشم  
*malik dar khashm shud va marūrā az bandagān*  
*bi-siyāh-i bakshīd* (Sa'di) "the king fell into a rage and bestowed her (a  
slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as : *hasūd rā chi kunam kū zi khud bi-ranj dar ast* (Sa'di) "but with the envious what can I do, for he is himself in pain because of himself": از خلایق بزحمت اندرم : *az khalā'iq bi-zahmat andar-am* (Sa'di) "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi<sup>3</sup> bi-shumār ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as : *bi-shahr dar āmad* (class. or m.c.) "he entered into the city": *imrūz (bi) sar-i kūcha bā<sup>4</sup> ū bar khurdam* (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as : *bi-juz<sup>5</sup>* (or *juz*) باهم or *bi-ham* or *bā-ham* "together": *az ham* بهم "apart": *bi-khūb andarūn* (mod. writing) بخواب اندرون : *bi-zīr-i sang andar* (mod. writing) زیر سنگ اندر : *hama shab<sup>7</sup> dīda bi-ham na-basta<sup>8</sup>* (Sa'di) "I closed not my eyes the whole of the night."

<sup>1</sup> *Rauza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Ḥadīqa* is a walled garden; *ḡhalbā* fem. of *aḡhlāb* means that the trees are close together. The wording is apparently from the Quran.

<sup>2</sup> An example of *tajnīs-i khalāfi* or linear pun.

<sup>3</sup> In prose, there would be an *izāfat* after *manāfi*, but the scanning shows there is none.

<sup>4</sup> Or *bi-ū*. <sup>5</sup> *Bā-yi zā'yid*.

<sup>6</sup> This *ب* is also by some grammarians called *bā-yi zā'id*.

<sup>7</sup> In mod. Persian *hama-yi shab* همه شب "the whole night," but *hama shab* همه شب "every night."

<sup>8</sup> *Basta* is here transitive and *dīda* is the accusative case.



## § 90. Prepositions *Hurūf-i Jarr* (حروف جر)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : شیراز تا اینجا *az injā tā Shīrāz* “from here to Shiraz.”

The following are the simple Persian prepositions:—

- (1) از *az*<sup>1</sup> from, by, out of.
- (2) با *bā*<sup>2</sup> with, in company with.
- (3) به *bā*<sup>3</sup> or *bi* in, by, to.
- (4) بر or بر *bar* or *abar*<sup>4</sup> on, upon.
- (5) اندر *andar*, in, inside.<sup>5</sup>
- (6) هم *ham* with, together.
- (7) تا *tā*<sup>6</sup> up to, as far as.
- (8) بی *bī* without.
- (9) در *dar* in.
- (10) جز or جز *juz* or *bi-juz*<sup>7</sup> except.
- (11) فی *fī*, Ar. in. In Persian *per* (فی مد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition را *rā* in the term *jarr*. For examples, *vide* (h).

*Remark I.*—*Farā* فرا “up to, back, toward” and *farāz* فراز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zi* زی “bounds, shore, towards” is practically obsolete.

*Remark II.*—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* مر is found prefixed to the nominative, dative and accusative cases,<sup>8</sup> as:—

گفت لیلی مر خلیفه کان نوئی	کز تو مجنون شد پوشان و غوی
از دگر خوبان تو افزون نیستی	گفت خاموش چون تو مجنون نیستی

<sup>1</sup> In poetry *z*.

<sup>2</sup> Poetically also *abā*.

<sup>3</sup> In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

<sup>4</sup> *Abar* poetical:

ابر آفریننده کرد آفرین \* بمالید رخسارگان بر زمین

<sup>5</sup> Affixed to the words *mādar*, *pidar*, *barādar* and *khāhar* it signifies “step-brother,” etc., and half-brother. In m.c. *ū* is prefixed to express the same idea.

<sup>6</sup> *Tā* is also a conjunction.

<sup>7</sup> *Ilā*, Ar.

<sup>8</sup> *Zi* also stands for *zihī* or *zahī* “well done, etc.”

<sup>9</sup> In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Laili said, "You are that K̄halifa  
By whom Majnūn was oppressed."  
"You are not more beautiful than other women."  
She said, "Silence: you are not Majnūn."

مصلحت چنان دید تا مر این روضه رننا و حدیقه، نلیا چون بهشت بهشت باب نفاق افتاد  
*maṣlaḥat chunān دید tā mar īn rauza-yi<sup>1</sup> ra'nā va ḥadīqa-yi ḡhalbā chūn*  
*lā'ila bi-lash<sup>2</sup> bāh ittifaq uftād* (Sa'di):— "مرین درد را درائی نیست مگر زهره"  
*mar īn dard rā darā'i nīst magar zahra-yi ādam-i kī*—(Sa'di) "there is  
no remedy for this disease, but the gall of a man, who—": ملک در خشم  
*malik dar khashm shud va mar ūrā az bandagān*  
*bi-sigāl-i kalb-i* (Sa'di) "the king fell into a rage and bestowed her (a  
slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: *hasūd rā chi kunam kū zi khud bi-zanj dar ast* (Sa'di) "but with the envious what can I do, for he is himself in pain because of himself": *az khalā'iḡ bi-zahmat andar-am* (Sa'di) "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi<sup>3</sup> bi-shumār ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr dar āmad* (class. or m.c.) "he entered into the city": *imrūz (bi) sar-i kūcha bā<sup>4</sup> ā bar khurdam* (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: *bi-juz<sup>5</sup>* (or *juz*) *bi-ham* or *bā-ham* "together": *az ham* "apart": *bi-khūb andarūn* (mod. writing): *bi-zīr-i sang andar* (mod. writing) "under the stone": *hama shab<sup>7</sup> dīda bi-ham na-basta<sup>8</sup>* (Sa'di) "I closed not my eyes the whole of the night."

<sup>1</sup> *Rauza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Hadīqa* is a walled garden; *ḡhalbā* form. of *aḡhlāb* means that the trees are close together. The wording is apparently from the Quran.

<sup>2</sup> An example of *tajnis-i khalāfi* or linear pun.

<sup>3</sup> In prose, there would be an *iḡṣāl* after *manāfi*, but the scanning shows there is none.

<sup>4</sup> Or *bi-ū*. <sup>5</sup> *Bā-yi zū'yid*.

<sup>6</sup> This *ب* is also by some grammarians called *bā-yi zū'id*.

<sup>7</sup> In mod. Persian *hama-yi shab* همه شب "the whole night," but *hama shab* همه شب "every night."

<sup>8</sup> *Basta* is here transitive and *dīda* is the accusative case.

### § 90. Prepositions *Ḥurūf-i Jarr* (حروف جر)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : *az īnjā tā Shīrāz* “from here to Shiraz.”

The following are the simple Persian prepositions:—

- (1) *az* <sup>1</sup> از from, by, out of.
- (2) *bā* <sup>2</sup> با with, in company with.
- (3) *ba* <sup>3</sup> به or *bi* in, by, to.
- (4) *bar* or *abar* <sup>4</sup> بر or ابر on, upon.
- (5) *andar* <sup>5</sup> اندر in, inside.
- (6) *ham* <sup>6</sup> هم with, together.
- (7) *tā* <sup>6</sup> تا up to, as far as.
- (8) *bī* <sup>7</sup> بی without.
- (9) *dar* <sup>8</sup> در in.
- (10) *juz* or *bi-juz* <sup>7</sup> جز or بجز except.
- (11) *fī* <sup>9</sup> فی, Ar. in. In Persian *pcr* (فی مد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition *rā* in the term *jarr*. For examples, *vide* (h).

*Remark I.*—*Farā* <sup>10</sup> فرا “up to, back, toward” and *farāz* <sup>11</sup> فراز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zī* <sup>12</sup> زی “bounds, shore, towards” is practically obsolete.

*Remark II.*—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* <sup>13</sup> مر is found prefixed to the nominative, dative and accusative cases,<sup>9</sup> as:—

گفت لیلی مر خلیفه کان توئی      کز تو مجنون شد پوشان و غوی  
از دگر خوبان تو افزون نیستی      گفت خاموشی چون تو مجنون نیستی

<sup>1</sup> In poetry *zī*.

<sup>2</sup> Poetically also *abū*.

<sup>3</sup> In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

<sup>4</sup> *Abar* poetical:

ابر آفریننده کرد آفرین \* بمالید رخسارگان بوزمین

<sup>5</sup> Affixed to the words *mādar*, *pidar*, *barādar* and *khāhar* it signifies “step-brother,” etc., and half-brother. In m.c. *ū* is prefixed to express the same idea.

<sup>6</sup> *Tā* is also a conjunction.

<sup>7</sup> *Illā*, Ar.

<sup>8</sup> *Zī* also stands for *zihī* or *zahī* “well done, etc.”

<sup>9</sup> In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Laili said, "You are that *Khalifa*

By whom *Majnūn* was oppressed."

"You are not more beautiful than other women."

She said, "Silence; you are not *Majnūn*."

مصلحت چنان دید تا مر این روضه رعا و حدیقه غلبا چون بهشت بهشت باب اتفاق افتاد  
*maṣlahat chunān dīd tā mar īn rauza-yi<sup>1</sup> ra'nā va ḥadīqa-yi ḡhalbā chūn*  
*bihisht bi-hasht<sup>2</sup> bāb ittifāq uftād (Sa'dī):—* مگر زهره<sup>3</sup>  
*mar īn dard rā davā-ī nīst magar zahra-yi ādam-ī ki—(Sa'dī)* "there is  
 no remedy for this disease, but the gall of a man, who—": ملک در خشم  
*malik dar khashm shud va marūrā az bandagān*  
*bi-siyāh-ī bakhshīd (Sa'dī)* "the king fell into a rage and bestowed her (a  
 slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: *ḥasūd rā chi kunam kū zi khud*  
*bi-ranj dar ast (Sa'dī)* "but with the envious what can I do, for he is himself  
 in pain because of himself": *az khālā'iq bi-zahmat*  
*andar-am (Sa'dī)* "I am troubled because of the people." In these two  
 examples the preposition is not part of the verb (*vide* 2 below), but refers  
 to the noun preceding it as is better shown in *bi-daryā dar manāfi'<sup>3</sup> bi-shumār*  
*ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr*  
*dar āmad* *بشهر در آمد* (class. or m.c.) "he entered into the city": *imrūz (bi)*  
*sar-i kūcha bā<sup>4</sup> ū bar khurdam* (m.c.) "I encountered  
 him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: *bi-juz<sup>5</sup> (or juz)* *بجز* or *bi-ham* or *bā-ham* "together": *az ham* *از هم* "apart": *bi-khwāb andarūn*  
 (mod. writing): *bi-zār-i sang andar* (mod. writing) "under the  
 stone": *hama shab<sup>7</sup> dīda bi-ham na-basta<sup>8</sup> (Sa'dī)* "I  
 closed not my eyes the whole of the night."

<sup>1</sup> *Rauza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Ḥadīqa* is a walled garden; *ḡhalbā* fem. of *aḡhlāb* means that the trees are close together. The wording is apparently from the Quran.

<sup>2</sup> An example of *tajnīs-i khattī* or linear pun.

<sup>3</sup> In prose, there would be an *izāfat* after *manāfi'*, but the scanning shows there is none.

<sup>4</sup> Or *bi-ū*. <sup>5</sup> *Bā-yi zā'yid*.

<sup>6</sup> This *ب* is also by some grammarians called *bā-yi zā'id*.

<sup>7</sup> In mod. Persian *hama-yi shab* همه شب "the whole night," but *hama shab* همه شب "every night."

<sup>8</sup> *Basta* is here transitive and *dīda* is the accusative case.

(e) *Bar* بر and *dar* در may also be substantives. *Bar* ١ (from *burdan* بردن "to bear") signifies "fruit,<sup>2</sup> profit, advantage": *bar* also signifies "height; breast or bosom." The comparative *bar-tar* برتر and superlative *bartarīn* برترین signify "higher" and "highest"; also "excelling." *Bar-ā-bar* برابر is a preposition signifying "level (lit. breast to breast)," or an adverb "continuously<sup>3</sup>": *az bar k̲h̲irāndan* از برخواندن "to recite by heart"; *az bar raftan* از بر رفتن "to be lost (as a mistress from the bosom of her lover)"; *dūst az bar-i man raft* دوست از بر من رفت (m.c.) "I lost my friend." *Dar* در as a substantive signifies a "door"; *dar bi-dar shudan* در بدر شدن "to wander from house to house"; *bi-dar kardan* بدر کردن "to turn out."

(f) The phrase *ba'az̲i̲ bar ān-and* بعضی بر آنند (classical and modern) signifies "some are of opinion."

(g) In old Persian, *andar* اندر sometimes takes the place of *dar*:—

جهان بی برادر نماند یکس      دل اندر جهان آفرین بند و بس

*Jahān ay barādar na-mānad bi-kas*

*Dil andar Jahān-āfarīn band u bas*—(Sa'dī)

"The world, my brother, abides with none,

Fix thy heart on the world's Creator and nought else."

(h) The following are examples of the use of the simple prepositions:—

(1) *Az* از: *az Kirmān tā Shīrāz* از کرمان تا شیراز "from Kirmān to Shiraz";

this is called *zā-yi ibtidā'iyya* (زای ابتدائیة): *hamagī az buzurg u kūchak* همگی از بزرگ و کوچک "all, both great and small": *man az firishtagān-am* من از فرشتگان "I am one of the angels"; this is called *zā-yi ba'z̲i̲yya*<sup>4</sup>

و سه صندوق (زای بعضیة): *va si šandūq ki az mallāhān būd qufl-i ān-hā rā shikasta* و سه صندوق که از ملأحان بود قفل این طوفان درختهای بزرگ در افتادند (m.c.) "and having broken three boxes that belonged to the sailors": *az in tūfān darakht-hā-yi buzurg dar uftādand* (m.c.) "great trees were rooted up by<sup>5</sup> this storm": موسی پیغمبر علیه السلام درویشی را دید که از برهنگی بزرگ اندر نهان شده بود *Mūsā Payghambar* ('alayhi's-salām) *darvīsh-i rā dīd ki az barahnagī bī-rīg andar nihān shuda būd*—(Sa'dī) "the Prophet Moses (on whom be peace) saw a darvish that on account of his nakedness had hidden himself in

<sup>1</sup> *Bar-i āftāb nishastan* بر آفتاب نشستن (m.c.) "to sit in the sun." The *izāfat* is used in m.c. after *bar* when it means "near," as: *bar-i mām* برمان, *dar bar-i manbi-nishīn* در بر من بنشین "sit near me": here *bar* is probably the substantive "breast." Vide p. 328, note 2.

<sup>2</sup> Perhaps for *bār* بار "a load," the crop of a fruit-tree, etc.

<sup>3</sup> This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

<sup>4</sup> *Gul-i az būstān* گلی از بوستان is another example.

<sup>5</sup> This is a حرف استعانت, or زای آله; vide (2), notes (2) and (3), and Remark II.

the sand"; this is called *zā-yi* 'illat زای علت (or *zā-yi sababiyya* سببیه زای).<sup>1</sup>

Sometimes *az* ز, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—*chahār-pāyān kardī dar dīda-yi ū kashīd* (Sa'di) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals"; *az darāhim giriftam* گرفتم (class.) "I took some of the dirhams": this is called *zā-yi tab'īz* زای تبعیض "the partitive z."

Than, in comparison, is expressed by *az*, this is called *zā-yi tafzīl* (زای تفضیل).

*Az chand rūz* روز چند "since how many days, how many days ago?": *az chūb* "made of wood"; *az tilā* "of gold," this is called *zā-yi māddiyya* (زای مادیّه): *az khud* ز خود "involuntarily, of its or one's own accord"; *az ū bar guzasht* از او بر گذشت "reciprocally": *az du tarāf* از دو طرف "reciprocally"; *az ū dar guzasht* از او در گذشت "he passed by him" (classical); *az ū dar guzasht* "he forgave him" (class. and m.c.): *az rūd khān radd shud* (m.c.) "he crossed the river": *az dar dar āmad* از در در آمد "he came in by the door" (m.c.): *az naw* از نو, or *az sar-i naw* از سر نو "afresh": *az sar-i īn qisṣa dar guzashtam* (class.) از سر این قصه در گذشتم "I gave up this story":<sup>2</sup> *az pārchā sāj kardan* (m.c.) ز پارچه صاف کردن "to strain through cloth"; *az ham dar raftan* از هم در رفتن (m.c.) "to go to pieces"; *az ham guzashtan* از هم گذشتن (m.c.) "to pass by each other; to give up mutual claims"; vide also (o) (8).

*Remark.*—In the idiom *az ān-i man* از آن من "mine"; *az ān-i Rustam* از آن رستم "Rustam's," the preposition is called *zā-yi milkiyya* (زای ملکیت).

(2) *Bā* با "with":—*Bā ū raftam* با او رفتم "I went in company with him."<sup>3</sup> "Possessed of," as: *bā itilā'* با اطلاع, adj. (m.c.) "well-informed"; *haris bā jahān-i gurisna ast va qānī' bi-nān-i sīr* (Sa'di) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; *bā shamshīr kushan* (m.c.) "to kill with a sword": *bā ānki* با آنکه "with that, although": *bā īn hama* با این همه "with all this, in spite of this": *bā īn panjāh-sālāgī* با این پنجاه سالگی "in spite of these fifty years of mine."

<sup>1</sup> In a similar sense *az qahṭ murdan* از قحط مردن "to die of (or on account of) famine (or hunger)": *az khūf dushman* از خوف دشمنان, and *zūr shāghshān* زور شاعشهان

<sup>2</sup> The word for "something" or "a portion" is understood.

<sup>3</sup> This *az* is called a حرف تجاوز.

<sup>4</sup> This *bā* is called بای معیّت; vide (3) Remark II.

With *guftan*, either *با* or *به* can be used:—*آنچه با تو گوید باعثال ما گفتن روا* (Sa'di) "what he says with you, he does not think right to tell to the like of us": *bā khud guft* گفت با خود (or *khayāl kard* خیال کرد) m.c. "he said to himself."

Sometimes *bā* *با* stands for the conjunction 'and,' as in:—

(Sa'di)—*فرق است میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در*

"There is a difference between him who has his mistress in his arms,  
And him who is looking expectantly at the door (for her entry)."

(3) *Bi* *به* (mod.) and *ba* (class.) "to, for, in, on, with, by, at":—*bi-Tihrān raft* رفتن بطهران (m.c.) "he went to Teheran": *bi-ū guftam* <sup>2</sup> *باو* گفتم (m.c.) "I said to him": *bi-zamīn* (or *bar zamīn*) افتاد (بر زمین) (or *uz* زمین) (m.c.) "it fell to the ground"; *ta'alluq-i bachcha bi-mādar* تعلق ب مادر (m.c.) "affection of a child for its mother": *bi-panj tūmān khayāham farūkht* فروخت پنجم تومان خواهم (class.) "I will sell it for five tumāns": *bi-javāb* <sup>3</sup> *guftam* جواب گفتم (m.c.) "I said in reply": *bi-shahr dākhil shud* (m.c.) "he entered the city": *bi-nazar dar mī-āyad* می آید (m.c.) "it comes in sight": <sup>4</sup> *bi-l-fī* <sup>5</sup> *الفعل* "in fact."

*Uftād, bāz ba-si pā īstāda* (or *bar si pā īstāda*) *shud* <sup>6</sup> *پا بستاد* (or *پا ایستاد*) (Afghan coll.) "it (the animal) fell, but got up again on three legs": *bi-dān sabab* بدان سبب (or *bi-dān jihat* بدین جهت) (m.c.) "on that account": *ūrā bi-tufang* (or *hamrāh-i tufang*) *zadam* زدم (مرا تفنگ) (or "I shot him with a rifle": *sher ba<sup>6</sup>-ghurridan-i bisyār bar-khāst* شیر بغریدن بسیار برخاست (Afghan) "the lion got up with a great roaring": *bi-hāl āmadan* بحال آمدن (m.c.) "to come to one's senses (after fainting, etc.)":—*man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki*— (m.c.) "I was desirous of reaching (or to reach) my home," but *man dar rasīdan-i manzil-i khud* من در رسیدن منزل خود "on reaching my home (I was anxious to)—"

*Bi-tadrīj* بتدریج "by degrees": *bi-har šūrat* بهر صورت "by all means"; *bi-har hāl* بهر حال "at all events": *bi-l-ākhhira* بالآخره "at length" (in m.c. *bi-l-ākhhira* بالآخره). Vide also p. 334 (4).

1 Euphonically before demonstrative pronouns, etc., *bi-dān*, *bi-dīn*, and *bi-dū*, "to him"; generally, the *به*, both as a preposition and a verbal prefix, is only written in the full form *به* before a word beginning with a *b*; otherwise this preposition drops the *ه* and is joined to its substantive, as: *bi-ū* "to him"; *bi-raw* "go"; but *bi-bīnam* "let me see" (also *bi-bīnam*).

2 Or *bā ū guftam* or *bi-dū guftam*, or *ūrā* (or *vāyrā*) *guftam*, or *bi-vay guftam*; all m.c.

3 Or *da javāb* در جواب (m.c.): the preposition used varies locally.

4 *Bi-nazar mī-āyad* (m.c.) "it seems."

5 In m.c. *si pā īstād* (not *īstāda shud*) without any preposition: *pā shaw biraw pish-i*—(m.c.) "get up and go to—"

6 In m.c. *shir* and *bi*.

*Remark I.*—*Bi* is also a verbal prefix, *vide* Remark II (i) and footnote.

*Remark II.*—Grammarians give the preposition **ب** various names according to its signification:—

(i) *Bā-yi zā'id* (بای زائد) “superfluous *b*” as in *بجز - بجهت*, etc.

In *باز* or *بدریا* [vide (c) (1)], or *بزنج*, etc., some grammarians call the preposition **ب** “*bā-yi zā'id*”: it is, however, the preposition *dar* در that is superfluous.<sup>1</sup>

(ii) *Bā-yi zarfiyya* (بای ظرفیه) “the adverbial *b*,” stands for در and indicates place or time, as: *bi-shahr raftam*: *bi-rūz* “by day.”

(iii) *Bā-yi muṣāḥabat* (بای مصاحبت) “the *b* of companionship” stands for با or مع, as: *jahān ay barādar na-mānad bi-kas* (Gul.).

(iv) and (v) *Bā-yi rābi'a* or *bā-yi ittiṣāl* (بای رابطہ, or بای اتصال) “the copulative *b*” or “the *b* of junction,” as: *dast-bi-dast*.

*Bā-yi inḥiṣār* (بای انحصار) “the *b* of restriction” is practically the same, but signifies completeness, as: *sar-tā sar* for *sar-bi-sar* سر تا سر.

(vi) *Bā-yi qasamiyya* (بای قسمیہ), as: *بخدایا* “By God.”

(vii) *Bā-yi mubādalat*, or *bā-yi taqābul* (بای مبادلت or بای تقابل) “the *b* of barter or exchange,” called also *bā-yi ta'vīz* بای تعویض, “the *b* of substituting or compensating,” is used with verbs of buying, selling, etc., as: *bi-dard-i sar namī-arzad* *بدرد سر نمی ارزد* “the game's not worth the candle.”

(viii) *Bā-yi miqdāriyya* (بای مقداریہ) “the *b* of measure,” as: *ba'd az vaḡāt-i ū bi-ṣad sāl* (Gul., Story 2); here *bi* **ب** = *bi-miqdār-i* بمقدار or *bi-andāza-yi* باانداز: *bi-nīm bayza ki sulṭān sitam ravā dārad* *بنیم بیضه که سلطان ستم روا دارد*.

(ix) *Bā-yi ibtidā'iyya* (بای ابتدائیہ), as: *bi-nām-(i) Jahān-dār-i jān āfrīn* (Būstān) *بنام جهاندار جان آفرین* “I (begin) in the name of—.”

(x) *Bā-yi intihā'iyya* (بای انتہائیہ) is opposite to the above, as: *والتَّائِمَةُ بِالْخَيْرِ wat-tatimmat“ bi'l khayr*.

(xi) *Bā-yi izāfī* (بای اضافی) “the *b* having the force of an *izāfat* اضافت,” as: *muḥtāj bi-pūl nistam* *محتاج بپول نیستم* = *muḥtāj-i pūl nistam* *محتاج پول نیستم*.

(xii) The *bā-yi isti'ānat* or *zarī'a* or *āla* (بای استعانت or ذریعہ or آل) “the *b* of the instrument, etc.,” as: *bi-shamshīr zad gardan-i ū rā* *بشمشیر زد گردن او را*.

(xiii) *Bā-yi qurbat* (بای قربت) “the *b* that expresses near, to, etc.,” as: *bi-pādishāh shikāyat burdand* *بپادشاه شکایت بردند* where *bi* stands for نزد or *pīsh* *پیش*.

(xiv) *Bā-yi maf'ūl* (بای مفعول), or “the *b* of the object,” or the *bā-yi ta'diya* (بای تعدیہ), “the *b* that makes transitive,” is the *b* that takes the place of the dative in را, as: *in chīz bi-ān mard bi-dih* *این چیز بآن مرد بداد*.

(xv) The *bā-yi isti'lā'* (بای استعلاء) is the *bi* that stands for *bar* بر or *'ala* *علی* “upon,” as: *bi-rū-yi ū nigāh kardam* *بروی او نگاه کردم*.

<sup>1</sup> The *b* in verbs, as *بروز* - *برو*, etc., is also called *bā-yi zā'id*.



(xvi) The *بای* عَلْت, or *بای* سببیه, or *بای* تعلیلیه is the *b* that expresses the cause or end, as: *bi-dīdār-i ū raftam* دیدار او رفتم “I went to see him.”

(xvii) *Bā-yi tavassul* (بای توسل) is the *b* that conjures assistance, as: *Khudāyā bi-hāqq-i banī Fāṭima* خدا یا بحق بنی فاطمه.

(xviii) *Bā-yi muvāfaqat* is the *bi* that expresses “in accordance with,” as: *باشد که بمقتضای تو آید رویتى*, or *بخلق جهان آفرین کار کن*.

(xix) *Bā-yi tamyīziyya* (بای تمییزیه) is used for the تمییز and expresses “for the sake of,” as: *لحاظاً = بلحاظ*.

(4) *Bar* بر or *abar* ابر (and *bar-i*—near”).

For this preposition, vide (c) and (f).

As already seen in (3), *به* *bi*, especially in m.c., sometimes takes the place of *bar* بر, as: *savār bi-asp* سوار باسپ (m.c.) (for *bar asp* بر اسب) “on horse-back, mounted.”

Examples:—*bar<sup>1</sup> mīz bi-guzār* بر میز بگذار (class.) “put it on the table”: *bar-i āftāb bi-nishīn* بر آفتاب بنشین (m.c.) “sit in the sun<sup>2</sup>”: *farmūdām ki bar rūpiyā ū rā bi-kashand* فرمودم که بر روپیه اورا بکشند (Jehangir's Memoirs) “I ordered him to be weighed against rupees (in the scale)”: *bar-ā* برآ (m.c.) “come out.” In m.c. *bar* بر is rarely used as a preposition alone. Thus instead of *bar āb* بر آب “on the water,” in m.c. *bar rū-yi āb* بر روی آب or simply *rū-yi āb* روی آب would be used.

This preposition is usually omitted altogether in modern Persian, as: *zamīn bi-guzār* زمین بگذار (m.c.) (for *bar zamīn bi-guzār* بر زمین بگذار) “put it on the ground”: vide (n).

*Pādshāh bar takht nishast* (or *julūs farmūd*) پادشاه بر تخت نشست (جلوس فرمود) or would in modern colloquial Persian be *pādishāh rū-yi takht nishast* پادشاه روی تخت نشست. Similarly *rū-yi mīz* روی میز (m.c.) “on the table” instead of *bar mīz* بر میز (class.), and *rū-yi asp* روی اسب or *savār-i asp* سوار اسب instead of *bar asp* بر اسب; (but *sar-i mīz* سر میز “at the table”). *Bar tarāf kardan* بر طرف کردن (m.c.) “to dismiss (a servant).”

*Abar* ابر is old and poetical:—

چپ لشکرش را به گرشاسپ داد ابر میمنه سام یل با قباد

(5) *Andar* اندر “in, into, within”:—*Sharāb andar jān kun* شراب اندر جام کن

<sup>1</sup> In (m.c.) *rū-yi mīz* روی میز.

<sup>2</sup> *Dam-i āftāb* دم آفتاب (m.c.) = in the shade just near to the sunlight (so that a slight portion only of the sun's warmth reaches the person): *dar āftāb* در آفتاب and *tū-yi āftāb* توی آفتاب (m.c.) = *bar-i āftāb* بر آفتاب right in the sunlight: *sāya-āftāb* *bīnīshīn* (m.c.) “sit in the half shade (of a tree).” *Dam-i āftāb* دم آفتاب also signifies in m.c. “near sunset.” Vide p. 324, note 1.

<sup>3</sup> In m.c. *ham vāzn-i rūpiyā kunand* هم وزن روپیه کنند.

(m.c. vulg.) "put wine in the cup"; *andar khāna raftand*<sup>1</sup> اندر خانه رفتند (vulg.) "they went into the house": *andar manzil* (or *dar manzil*) *hasand?* (vulg.) "are they at home?": *libās andar* (or *dar*) *bar kardand* بر کردند (vulg.) "they put on clothes."

*Vide* also (9) on *dar* در.

(7) *Tā* تا (also conj.) "to, until, as far as, as long as, whilst, even to":—*tā injā* تا اینجا "up to here, hitherto": *az shimāl tā junūb* از شمال تا جنوب "from the north to the south"<sup>2</sup>: *tā bi-aknūn* تا باکنون "until now": *tā hāl* (class.) تا حال (or *tā bi-hāl* تا بحال) "up to the present": *tā bi-zīst* تا بزیست (class.) "while life lasts": *tā kay* تا کی "how long?": *tā na bas dīr* تا نه بس دیر "not for long" (class. only): *tā yak māh-i dīgar* (m.c.) "in a month's time": *tā chi rasad* تا چه رسد (also conj.) class. and mod.) "how much the more"; *vide* § 91 (b) 12. *Tā* is also a particle (poetical) signifying "beware! behold! for shame! never! it is not known whether"<sup>3</sup>: for examples, *vide* § 91 (b) (12); *vide* also (o) (9).

(8) *Bī* بی "without," a privative particle or preposition. When prefixed to 'nouns' it corresponds to the English prefix *in—*; *un—*; *im—*, etc. *Bī-tu namī-ratam* بی تو نمی روم (m.c.) "I will not go without thee"; *bī-laṣar* بی بصیر "imprudent"; *bī-lhud* بیخود (m.c.) "useless, silly"; *bī-abr* بیابر "cloudless"; *bī-ābi* بی آبی (subs.) "want of water"; *biyābān* بیابان "uncultivated desert," (i.e., without fixed water-supply except rainfall); *bī-ihtirāmī* بی احترامی "disrespect": *bī-adab* بی ادب "rude"; *bī-adabī* بی ادبی "rudeness"; *bī-adabānā* بی ادبانه (adj. and adv.) "in a rude and disrespectful manner": *bī-harf* بی حرف (adv. m.c.) "immediately, without further words; without question." For *bidūn* بدون "without," *vide* (o) (6).

(9) *Dar* در "in," etc., *vide* (c) (e) (g). *Dar-javāb* در جواب *guft* گفت (m.c.) "he replied"; *dar ray naṣar kard* در ری نظر کرد (Sa'di) "he looked at him": *shubha-i ki dar dil-am būd bar taraf gardīd* (m.c.) "the doubt I had was dispelled": *haft dar haft* هفت در هفت "seven divided by seven": *chahār farsakh dar chahār farsakh* چهار فرسخ در چهار فرسخ "four farsakhs square": *dar ān ruz* در آن روز "upon that day": *dar in miyān* درین میان "in the meanwhile."

<sup>1</sup> This should be *andarūn-i khāna* (both in writing and speaking); *andarūn raft* in m.c. also = "he's gone to the women's apartments." These vulgar uses of *andar* are not common and should be avoided.

<sup>2</sup> This تا is called انتهایند.

<sup>3</sup> This last is called تایی تجاہل *tā-yi tajūhul*.

<sup>4</sup> Also *dūn* دون: not used in m.c.

<sup>5</sup> *Dar* در is also the Imperative of *darīdan* دریدن "to tear."

<sup>6</sup> Or *bi javāb*. *Dar* is called حرف ظرفیت as it indicates the place or receptacle.

<sup>7</sup> Or *bar vay* بروی.

*Vide* also (5) on *andar* اندر .

(10) *Juz* (or *bi-juz*) جز (or بجز) “except” : *bi-juz Khudā-(yi) Ta’āla panāh-i na-dūram* “except God I have no refuge” ; *mihlar juz tavīla na-bāyad jā-i pā bi-guzārād* پا نگذارد “the groom ought not to get his foot anywhere except (in) the stable” : (m.c.) “the groom ought not to get his foot anywhere except (in) the stable” : *juz az ān* جز از آن “besides or except that” : *juz az īn ki* جز از اینکه “with the exception of this, in addition to this.”<sup>1</sup>

(11) The Arabic *fī* فی is used in Persian for *per*, as: *fī sad* فی صد “per cent” : *fī sāl* فی سال “per annum.”

*Remark.*—“Particles of exception” (جز - لا - غیر - سوا , etc.) are called *hurūf-i istiṣnā* حرف استثناء.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the *iẓāfat*:—*zīr-i zamīn* زیر زمین or *bi-zīr-i<sup>2</sup> zamīn* بزر زمین “under the ground” : *nazdīk-i* (or *bi-nazdīk-i*) *shahr* نزدیک (or نزدیک) شهر “near the city” : *bi-ḥukm-i ziyārat* بحکم زیارت (Sa’dī) “by way of pilgrimage (to a shrine)” : *bā-vujūd-i jahāz<sup>3</sup>* باوجود جهاز (Sa’dī) “in spite of, notwithstanding, the dowry” : *zindagī-yi man bi-ṭufayl-i shumā mahfūẓ mānda ast* (m.c.) “my life has been saved by your means” : *bi-qarār-i ‘ālat-i ki dāshdam* (m.c.) “according to a habit of mine” : *az qarār-i ki ma’lūm mī-shavad* (mod.) “as it appears.”

(7) The prepositions may be used adverbially when occasion requires, as: *pīsh āmad* پیش آمد “he came forward” ; *andarūn raft* (m.c.) اندرون رفت “he went inside or he went into the women’s apartments.”

(k) The following are a few of the commonest words used as prepositions:—

*bālā<sup>6</sup>* بالا upon, aloft.

*pā’in* پایین down, below.

*zabar<sup>7</sup>* زبر above.

*farāz<sup>8</sup>* فراز above.

*zīr* زیر beneath.

<sup>1</sup> Also *ghayr-i īn* غیر این or *ghayr az īn ki* - غیر از اینکه.

<sup>2</sup> Or *dar zīr-i* در زیر.

<sup>3</sup> Also *jahāz* (class. and m.c.).

<sup>4</sup> *ṭufayl* used metaphorically in the sense of ذریعة, وسیلة, from *ṭufayl*, the name of a man of Kūfa, who used to go uninvited to wedding-feasts ; hence an intruder, parasite.

<sup>5</sup> Classically *andar raft* could be used.

<sup>6</sup> With the *iẓāfat* بالای, as: *bālā-yi darakht* “on the tree” : *sū-yi bāgh* سوی باغ “in the direction of the garden.”

<sup>7</sup> *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

<sup>8</sup> *Farāz u nishāb* (subs.) “ascent and descent.”

- فرو and فرود, *furū* and *furūd*<sup>1</sup> down.  
 پیش<sup>2</sup> *pīsh* before.  
 پی *pas* after, behind.  
 سو *sū*<sup>3</sup> towards, direction.  
 میان *miyān* between, in the middle.  
 پهلو *pahlū* by the side of.  
 نزد or نزدیک, *nazd* or *nazdik* near.  
 نزدیکی *nazdiki*, vicinity.  
 بیرون *bīrūn*, out.  
 اندرون<sup>4</sup> *andarūn*, in.  
 قبل (از) *qabl (az)*, before (of time); *vide* (8).  
 بعد *ba'd*, after.  
 جهت<sup>5</sup> *jihat*, towards (old).  
 جانب *jānib*, side.  
 بهر *bahr* } for, on account of.  
 برای *barāy* }  
 سوا<sup>6</sup> *siwā*, except.  
 غیر (از) *ghayr (az)*, except.  
 در (پیرامون) *(dar) payrāmūn*, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition *ba* با or *bi* ب, however, cannot be prefixed to *barāy* برای, *bahr* بهر, or *qabl* قبل.

(4) No simple preposition can be prefixed to *sipas* (adv.); but از آن بعد *az ān bi-ba'd* = از آن سپس *azān si-pas*.

(5) *Ba'd* بعد may be followed either by the *izāfat* or by *az*, as:—*ba'd-i haftā-i* بعد هفتۀ, or *ba'd az haftā-i* بعد از هفتۀ “after a week.”

(6) The prepositions *pīsh* پیش, *bīrūn* بیرون, *qabl* قبل, and *ghayr* غیر (*bi-ghayr* بغير) may either be preceded or followed by *az* از.

(7) *Az pas* از پس “from behind,” but *pas az* پس از “after that, afterwards.” *Si-pas* سپس (= *pas* پس) is a contraction of *az pās* از پس. In modern language ‘*aqab* عقب is preferred to *pas* پس.

<sup>1</sup> *Furūd* before a vowel.

<sup>2</sup> *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *jathah*, *zammah*, and *kasrah*.

<sup>3</sup> *Vide* footnote 6, page 330.

<sup>4</sup> In m.c. *andarūn* اندرون is also used as a substantive “the women's apartments” : classically and in m.c. it also means “the stomach.”

<sup>5</sup> In modern Persian “because, for.”

<sup>6</sup> *Siwā kardan* سواکردن “to select, separate.”

(8) *Pīsh-i man* پیش من “before me” (place), but *pīsh az man* پیش از من “before me” (time); *qabl az man* قبل از من “before me” (time); *az qibal-i man* از قبل من = *az jānib-i man*.

*Remark.*—In m.c. *pīsh-i man* پیش من and less commonly *nazd-i man* نزد من, etc., signify “I have.” In Ispahan, instead of *pīsh* پیش or *nazd* نزد; *pahlū-yi* پهلوئی<sup>2</sup> is generally used with the same signification.

(9) *Bi-nazdik-i k̄hiradmandān* بنزدیک خردمندان (Sn'dī) “in the opinion of the wise”; this idiom is used in speaking by the Persians, Indians and Afghans<sup>3</sup>; *kishti nazdik-i ghallīdan* or *bi-nazdik-i ghallīdan rasīd* کشتی نزدیک غلطیدن یا بنزدیک غلطیدن رسید (Afghan) “the ship nearly rolled over”; in m.c. *kishti nazdik būd ki bi-ghallīd* کشتی نزدیک بود که غلطد (Afghan) “the ship nearly rolled over”. *Nazd* نزد, however, is used only for persons.

(l) The comparative and superlative affixes *tar* تر and *tarīn* ترین can be added to many of these prepositions, as: *pas-tar* پس تر or *pāyin-tar* پایین تر (adv.) “lower”; *pīsh-tar* پیشتر (adv.): *nazdik-tarīn* نزدیک ترین (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition:—*bā-khātir-dārī va maḥabbat va dūstī bi-man pīsh āmad* (m.c.) “he treated me with hospitality and kindness and friendship.”

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* رو “face”; *sar* سر “head” (on); *pusht* پشت “back” (behind). Examples:—*rū-yi mīz* روی میز “on the table”; *sar-i asp* سر اسب “on the horse” (Afghan); *pusht-i parda* پشت پرده “behind the screen.”

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بر روی زمین بگذار) “put it on the ground”; *dast-i ūst* دست اوست (m.c.) (for *bi-dast-i ūst* بدست اوست) “it is in his hand”; *āghā khāna* آقا خانه نیست (m.c.) (for *bi* or *dar* or *andar khāna*<sup>6</sup>) “the master is not at home.”

<sup>1</sup> For *pīsh-tar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

<sup>2</sup> Compare the mere *pās* of Hindustani. The dative with *ast*, as, *marā asp-i'ast* (old), is never used in speaking.

<sup>3</sup> *Qarīb* قریب is not used in this sense.

<sup>4</sup> *Pīsh-i man āmad* پیش من آمد would mean “he came to me,” and not “he treated me.”

<sup>5</sup> In m.c. this could mean “the head of the horse.”

<sup>6</sup> Or *tū-yi khāna nīst* m.c.; *andar khāna* is rare and vulgar, vide (5), pp. 328-9.

(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c.<sup>1</sup> :—

(1) “In, into” :—

طاق توی *tū-yi utāq*

اندرون طاق *andarūn-i utāq*

اندر طاق *andar utāq* (class. and obs.)

در طاق *dar utāq*

} inside the room.

میان دریا *miyān-i daryā*

درمیان دریا *dar miyān-i daryā*

بکشتی نشسته *bi-kishī nishasta* seated in a boat.

سوار کشتی *savār-i kishī* on board.

باسپ سوار بود *bi-asp savār būd*

سوار اسپ بود *savār-i asp būd*

بر اسپ سوار بود *bar asp savār būd*

بزمین افتاد *bi-zamīn uftād*

بر زمین افتاد *bar zamīn uftād*

زمین افتاد *zamīn uftād* (m.c.)

بزمین فرود می‌رود *bi-zamīn furūd mī-ravad* it penetrates into the earth.

در رکاب شاه *dar rikāb-i Shāh*

رکاب شاه *rikāb-i Shāh* (m.c.)

بغل او *baghal-i ū*

در بغل او *dar baghal-i ū*

من او را بغل می‌گیرم *man ūrā bi-baghal mī-gīram* I will embrace him.

در داخل شهر *dar dākhil-i shahr*

داخل شهر *dākhil-i shahr*

در نزدیکی<sup>5</sup> سراپرده<sup>6</sup> *dar nazdīkī-yi sarāparda*, in the vicinity of the Royal (or Government) tents.

پی او *pay-i ū*

دنبال او *dumbāl-i ū*

} mounted on a horse, on horse-back.

} he fell to the ground.

} in the retinue of the King.

} in his arms.

} inside the city.

} after him, to look for him.

**Remark I.**—*Dar* is in m.c. chiefly used with towns or countries, and dates, as: *dar* ‘*id-i*<sup>6</sup> *naw-rūz* در عید نوروز “on New Year’s day”: *dar ānjā* در آنجا “there, in that place.”

**Remark II.**—The preposition in common (mod.) use for “in” is *tū*.

<sup>1</sup> The simple prepositions appear to be falling into disuse.

<sup>2</sup> *Baghal* بغل also means “side, arm-pit,” etc.

<sup>3</sup> *Bi-baghal* (or *baghal*) کردن (یا بغل) “to carry a child in the arm,” but *bi-baghal* or *baghal giriftan* گرفتن یا بغل “to embrace a grown-up person.”

<sup>4</sup> *Khārij-i shahr* خارج شهر, or *dar khārij-i shahr* در خارج شهر “outside the city.”

<sup>5</sup> *Nazd* نزد or *bi-nazd* بنزد only used for persons: *nazd* نزد or *dar nazd-i man* iqrār کرد در نزد من “he confessed in my presence.”

<sup>6</sup> Vulg. ‘*ayd* عید.

## (2) On, upon, 'over:—

پلی بر روی رودخانه ساخته اند

پلی روی رودخانه ساخته اند

پلی ساخته اند بر رودخانه

روی صندلی نشست, he sat on the chair.

سر آتش بگذار sar-i ālash (for bi-sar-i) bi-guẓār, put it on the fire.

در بین راه dar bayn-i rāh

بین راه bayn-i rāh

برف روی زمین نمانده است

barf rū-yi zamīn na-mānda ast

}	a bridge has been made over the
	river.

}	on the way, in the midst of the
	road.

}	the snow has not stayed on the
	ground.

## (3) "Across," از az, vide (h) (1) and (o) (11).

از آنجا رد شدیم or گذشتیم az ānjā radd<sup>1</sup> shudīm or guẓashīm, we crossed over that place.

## (4) "To, towards, for" :—

For the various uses of به in this sense, vide (h) (3).

Bi به is frequently omitted in speaking like the other prepositions, as: manzil raft منزل رفت; shahr rafta ast شهر رفته است, etc.: also vulgarly "kitāb rā bidih man" کتاب را بمن بده for kitāb-rā bi-man bidih بده "give me the book."

پنج تومان میفروشم (به) panj tūmān mī-farūsham, or bi-panj tūmān mī-farūsham, I will sell it for five tūmāns.

بطرف (or طرف) منزل

بسمت (or سمت) منزل

سوی منزل

بتهران رفت, or طهران رفت, he went to Teheran.

رو بالا rū bi-bālā, upwards.

رو بشمال rū bi-shimāl, towards the north.

لب دریا واقع است (for bar lab, not used in m.c.) it is situated on the seashore.

کنار دریاست kinār-i daryā-st,<sup>2</sup> it is on the seashore.

بکنار رسیدیم, or رسیدیم, we reached the shore.

## (5) "With, by" :—

ایرانیها با دست میخورند (or vulg. hamrāh-i) Irānī-hā bā dast mī-khurand (or vulg. hamrāh-i) the Persians eat with their fingers.<sup>3</sup>

حکیم را همراه بیاور bring the doctor with you.

برادرم<sup>4</sup> همراه بود barādar-am hamrāh-am būd, my brother was with me.<sup>1</sup> Radd shudan رد شدن (m.c.) "to cross, pass"; radd kardan "to reject."<sup>2</sup> Or kināra-yi daryā کناره دریا. Kinār کنار means "side," and kināra کناره "bank, shore."<sup>3</sup> Dast: note idiom.<sup>4</sup> Or bā man با من.

هرچه بادا باد با خداست *har chi bādābād, bā Khudā-st*, happen what may, the issue is with God.

با این همه باز خراست *bā in hama bāz khar ast*, notwithstanding all this, he is an ass.

(6) "Without" :—

For بی *bī* "without," *vide (h) (8)*.

اطلاع بدون *bidūn-i iltifāt*, without information.

بدون آنکه به او خبر بدهم رفتم *bidūn-i ān ki bi-ū khabar bi-diham raftam*, I went without informing him of my departure.

(7) "Except" :—

همه کس از این کار راضی اند باستثنای بنده *hama kas az in kār rāzī and bi-istignā-yi banda*, all are pleased except your humble servant (me).

For جز *bi-juz*, *illā* الا, and *ghayr az* غیر از, all meaning "except," *vide § 89 (r)*.

(8) "From, out of, by, of, for" :—

این کتاب از سعدی است *in kitāb az Sa'dī'st*, this book is by Sa'dī.

این کتاب از برادرم است *this book belongs to my brother*.

از راه انقیاد *az rāh-i iltifāt*, by way of kindness, kindly.

از روی کتاب خوش خط مشق میکنم *az rū-yi kitāb-i khush-khatt mashq mī-kunam*, I am practising copying from a beautifully written MS.

تصویر از او میتواند بکشد ولیکن از پدش خود نمی تواند *he can copy (pictures), but not design*.

این بچه از روی نوشته میتواند بنویسد *the child can write from a copy*.

از جان خودت نمی ترسی؟ *don't you fear for your life?*

*Vide also (h) (1)*.

(9) "To, up to" :—

از صبح تا شام *az subh tā shām*, from morning till evening.

از یزد الی کرمان *from Yezd to Kirman*.

*Vide also (h) (7)*.

(10) "Under, below" :—

زیر لب حرف مزن *zīr-i lab ḥarf ma-zan* (m.c.) don't speak indistinctly or in such a low voice (lit. under your lip).

در دامنه کوه, or دامنه کوه *dāmana-yi kūh* <sup>3</sup> or *dar dāmana-yi kūh*, on the skirts of the mountains.

پای مینار یا بیخ مینار *pā-yi mīnār* <sup>4</sup> or *bikh-i mīnār* or *bi-* (or *dar pā-yi mīnār*, at the foot of the minaret.

<sup>1</sup> Or *har chi mī-shavad bi-shavad* هرچه میشود بشود (or *har chi bi-shavad bi-shavad* (هرچه بشود بشود).

<sup>2</sup> از حفظ نوشتن or از بر *az bar* or *az ḥifẓ navishtan* "to write down from memory."

<sup>3</sup> *Dāman* دامن "skirt of a dress," etc.

<sup>4</sup> Colloquially *munār* منار.



پایین مینار *pāyīn-i mīnār* (somewhere) below the minaret.

(11) "Through, across" :—

دیدم چادر شما را از لای<sup>۱</sup> درخت ها دیدم *chādar-i shumā rā az lā-yi<sup>۱</sup> darakht-hā dīdam*, I saw your tent through the trees.

گلوله از لای<sup>۲</sup> نیلها بشکار خورد *gulūla az lā-yi nayhā bi-shikar khurid*, the bullet hit the game through the reeds.

لای کتاب. between the leaves of the book.

For ز "through, across," *vide* (h) (1).

(12) "Near, next to" :—

نزدیک شهر *nazdīk-i shahr*

نزدیک شهر *bi-nazdīk-i shahr*

نزدیک شهر *nazdīk bi-shahr*

در نزدیکی شهر *dar nazdīkī-yi shahr*, in the vicinity of the city.

پهلوی او *pahlū-yi ū*, close by him; alongside of him.

دم در *dam-i dar*, near to the door, to the very threshold of the door.

دم آفتاب *dam-i āfāb*, at the edge of the sunlight (i.e. just within the shade); also near sunset.

تا دم مرگ *tā dam-i marg*, till death, till the last breath.

(13) "Outside" :—

بیرون شهر *bīrūn-i shahr*

خارج شهر *khārij-i shahr*

در خارج شهر *dar khārij-i shahr*

Before, in front of" :—

پیش من *pīsh-i man*

در پیش من *dar-pīsh-i man*

پیش روی من *pīsh-i rū-yi man*

رو بروی من *rū bi-rū-yi man*

پیش از عید *pīsh az 'īd*

قبل از عید *qabl az 'īd*

رو بروی قونسل خانه *rū bi-rū-yi Qūnsul khāna*,<sup>۵</sup> in front of, opposite, the Consulate.

جلو من برو *jilav-i man bi-raw*, go on ahead.

<sup>۱</sup> Or *pā'in* پایین.

<sup>۲</sup> *Az miyān-i* از میان is more common. *Yak lā-yi dar* یک لای در or *yaklinga-yi-dar* یک لنگه در "one door of the folding doors." *Lā-yi dar rā bē kard* لای در را باز کرد (m.c.) "he opened one fold of the door" : *dar-i du-darī* دری دو در "folding doors."

<sup>۳</sup> *Az khārija mī-āyad* می آید از خارجه "imported." *cardar* در در "folding doors."

<sup>۴</sup> *Dar rū pīsh kun* در را پیش کن (m.c.) "close the door." *man* پیش من "I have," like *mērē pās* in Hindustani.

<sup>۵</sup> In Persian قونسل; in Arabic قنصل.

<sup>۶</sup> "s: i.e. put it ajar. *Pish-i*

از ایلاز من بی-راو. *az ilar-i man bi-rau*, get out of my way.

(13) "Back, backwards, after":—

پس از 'ید-ی نوار ریز } *pas az 'id-i Naur Rūz* } after New<sup>1</sup> Year's Day.

پشت از 'ید-ی نوار ریز } *pušt-i az 'id-i Naur Rūz* }  
 پشت من چه می-کنی. *pušt-i sar-am chi mī-kunī*, what are you doing behind my back.

پشت پردا. *pušt-i prda*, behind the screen.

رفت پس از کره. *raft pay-i kara*, he went to fetch (after) butter.

عقب کشید. *aqab kashīd*, he retired, drew back.

عقب من بی-ا. *aqab-i man biyā*, come behind me.

(14) "Opposite":—

برعکس مسجد. *bi-rūyi masjid*

برعکس مسجد. *bi-rūyi masjid*

برعکس مسجد. *bi-rūyi masjid* } opposite to the mosque.

برعکس مسجد. *bi-rūyi masjid*

(15) "Around":—

دور دوری دریا. *daur-i dauri daryācha*, all round the lake.

چهار طرف شهر بی-آباد است. *chahār tarāf shahr biyābān ast* }  
 چار طرف شهر بی-آباد است. *chār tarāf shahr biyābān ast* } all round the city is desert.

چهار طرف شهر بی-آباد است. *chahār tarāf shahr biyābān ast* }  
 در حلقه شهر بی-آباد است. *dar hāḡ-e shahr biyābān ast*, in the neighbourhood (surrounding) of the city there is desert.

گلها را دور حوض بچین. *gullā rā daur-i ḥawṣ bi-chīn*, arrange the flowers all round the basin of the fountain.

(16) "For, on account of, out of":—

اسب برای (or از) توست. *asp barāy-i (or az barāy-i) tost*, the horse is for you.

برای فقرا. *barāy-i fuqarā* }  
 بخشش فقرا. *bakhsh-i fuqarā* } for the sake of the poor.

به جهت تاریکی }  
 به جهت تاریکی } on account of, because of, the  
 بواسطه تاریکی } darkness.  
 بسبب تاریکی }

<sup>1</sup> About the 21st March: the vernal Equinox.

<sup>2</sup> *Pušt-i ham* پشت هم "one after another, continuously."

<sup>3</sup> *Pay dar pay* پی در پی (m.c.) "continuously, one behind the other": من خیلی پی پی شدم تا این کار را کردم *man khaylī pū-pay shudam tā in kār rā kardam* (m.c.) "I stuck to this business till I carried it out."

<sup>4</sup> *Bakhsh*, lit. "lot, share."

<sup>5</sup> Vulg. *vāsih*.

چای واسطه کجاست <sup>1</sup> *chāy vāsila-yi khānum kujā'ast*, where is the tea for the lady?

محض احترام <sup>2</sup> *mahẓ-i ihtirām*, out of respect.

محض خاطر شما merely for your sake.

بخاطر خدا *bi-khātir-i Khudā*

برای خاطر خدا *barāy-i khātir-i Khudā* } for God's sake.

بخاطر خوبیهای پدر *bi-khātir-i khūbīhā-yi pidaram*, for the sake of my father's many kindnesses.

زندگی من بظیل شما محفوظ مانده است *zindagī-yi man bi-tuṣayl-i shumā mahfūẓ mānda ast*, my life has been saved by your means.

(20) "Instead of":—

او بجای برادرش <sup>3</sup> *ū bi-jā-yi barādar-ash āmad*, he came instead of his brother.

بجای سفید سیاه باشد <sup>4</sup> *bi-'ivaz-i safīd mī-bāyist siyāh bāshad*, instead of being white, it should have been black.

بجای سفید سیاه کرد <sup>5</sup> *'ivaz-i in-ki safīd bāshad siyāh kardā-i*, instead of making it white you've made it black.

(p) It will be noticed that some of the prepositions are interchangeable. thus *به* and *با* can frequently be interchanged:—*Ū bā mihrbānī pīsh āmad* (m.c.) *او با مهربانی پیش آمد* "he treated (me) with kindness"; if, however, the pronoun *me* is inserted, it is better to say *bi-mihrbānī* *مهربانی*, to avoid a repetition of the same preposition:—*ū bi-mihrbānī bīdar bāman pīsh āmad* (m.c.) *او مهربانی بسیار با من پیش آمد*.

(q) Sometimes different prepositions may be prefixed to a noun without altering the meaning. Thus: *از* *ز*, or *بر* *از*, or *bi-muqlazā-yi rāy-i ū* *بمقتضای* "conformably to his advice." Sometimes a preposition is interchangeable with an *izāfat*, as: *az shumā mamnūn hastam* *از شما ممنون هستم*, or *mamnūn-i shumā hastam* *ممنون شما هستم* "I am obliged to you": *mashghūl bi-kār* *مشغول بکار*, or *mashghūl-i kār* *مشغول کار*.

## § 91. Simple Conjunctions.

(a) There is no general word for conjunction. The conditional conjunctions are called *hurūf-i shartī* (حروف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called *hurūf-i ta'īlī* (حروف تعلیل); and the conjunctives *hurūf-i 'alf*

<sup>1</sup> *Chāy*, in m.c. generally *chāhi*.

<sup>2</sup> *Mahẓ* محض equals *barāy* برای in this sentence.

<sup>3</sup> For *barādar-i khud* خود برادر.

<sup>4</sup> Or *safīd ast bāyad ki siyāh bāshad* سفید است باید که سیاه باشد.

<sup>5</sup> *Rakht-shūr in rā 'ivaz u badal kardā ast* (m.c.) *رخت شور این را عوض و بدل کرده است* "the washer-woman has changed this." (In Persia women, not men, wash clothes).

(حروف عطف). Particles signifying “moreover, rather, etc.” are called *hurūf-i iẓrāb* (حروف اضرب), and particles signifying “or” (adversative particles) *hurūf-i tardīd* (حروف تردید), or *hurūf-i ‘inād* (حروف عناد).

The *hurūf-i ‘aṭf* حروف عطف or *hurūf-i ‘āṭifa* عطفه are *va* و, *pas* پس *sipas* سپس, *ham* هم, *nīz* نیز, *dīgar* دیگر, and sometimes *alif* الف.

*Remark.*—The difference between *ham* هم and *nīz* نیز is that the former can occur both in the *ma‘tūf ‘alayh* معطوف علیه, and in the *ma‘tūf* معطوف, as :  
هم درس میگیرد و هم درس میدهد.

(b) The simple conjunctions are :—

(1) *va* or *u* (m.c.) “and”; *vide* (2).

*nīz* (m.c.) } “also”; *vide* (3).

*ham* (m.c.)

*ar* (class.)

*gar*<sup>1</sup> (class.)

*agar*

*yā*<sup>2</sup> “or”; *vide* (4).

*yā—yā* “either—or,” “but—or” (after a negative); *vide* (4).

*juz*<sup>3</sup> “except”; *vide* (5).

*khayā—khayā* “either—or” (*vide* 4); *خواهی—خواهی* (poet.).

*magar* (m.c.) “unless, except, perhaps, etc.”; (*vide* 5 and 9).

*illā* (m.c.) “as, but, except, still, however, that”; (*vide* 6).

*bal* or *balaki* “but, on the contrary, rather” (in m.c. also “perhaps”; (*vide* 7).

*chū*<sup>4</sup> (class.) } “when, because, since”; *vide* (8) and (11).

*chūn* (m.c.)

*ammā*<sup>2</sup>

*likin*

} “but”; (*vide* 9 and 5).

<sup>1</sup> *Vagar* وگر (class.) “and if”; *vagarna* وگرنه (class.) “and if not, otherwise”; *gar* گر and *ar* ار poetical; *agar chunānchi* اگر چنانچه and *chunānchi* چنانچه are also used in m.c. for “if.”

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

*Provided that, in case that*, are conditional phrases.

<sup>2</sup> Or *va-likin* ولیکن (m.c.), or *va-ammā* واما (m.c.), or *va-yā* ویا (class.), often *va ān-ki* و آنکه “as for me” *ammā man* اما من or *manki* منکه.

<sup>3</sup> Or *bī-juz* بجز.

<sup>4</sup> In m.c. *chū* is pronounced *chū* or *chī*. *Chūnki* چونکه “when, how, and because.” *Chūn* چون also means “like,” as in *‘Amāl-i pādīshāh chūn safar-i daryā-ast* دوایست *‘Amāl-i pādīshāh chūn safar-i daryā-ast* (Sa’dī) “office is like a journey by sea—.”

پس *pas* "consequently."

بعد *ba'd* "afterwards."

گو *gū* (class.)

کو *kū* (m.c.)

} "although" ; *vide* (10).

چه — چه *chi—chi* "what does it matter one way or another" ; (*vide* 11).

چون *chi* "since, because, seeing that" ; (*vide* 11).

نه — نه *na—na* "neither—nor" ; (*vide* 4).

تا *tā*<sup>1</sup> (*vide* 12).

که *ki* (*vide* 13).

آیا *āyā* (a particle of interrogation, etc.) (*vide* 14).

*Remark.*—Conjunctions in English are chiefly of adverbial origin. 'Also,' for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—'co-ordinate,' which connect clauses of equal rank, and 'subordinate,' which connect a subordinate or dependent clause to the clause on which it depends, as: "I went *where* he was" ; " *when* he had gone I said," etc.

(2) The rule for the pronunciation of the *vār-i* 'و' *af* or "conjunctive و," is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced *u*, and in speaking is joined to the word that precedes it: in other cases, it is pronounced *va*.<sup>2</sup> Examples:—*Shab-u-rūz* شب و روز "night and day" ; *sinn-u-sāl* سن و سال "ago" ; *tang-u-kushād* تنگ و کشاد " (too) tight or<sup>3</sup> (too) loose" ; *pidar-u-mādar* پدر و مادر "father and mother" ; *āmad-u-raft* آمد و رفت "he came and went" ; but *darakht-hā va bāgh-hā va bul-bul-hā va khānājāt* درختها و باغها و بلبلها و خانجئات "the king and his servants" ; *mādar va pīsar* مادر و پسر "mother and son" ; *āmad va ba'd az yak hafta raft* آمد و بعد از یک هفته رفت "he came and after a week went away."

Also after a vowel, and generally after a silent *z*, the *و* is usually pronounced *va*, as: *sabū va surāhī* سبزو و صراحی ; *burīda va* (or *u*) *dūkhā* بریده و دوخته : *banda va āqā*. Also *bābī u šūfī-garī* بابی و صوفی گری, or *bābī-garī va šūfī-garī* بابی گری و صوفی گری.

The *و* may take the place of a colon or comma, etc., thus for *veni* ; *vidi* ; *visi* ; " *āmadam u dīdam u giriftam* آمدم و دیدم و گرفتم.

*Tā ū* is used for "and" in English, when the second verb expresses the cause of the first ; *vide* (12).

<sup>1</sup> Also *tā ki* که تا "in order that, so that, until."

<sup>2</sup> Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker's mind.

<sup>3</sup> Note that *و* is sometimes used in Persian, when in English we say *or*.

<sup>4</sup> Or *mādar u pīsar* مادر و پسر.

The **و** is sometimes added superfluously ( **و**او زائد ) to certain conjunctions, as: *va ammā* **و**اما (or *ammā* اما ) ; *va likin* **و**لیکن (or *likin* لیکن ) “but,” etc.; *va illā* **و**إلا “otherwise.” At the end of letters and tales, the formula *va-salām* والسلام signifies “and for the rest, good-bye.”

In m.e., the conjunctions are often omitted: hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition ( **و**او حالیه ), as: *bachcha āmad va gul-i dar dast-i ā hād* **و** آمد و گلی در دست او بود “the child came with a rose in his hand; (and then he had a rose in his hand).”

In such sentences, as: *gah pirī u sad hīmārī* **و** صد پیری یک *gah* this conjunction is called *vā-i tawāzūt* ( **و**او توازیّت ) “the *vā* of equality,” the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes **و** is equivalent to *gī* **و** “or”; it is then called *vā-i tardīd* ( **و**او تردید ). Example:—*gul hamīn panj ruz u shash bāshad* **و** گل همین پنج روز *shash* ( *Sa'di* ) “the rose lasts but for five or six days only.”

In *man u inkār-i sharāb, in chi harf-i* **و** این چه حرفیست “I to refuse wine? what on earth are you saying?” the conjunction is called *vā-i istighrāb* ( **و**او استغراب ); but in *man va in kār Khudā na-kunad* **و** این کار خدا نکند, the **و** is called *vā-i istihād* ( **و**او استبعاد ). This is, of course, mere hair-splitting.

In *āgr dā'atm rāf kufī* **و** اگر دعوتم رد کنی *va dast u dāmān* **و** دست و دامان *lāzim* لازم “the conjunction is *vā-i lazīm* ( **و**او لزوم ), for the relation between *dast* دست and *dāmān* دامان is *lāzim* لازم and *malzūm* ملزوم. Another example:—

چکان ے—ونش از استخوان میدود      همگفت و نر هیل بـان میدوید  
که گرسنم از دست ابن قیـ      من و مـوش و بـرانـه یـد و زن  
(*Ann. Sub., Chap. I, Pref. St. 3.*)

“From the bone trickling flowed the sanguine tide,  
In terror of its life it fled and cried;  
‘Could I escape this archer’s hand, I’d dwell  
Content with mine and the old woman’s cell.’”

\* \* \* \* \*

(*East. Trans.*)

In *mal āyde mā'im* **و** سال آینده ما'یم “next year Shiraz for me,” the **و** is perhaps the *vā-i mu'āvazāt* **و**او لزوم.

In—

ز شوق کوی تو پا در گلم ز عمر چه سود      هزار جان گرمی و یک قدم سویی تو  
the **و** is called *vā-i mu'āvazāt* or the “*vā* of compensation.”

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the *izāfat*.

If, however, several adjectives follow a noun, the *izāfats* are omitted, and the conjunction *و* generally precedes the last only, as: *shakhs-ī būd 'āqil, dānā, hūshyār u ziring* دانا هوشیار و زرنگ شخصی بود عاقل و دانای و زرنگ (m.c.) "he was a man, intelligent, wise, clever and active." The *و*, however, may be inserted between all the adjectives, as: *ba'd az ān didam-ash zan-khūwāshā, va hīl-i nashāt-ash burūda, va gul-i-havas-ash pazhmurda* ویدم او زن خواستار و دینش و گل حواسش پژمرده و دانهش و دانهش و دانهش (Sa'di) "after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered."

The adjectives can also be classed in pairs, each pair being coupled by *و*, as:—*Shakhs-ī būd 'āqil u dānā, hūshyār u ziring* دانا و عاقل و دانا و هوشیار و زرنگ شخصی بود عاقل و دانای و زرنگ و هوشیار و زرنگ.

Compound words like *āmad-u raft* آمد و رفت are treated as one word, and the two portions in writing are not separated. Thus if *āmad* آمد happened to fall at the end of a line, the word *raft* رفت would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction *va* و fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

*Remark I.*—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف علیه, and the nouns, verbs, or phrases following the first و are called معطوف.

*Remark II.*—*Vāu* و is also an Arabic particle used in swearing, as: *Allah, va 'Uāh* "by Allah."

(3) *Ham* هم "too, also, even"; *ham andar zāman* هم اندر زمان (class.) "at this (or that) very time"; *qadr-ī ham nazdik-tar* قدری هم نزدیکتر (m.c.) "yet a little nearer": *ham bi-dih bi-Nisā* هم بدو به نسا (m.c.) "then (emphatic merely) give it to Nisa:" *in ham* این هم "and this is—". Vide also § 89 (b) (7).

*Remark.*—Particles signifying "also" are called *harf-i ma'yyat* (حرف معیت).

In English *also* is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either, neither, whether." *sim* سیم و زر در سفر محلل *va sīm u zar dar safar mahall-i khatar-ast, yā duzd bi-yak bār bi-barad va yā khwāja bi-tafāriq bi-khūrad* (Sa'di)<sup>2</sup> "—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant<sup>3</sup>) himself finishes it by degrees."

<sup>1</sup> This expression, which corresponds to *bi-Khudā* بخدا, is used in m.c.

<sup>2</sup> *Sīm* سیم in m.c. "wire." Note pronunciation of *va yā* و یا and *vide* (2).

<sup>3</sup> Formerly only merchants braved the dangers of travel.

گفت چشم تنگ دنیا دارا یا قناعت پر کند یا خاک گور

*Guft chashm-i tang-i dunyā-dār rā*

*Yā qanā'at pur kunad yā khāk-i gūr* (Sa'di).

“He said nothing can fill the covetous eye of the wealthy,  
But contentment or the dust of the grave.”

*Khūpāh dar razm khūpāh dar bazm* در رزم خواہ در بزم (class. and mod.)

“whether in the field or in the council”: but *khūpāh ma-khūpāh* خواہ مخواہ (class.), or *na-khūpāh* نخواہ (class.), or *khūpāh-u ma-khūpāh* خواہ و مخواہ, or *khūpāhī na-khūpāhī* خواهی نخواهی (class.) “nolens volens,” *vide* Adverbs.

*Na' īn va na ān* نه این و نه آن “neither this nor that.” In poetry sometimes *nah* نه; also *ne* نی (Afghan), or *nay*:—

نی تاب وصل دارم نی طاقت جدائی

*Nay tāb-i vasl dāram ne tāqat-i jūdā'ī*

“neither have I the power to endure a greeting nor power to absent myself.”

*Pas ān nādān rā khūpāh 'ilm hāsil shud yā na, līkin bi-man fā'ida-ī mī-rasīd* پس آن نادانرا خواہ علم حاصل شد یا نه لیکن بمن فائده میرسید (m.c.) “well, whether that poor ignorant learnt or not, I learnt something”: *magar īn ma'lūm na-būd ki īshān ātash rā dīda dar kishlī nishasta bi-taraf-i ān raftand, yā ān ki qabl az shikasta-i jahāz kishlī shikasta būd, yā ān ki mardumān-i jahāz-i āqar kumak bi-ānhā karda būdand, yā ba'd az sawār shudan-i kishlī āb-i pur-zūr-ī anhā rā burda būd* مگر این معلوم نبود که ایشان آتش را دیده در کشتی نشسته بودند یا آنکه مردمان جهاز دیگر کمک بآنها کرده بودند یا بعد از سوار شدن کشتی آب پر زوری آنها را برده بود.

دست کوتاه باید از دنیا آستین خواہ دراز خواہ کوتاه

*Dast kūtāh bāyad az dunyā*

*Āstin khūpāh darāz khūpāh kūtāk*

“At the last we must go from this world, whether rich or poor.”

*Remark.*—Disjunctive conjunctions (چه — خواہ — یا) are called تردید or حروف عناد. In English these are also styled “alternative” and are a subdivision of adversative conjunctions.

(5) *Az hama kas pūrsid magar az man* (m.c.) از همه کسی پرسید مگر از من “he asked every one except me,” (or *bi-juz'az man* بجز از من, or *bi-ghayr az man*)

1 Called *nūn-i munfaṣil az fi'* نون منفصل از فعل, as: *khūpāhī na-khūpāhī īn kār shud* (m.c.) “whether you like it or not, it's been done.” *Shutur didi? Nū* نه شتریدی a proverb, said to a Persian who sees a thing, but makes as though he did not see it (*dīda rā nū-dīda kardan* دید را نا دیده کردن). *Na* نه saves a lot of trouble. The tribes people say *na* to every question so as to be on the right side. The mullas say that *namī-dānam* نمیدانم is *nigf-i 'ilm* نصف علم.

2 The lover becomes *bi-tāb* بی تاب or *bi-tāqat* بی طاقت when he loses his mistress.



در سائۀ دولت خداوندی ممکن<sup>۱</sup> را رضی کردم مگر حسود را که رضی نمیشود. (Juz in chāra-i nīst “there is no other course but this.”) *dar sāya-yi dawlat-i khudāvandī hamkun<sup>۱</sup> rā rāzī kardam magar ḥasūd rā ki rāzī namī-shavad illā bi-zavāl-i ni‘mat-i man* (Sa‘dī): اگرچه درین کار دل من *agarchi dar in kār dil-i man māyil na-būd magar chi kunam* (m.c.) “although I did not desire this to happen, still what could I do?”

*Remark.*—The Adversative Conjunctions express difference, antithesis, contrariety, etc. In the sentence “he is honest but foolish,” *but* is an Adversative Conjunction and the whole proposition is called an “Adversative Proposition.” *But, yet, however, etc.*, make an arrest or restriction of thought and are called “Arrestive Conjunctions.” By Eastern grammarians, conjunctions signifying “but” are called *حروف انحراف*, which may be translated “particles of emendation,” while conjunctions signifying “moreover, rather, nay rather,” are called *حروف ضرب* *hurūf-i iṣṭirāb* “particles of turning from, adversative particles.”

(6) *chunānki* اگر شخصی بخرابات<sup>۲</sup> رود نماز کردن منسوب بشود *āllā* بخمر خوردن (6) *agar shakhs-i bi-kharābāt ravad bi-namāz<sup>۲</sup> kardan, mansūb na-shavad illā bi-khamr khurdan* (Sa‘dī) “for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine”: اکثر نابین: *aksar bi-in ‘ayb muḥtalū shudand illā man na-shudam<sup>۳</sup>* (Afghan coll.) “most of them have fallen into this vice, but I have not”: *hich vaqt in qadar na-khurda būdam<sup>۴</sup> illā in hālā* عیج وقت اینقدر نخورده *bi-yak ādam sar-anjām-i in kār dushvār būd va illā bi-juz in chāra-i na-būd* (m.c.) “I have never eaten as much as I have just done”: *bi-yak ādam sar-anjām-i in kār dushvār būd va illā bi-juz in chāra-i na-būd* (m.c.) “to accomplish this by means of one man was a difficult matter, still there was no other remedy”: *dar in ‘arṣa ba‘ṣi rūz bārish namī-shud illā aksar mī-bārīd<sup>۵</sup>* (Afghan coll.) “at this period there were a few days that it did not rain, still (or however) it generally did rain”; *imrūz bi-yak sukhun pīsh-i tu mī-āyam<sup>۶</sup> illā harī rā pīsh-i*

<sup>1</sup> In modern Persian *ham qatār* هم قطار. *Ham-kun* ممکن is obsolete.

<sup>2</sup> *Kharābāt* خرابات “a ruin, a tavern: a brothel.” Wine was sold generally in ruins. *Kharābātī* خراباتی “a haunter of taverns.” The word has a mystical meaning amongst Sufis.

<sup>3</sup> Better omit the words *na-shudam* نشدم.

<sup>4</sup> Or add *na-khurdam* نخوردم, or *na-khurda am* نخورده ام.

<sup>5</sup> In m.c. substitute *namī-bārīd* نمی بارید for *namī shud* نمیشد, and *ammā* اما for *illā* الا.

<sup>6</sup> In m.c. substitute *valī* ولی or *ammā* اما.

*kas na-gūyīd* (Afghan coll.) امروز بیک سخن پیدش تو می آیم لا این حرف را پیش کسی نگوئید (to-day I come to you with something to tell you, but mind you don't tell anybody.)

(7) For *balki* بلکه “moreover” and in m.c. “perhaps,” vide p. 299, (k) (2).

In the following two examples, بلکه could be substituted for غلط کردم and قشون قولباش سپاه دشمن را بیک حمله برهم زد غلط کردم اقبال خسروانی درهم: نی نی شکست.

صاحب خرد هفرهای خود کمتر فروشد نی نی عیوب خود را کمتر پوشد

(8) *Chūn* (or *chūnki*) *ūrā dīdam shād shudam* چون (or چونکه) اورا دیدم شاد شدم (m.c.) “when I saw him, I was glad”: *ū in amr rā kard chūnki* (or *chūn*) *shumā rā dūst mī-dāsht* (or چون) شما را دوست میداشت “he did this because he loved you.” *In maṭlab-i-ki bi-shumā guftam bī-chūn u chirā<sup>1</sup> ast* (m.c.) “you must act implicitly on what I have told you (i.e. you must not ask why and wherefore).” *Bī chūn u chīgūn* بی چون و چگون is an epithet of the Deity. Also *bī-chūn u chand* بی چون و چرا = *bī-chūn u chirā* بی چون و چند.

(9) *Ammā* اما, *magar* مگر, *līkin* لیکن, *valī* ولی and *illā<sup>2</sup>* الا “but, still”; and *bāz* باز “yet, again.” These frequently answer to *agarchi* اگرچه “although” and introduce the principal clause:—*agarchi mā dūr na-būdīm bāz* (or *ammā, magar, līkin, or valī*) *sāhil-i daryā bi-nazar namī-āmad* اگرچه (m.c.) “though we were not far from it, still the coast was not in view”: *agarchi havā qadr-i farū nishasta būd ammā amvāj taskīn na-yāft* اگرچه هوا قدری فرو نشسته بود اما امواج تسکین نداشت (m.c.) “although the wind had dropped, the sea did not become calm”; *agarchi khilāf karda ast bāz ādam-i khūb-i<sup>3</sup> st* (m.c.) “although he has not acted rightly, still he is a good man.”

(10) (a) *Gū* گو (the Imperative of *guftan* گفتن) “say thou,” is common in poetry, in the sense of “suppose” or “although.”

<sup>1</sup> Or *bī-chūn u chand* بی چون و چند. *In qīmat-i ki bi-shumā guftam bī-chūn u chand ast* (m.c.) “I won't take less.”

<sup>2</sup> In modern Persian *ammā* اما and *bāz* باز are preferred after *agarchi* اگرچه; the Afghans use *illā* الا, and the Indians *magar* مگر and *tā ham* تا هم.

<sup>3</sup> Or *harchand* هرچند or *harchand-ki* که هرچند; *bū vaṣf-i ānki* باوصف آنکه, or *lālūnki* با آنکه; all these signify “although” and could be substituted for *agarchi* اگرچه in the example.

and answered by *ammā* اما and *bāz* باز, etc.

<sup>4</sup> *In dunyā gū ma-bāsh* این دنیا گویباش (m.c.) “suppose you have no wealth (it does not matter)”

درویش نیک سیرت فرخنده خوی را      نان روا! و لقمه دروخته گو مبادش<sup>۱</sup>  
 خاتون خوب صورت و پاکیزه روی را      نقش و نگار و خاتم نیریزه گو مبادش

*Darvīsh-i nīk-sīrat-i farxhunda khūy rā*

*Nān-i ribū! u luqma-yi darjūza gū ma-bāsh<sup>1</sup>*

*Khātūn-i khūb-şūrat u pākīza-rūy rā*

*Naysh u nigār u khātam-i firūza gū ma-bāsh—(Sa'di).*

“Suppose the pure-hearted and unworldly darvish

Have neither dole of bread nor morsel begged in charity.

Suppose the lady with figure and face

Have neither adornment nor jewels, (i.e. what matters it?).”

*ānhū-i kī mā rā asīr mī-burdand Khudā rā shukr! kī ānhū rā asīr-i khud dīdīm*  
*va gū hamīsha bi-bīnīm* (rare m.c.) “those who used to carry us off captives,  
 praise be to God, we saw them our captives and may we always so  
 see them.” *Gū bi-yāyad* گو بیاید “let him come.”

*Remark:—*In m.c., *kū* گو is generally used for *gū* گم. *Shumā chirā ghussa*  
*mī-khurīd kī ū mī-mīrad, kū bi-mīrad* شما چرا غصه میخورید که او می میرد کو میبرد  
 (rare m.c.) “why are you sorry that he is dying, if he does die what does  
 it matter to us (we don't like him)! ”

(b) The 2nd Person Singular of the Aorist *gūi* گویی means “you would  
 say, one would say?” and hence “like”:—

عرسبزه که در کنار چوئی رستست      گویی ز لب نرسیده خوئی رستست

*Har sabza ki dar kinār-i jū-i rust-ast*

*Gūi zi-lab-i firishta-khūi rust-ast,*

“Yon turf, fringing the margin of the stream,

As down upon a Cherub's lip might seem.”

(O. K. b 2 *Whin*).

In modern Persian *gufti* گفتی would ordinarily be used for *gūi* گویی.

(11) *Chi—chi*, چه—چه: *chi bar takht murdan chi bar rū-yi khāk* چه بر تخت  
 مردن چه بر روی خاک (Sa'di) “what matters it (it is all the same) to die on a  
 throne or on the bare ground?”: *chi durr chi şadaf* چه در چه صدف “whether  
 pearl or oyster shell.”

*Chi* چه also means “because,” both in classical and in modern  
 Persian:—*Ammā sardār bi-jā-yi in ki az bi-parvāi-yi ū bar āshūbad* (chi  
*hargiz chunān harf-hā-yi bi-parvā bi-gūsh-ash na-khurda būd*) *aşar-i khushnūdā*  
 اما سردار بجای اینکه از بی پروائی او بر آشوبد (چه هرگز چنان  
 اثر خوشنودی از چهره اش نمایان شد) (Translation Haji Baba, Ch. XL). In m.c. *chi* چه, “because,” is sometimes followed  
 by a pleonastic *ak*, as:—*Ānchi mī-gūyam bi-pa'īrīd, chī ki gharaḡ-i bā shumā*

<sup>1</sup> Note the 2nd person Imperative after *gū* گو, i.e., “say thou ‘don't be.’ ”

na-dūrām [better omit *ki* &] "not on what I am telling you, because I have no selfish object in view with regard to it": *in kūr* این کار را بکن چه<sup>2</sup> هر شب اسباب سر درد انشود (or میشود or خواهد شد) *rā bi-kun chi' har shab asbāb-i sar-dard* na-shavad (or mī-shavad or khayāhad shud) = "do this so that it may not be a trouble every night": *harchi bi-guyam bi-khud ast chi' ki marhamat-i shunā bīn az in-kā'at* هر چه بگویم بگویم (m.c.) "whatever I say is inadequate because your kindness is more than I can express."

In poetry *chū* 𑖑𑖥 sometimes stands for 𑖑𑖥𑖫, and is often incorrectly pronounced both *chī* and *chū*. Sometimes 𑖑𑖥 occurs for 𑖑𑖥 in writing, but it is a mistake.

پہلو نمودا اور آبد ملزد آفتاب

*Chū jardā bar āyad buland āstāb*

*Man u qurx u mayplān u Afrāsiyāb.—(Birdswet).*

“When the sun is high in the sky to-morrow

"There will be I and my axe in the field with Afrāsiyāh."

(12) *Tā* and *bi-kī* (adv., conj., prep.) ( تا *tā* and *bi* ) have many significations :—"up to, until, within, by": *tā injā* (تا اینجا) "up to here," "hitherto": *tā bi-hāl* (تا حال) "up to the present": *tā bi-kay* (تا کی) "how long": *tā chashm kār mī-kunad* (تا چشم کار می کند) (m.c.) "as far as the eye can reach": *nawā-garāram bi-ravā tā na-gūnī injā chī mī-kardī* (نوا گار ارم بروی نه گونی اینجا چی می کردی) (m.c.) "I won't let you go till\* you say what you were doing here": *tā qab māh-i digar bar mī-gardam* (تا یک ماه دیگر بر می گردم) (m.c.) "I will return by (within) another month."

"By the time": — *Tū yakān ān phalūq kard dīgārā kulūk shud* (by the time he had saved one, the other was dead); *tū tā ruzshon shud ān tārīk-dil mablagh-i rūh rafta būd* (by the time it was light, the black-hearted one had gone a good distance); *tū kī khall āngū razid faghl-e qandāz qamūtā būd* (class) "by the time the honey was dried, a winter season had passed."

“...the ‘terrible’...”

2. *Arabis purpurea* (L.) Gray.

It is a classical and recent finding that  $\beta_2$  after  $\beta_1$  is usually omitted and may be replaced by the next  $\beta_2$ .

1. The first is the fact that the "new" is not new at all. It is only a new name for an old thing. The "new" is only a new name for an old thing. The "new" is only a new name for an old thing.

[illegible]

“In order that: that: to”: *guftam tā ānrā bi-bāzār burdand*<sup>1</sup> *tā bi-farūshand* گرفتیم تا آنرا به بازار بردند تا بفروشند “I ordered them to take it (and they took it) to the bazaar in order to sell it”; *khyāst tā sang-i bar dārad* خواست تا سنگی بردارد (Sa’dī; also m.c.) “he wanted to pick up a stone.”

This *tā* ۛ with the negative has also the force of “Let - not,” as:—

بدوست دیا تا غم نبردیم وین بکدم عمر را غنیمت شمیریم

*Ay dūst biyā tā gham-i jardā na-khurīm*

*V’īn yak-dam ‘umr-rā ghanīmat shumurīm*

“Oh let us not forecast to-morrow’s fears,

But count to-day as gain my brave compeers!”

(O. K. 312 *W’īn*).

“And”: *ūrā bi-gīr tā man turā yak tūmān bi-dīham* (m.c.) “catch him and I’ll give you a tuman”<sup>2</sup>; here ۛ could not take the place of *tā* ۛ.

“As soon as”: *tā-rasīd guft ki—* (m.c.) “as soon as he arrived he said—.”

تا که دست ناصر الدین خاتم شاهی گرفت

صیت داد و عدالت از عاقل تا عاقل گرفت

*Tā ki dast-i Nāṣir-i-d-dīn khātām-i shāhī girišt*

*Ṣīt-i dād u ma’dalat az māh tā māhī girišt*

“The moment (or since) the hand of Nāṣiru’d-Dīn took the seal of sovereignty.

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests).”

The above was the inscription on the seal of the late Nāṣiru’d-Dīn Shāh (assassinated).

As a substitute for *ki* “that,” and *az* “than:—”

عمر گرانمایه درین صرف شد تا چه خورم عیاف و چه پرشم شتا

*‘Umr-i girān-māya darīn ṣarf shad*

*Tā chi khuram ṣayf u chi pūsham shitā—* Sa’dī).

“Our precious life passed in the thought of what to eat in Summer and what to wear in Winter.”

*Guftam bi-raw va bi-nigar tā kīst* ایست تا بنگر تا کیست (vulg. m.c.; also old)

“I said, go and see (that) who is it.”

*Kardan-i īn bihtar ast tā ān* (m.c.) “it is better to do this *than* that.”

<sup>1</sup> The past tense shows that the order was carried out: “I ordered them and they took—”: if the Aorist *bi-barand* به بردند were (as it might be) used here, it would merely indicate that the order was given: it might or might not have been carried out.

<sup>2</sup> Or *ūrā bi-gīr*; *man turā yak tūmān mī-dīham* اورا بگیر من ترا یک تومان میدهم (m.c.). *Tā* is not used like this in Urdu.

<sup>3</sup> This ۛ is called *بندائیه* تائی.

It is not known<sup>1</sup>; perhaps:—

این سبزه که امروز تماشاگه نامست تا سبزه خاک ما تماشا که کیست

*In sabza ki imrūz tamāshā-gāh-i mā'st*

*Tā 'sabza-yi khāk-i mā tamāshā-gāh-i kīst.*

“As now these flowerets yield delight to me,

So shall my dust yield flowers,—God knows<sup>1</sup> for whom.”

“Have a care”: *hauras*? (This meaning of *tā* تا is poetical):—

ای که شخص مذت حقیر نمود تا درشتی دزد بر نهد دای

*Ap ki shakhs-i man-at haqir namūd*

*Tā durushti hunar na-pindārī*—(Sa'di).

“Oh thou to whom my person appeared mean

Have a care that thou mistakest not coarseness for merit.”

*Bihān tā tarā na-zanam* (m.c.) “take care I don't whip you.”

“Behold! look here”—تا چه گناه کرده‌ام *tā chī gunāh kardam ki*—

(Sa'di) “now what fault have I committed that—?” This is not the *tā-yi tajāhul*, as it might, at first, appear.

“As long as”: تا کی *tā ki*? *‘aql dārī may na-khur* (m.c. and class.) “so long as you have sense, drink no wine.”

Since the time that:—

کین زمان پنج پنج میگیرد تا شش ده مؤمن و مسلمان

*K'in zamān panj panj mī-gīrad*

*Tā shuda Mu'min u Musalmānā* (*Alūsh u Gurba*).

“—that now (the cat) kills five at a time

Since he has become a believing Muslim.”

Until:—*Tā* تا with or without the negative: vide § 123 (e).

“How much the more”: تا چه رسد *Agar karājak<sup>4</sup> az sardī mī-mīrad* *tā chī ra'ad bi-bulbul* (m.c.) “if the magpies die of cold, how much more must the *bulbuls*.”

(13) *Kī* که “that” has still more significations than *tā* تا:—

“That”: *Rūz-i dīgar chūn qāzī hama rā talabīd va chūb-hā rā dīd ma'tum kard ki duzd kīst* (m.c.) “the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was”; this *که* first is called *kāf-i bayān* (کاف بیان) or *kāf-i tafsīr* (کاف تفسیر) “the *k* of expounding.”

<sup>1</sup> This *tā* تا is called *tā-yi tajāhul* تاجاعل. *Kīst* کیست for *ki mī-bāshad* که می باشد.

<sup>2</sup> This *تا* is called تاءکیدي, or تاء زنجاریه.

<sup>3</sup> Or omit the *که*.

<sup>4</sup> Or *zūgh* زاغ is the common English Magpie; *zāghcha* چاه is the Chough, and *kulūgh-i ablaq* کلاغ ابلق is the Royston crow, and *Kulūgh*, etc., the Raven.

<sup>5</sup> *Kāf-i istifhām* کاف استفهام, vide Interr. Pron.

“Because” :—*Bā in hama az ū bi-ghāyat khāfī ra mutahazzir būdam ki kagrat-i iqdām-i ū bar safk-i dimā<sup>1</sup> mī-dānistam* با اینهمه از او بخیانت و متحذر و متحذر (class.) “in spite of all this<sup>1</sup> I stood in great fear of him and ever remained on my guard, *because* I knew his excessive eagerness to shed blood”: *ān pīsar rā zadam ki mufsid būd* آن پسر را زدم که مفسد بود “I beat the boy, *because* he was a mischief-maker.” This *ki* is called *kāf-i illat* (کافی علت) or *kāf-i ta’līlīyya* کافی تعلیلیه “the causative *ki*.”

“When<sup>2</sup>; if” :—*hargiz ān zawq ra shādī farāmūsh na-kunam ki pindāshtam ki gandum-i biryān-ast* (Sa’dī) “never shall I forget my delight and joy *when* I fancied it was parched wheat”: *in ra mī-guft ki ū dākhil shud* این را می گفت که او داخل شد “he was saying this *when* she entered.” this *ki* is called *kāf-i mufājāt* کافی مفاجات.

*Qadr-i rāh ki tay kard* قدری راه که طی کرد (m.c.) “*when* he had travelled a short way.”

Sometimes this *ki* can be translated by “if,” as: *Mī-dānī khayāl-i turā ki bi-Khān bi-dihīm*—میدانی خواجه را که به خان بدهیم (m.c.) “you know that *if* we give your sister to the Khān in marriage—”; here the Subjunctive or Aorist after *ki* signifies supposition or doubt; this *ki* is called *kāf-i shartīyya* (کافی شرطیه).

چه کم گردد که سوی عاشق زار کنی از لطف ای بدخو و نگاهی

“What will you lose *if* at your distressful lover

You cast one kind glance, oh cruel girl?”

“Whether” :—*Ahvāl-i in jā ma’lūm namī-shud ki in jazīra buzurg yā khurd ast* (Afghan) “nothing was known to me about this island *whether* it was large or small”: *bāz khayāl kardam ki ‘bālā-yi kalak bi-ravam yā piyāda az āb guzaram’* (m.c.) “again I considered *whether* [direct narration] I should go there in the raft or wade there”: *va rāy-i ham-kunān*

*dar mashiyyat-i Allāh ta’ālā ast ki šavāb āyad yā khatā* و رای همگان در مشیت (Sa’dī) “—and it depends upon the will of God *whether* the opinion expressed by my companions proves right or

1 Note meaning of *bā-in hama* با اینهمه “in spite of”; *dimā*<sup>1</sup> دماء pl. (streams of blood) to signify excess: *kagrat-i iqdām* کثرت اقدام two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for *vagt-i ki* وقتیکه.

3 *Mufājāt* from فجأ “falling on anything unexpectedly, rushing upon unawares”: *marg-i mufājāt* مرگ مفاجات “sudden death.”

4 In m.c. *kayfiyyat ma’lūm namī-shud ki in jazīra kūchak ast yā buzurg* کیفیت معلوم نمیشد که این جزیره کوچک است یا بزرگ.

wrong.”<sup>1</sup> هیچ نمیدانم که آنها هم مثل سایرین در خون خود غلطیده یا هنوز بدم اجل نیفتاده اند.— (خانم انگلیسی).

“Or” :—*Īn kitāb rā mī-kh̄wāhī ki ān rā* “do you want this book or that?”; this *ki* is called *kāf-i tardīd* (کاف تردید) “the *k* of opposing, or the disjunctive *k*.”

“Saying that” :—*Sayyāh-i gīsubān<sup>2</sup> bar tāft ki, “Man ‘Alavī-yam,”* <sup>3</sup> *va bā qāfila-yi Hījāz bi-shahr dar āmad ki, “Az ḥajj mī-āyam,” va qaṣīda-i pīsh-i mālik burd ki, “Man gufta am”* سیاحی گیسوان بر تافت که من علویم و با قافله حجاز “Man gufta am” *“a certain traveller fingered his curls and said he was a descendant of ‘Ali; he entered the city with the pilgrim caravan from Hījāz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself”*: this *ki* is called *kāf-i maqūla* (کاف مقوله) “the *k* of the object of discussion.”

For بلکه “rather” :—In the following, *ki* is used for *bal* بلکه, and نه *na* for نه *tanhā* تنها :—

نه بلبل بر گلش تسبیح خوان است که هر خاری به تسبیحش زبان است

*Na bulbul<sup>4</sup> bar gul-ash tasbīḥ kh̄wān-ast*

*Ki har kh̄ār-i bi-tasbīḥ-ash zabān-ast*

“Not only the bulbul on its rose is repeating His praise,  
But each thorn is a tongue to praise Him.”

نه قندی که مردم بصورت خورند که ارباب معنی به کاغذ برند

*Na qand-i ki mardum bi-ṣūrat kh̄urand*

*Ki arbāb-i ma‘nī bi-kāghaz barand—(Būstān).*

“My poems are not sweets that men eat,  
But they are sweets that poets write on paper.”

This *ki* is called *kāf-i mubālāgha* (کاف مبالغه) “the *k* of amplification or superiority,” or the *kāf-i taraqqī* (کاف ترقی) “the *k* of climax.”

Instead of مبادا or “lest” :—*Marā bisyār khawf būd ki dar panja-yi ānhā*

<sup>1</sup> Note the order of this sentence in Persian.

<sup>2</sup> *Gisubān* گیسوان are the long locks like those worn by the Baluchis.

<sup>3</sup> ‘*Alawī* علوی, or ‘*Alavī*, a descendant of ‘*Alī*, the son-in-law of the Prophet. *Hījāz* is Mecca and the adjacent territory, Arabia Petra. *Qaṣīda* قصیده is an ode or elegy longer than a *ghazal* غزل.

Note that each of the three که means “saying that” and introduces the direct narration.

Also that و takes the place of a point in punctuation.

<sup>4</sup> The *bulbul* بلبل or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.



*na-yuftam*<sup>1</sup> مرا بسیار خوف بود که در پنجگه آنها نیفتم (Afghan) "I had a great fear lest I should fall again into their power": correctly in m.c. *khaylī tars būd* and *bi-yuftam*. *Zan-i hajjūm az bīm-i ān ki āvāz-i ū na-shināsad va bar ān hāl ruqūf na-yābad yārā-yi jarāb dādan na-dāsh* زن حجاج ز بیم آنکه آواز او شناسد (Anw. Suh., Chap. I, St. 8) "the barber's wife in terror lest he should" recognize her voice and so become aware of what was going on, had not courage to answer" (*East. Trans.*); the negatives are incorrect.

*Bar zamīn-i bī-farsh namī-nishīnad ki lībāshā-yi ū chirkīn bi-shavad* بر زمین نمی نشیند که لباسهای او چرکین شود (m.c.) "he does not sit on the bare ground lest his clothes should get dirty."

Instead of *که تا*, "so that" etc.:—(Generally with a negative and the Present Subjunctive, as: *Sukhan-i yāva-na-kharāham guft ki mardum 'ayb-am na-kunand* سخن یاره نشویم گفت که مردم عیب نکنند; if the negative be omitted the conjunction becomes *kāf-i* 'illat *کافی علت*, as: *sukhan-i yāva na-kharāham guft-ki mardum 'ayb mī-kunand* (or *bi-kunand*) سخن یاره نشویم گفت که مردم عیب میکنند or میکنند.)

"—*of doing*":—*Khayāl kardam ki bi-ravam* خیال کردم که بروم (m.c.) "I thought of going."

"*And; while*":—*Kāf-i 'atf* کافی عطف "the conjunction *k*":—

می بسا سپ نیزرو که اماد که خر آنک جان نمزدل بود

*Ay basū asp-i āz-rav ki bi-mānd*

*Ki' khar-i lang jām bi-manzil burd.*—(Gul.)

"Oh! Many is the swift steed that has lagged behind,

While (or and) the broken-down ass has reached the stage's end."

"*As;<sup>2</sup> just as; like*":—

چنان میخورد زنگی خام را که زنگی خورد مغز بادام را

*Chunān mī-khurad zangī-yi khām rā*

*Ki zangī khurad mayh-z-i bādām rā.*

Pleonastic *که*: *tā ki jān-am dar tan ast* تا که جانم در تن است خدمت حاضریم: *bi-khidmat hāzīr-am* "as long as I live I'm ready to serve you." *Namī-dānam ki āyā rafta-ast yā na* نمیدانم که آیا رفته است یا نه (m.c.) or *namī-dānam āyā rafta-ast yā ki na* نمی دانم آیا رفته است یا که نه (m.c.) "I don't know whether he has gone or

<sup>1</sup> *Mabūdā* مبادا could be substituted for *که*. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for "I don't think he will come," English country people say, "I doubt that he will come," and "I doubt he won't come." In the example, the negative should be omitted. Similar confusion also exists, after the particle *tā* "as long as, until," in Persian; and after *jāb tak* in Urdu.

<sup>2</sup> That he should not recognize, cf. Latin *veror ne*; vide also § 133.

<sup>3</sup> *Barāy-i tashbīh*.

not": this *ki*, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic *ki* can be inserted, as: *pursīd (ki) kujā* پرسید (کی) کجا میری (m.c.) "he asked me where I was going": *guft (ki) nam-i-dānam nēdām* گفت (کی) ندانم (m.c.) "he said he did not know": a pleonastic *ki* often occurs after an oath, as: *bi-khudā ki ūrā az jān* 'azīz-tar *āst* بخدا که این از جان عزیزتر است.

گر همه خانه کعبه است که تعمیر ممکن  
تا نباشد تو عمارت دل و موی و

Native Grammarians call this *ki*, *kāf-i zinhāriyya*, and say it is equal to *zāhir*. It may, however, be pleonastic.

*Emphatic ki with Pronoun*:—In m.c. *ki* is often used to emphasize a pronoun: *man ki nam-i-dānam* من کی ندانم (m.c.) "I who don't know (but I don't know)": *zarar-i ki bi-chumā na-dārad* ضرری که بشما ندارد (m.c.) "it won't do you any harm."

"*But*":—In m.c. *ki*, sometimes before a pronoun in a short phrase, has the signification of "but" in English: *ū ki murd* او کی مرده "but he's dead."

The m.c. phrase *mā-ki raftīm* ما کی رفتیم (m.c.) signifies "we're off, we're gone" (when about to start on a journey). These were the last words of Fatah 'Alī Shāh on his death-bed.

In:—

این همه شور و اضطراب که چه؟  
و این همه تریک و دور و خواب که چه؟

the *ki* is emphatic or *barāy-i tahsīn-i kalām*, but some Grammarians call it *zāhid*. Ditto in *az kujā ki chunīn bi-kunam?*, and *bi-sirāq-i yārān chi-hā ki na-dānam?*

*Like*:—In *na-burāz kich daghā-būz ki ū* نبود هیچ دغاباز که و, the *ki* is called *kāf-i tashbīh* (کاف تشبیه) "the *k* of similarity" and supposed to be equal to *miš*; it is also called *kāf-i musāwāt* (کاف مساوات) or *kāf-i tasvīya* (کاف تسویه) "the *k* of equality." It might almost be translated by "but."

"*Comparison*":—For the use of *ki* instead of *az* in comparisons,<sup>1</sup> vide § 46 (d) (3), and (r) (1): this is called *kāf-i tafṣīl* (کاف تفصیل) "the comparative *k*"; also *kāf-i nafī* (کاف نفی) "the negative *k*," since *na-ki* can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

*Remark I*.—*Ki* که and *chi* چه are largely used in forming compounds, as: *ānki* آنکه "he who"; *chunānki* چنانکه "however much," etc.: *māgar ānki* مگر آنکه "except"; *pas āngāh ki* پس آن گاه که "when, after that";

<sup>1</sup> In *kuṭāḥ* خردمند به که نادان بلند (Gul.); for *ki* either *az* or *ne* can be substituted.

<sup>2</sup> For various significations of *chandānki*, vide § 92 (d) (13).

*yā ānki* یا آنکه, or *yā ānchi* <sup>۱</sup> یا آنچه [*yā ānchi shumā mī-gū'id šidq-ast va yā ānchi man mī-gūyam* شما میگوئید صدق است و یا آنچه من میگویم (m.c.)]: *ham-chunānchi* همچنانچه "in the same manner as, etc."

*Remark II.*—In m.c., *ki* که introducing a subordinate clause in the Subjunctive is frequently, if not generally, omitted, as: *bi-gū bi-yāyand* بگویانند (m.c.) "tell them to come": similarly in interrogative sentences: *taqṣīr-i man chi chīz ast marā wī zanand?* تقصیر من چه چیز است مرا می زنند? (m.c.) "what is my fault (that) they are beating me (for it)?"

*Remark III.*—Both classically and in m.c., *ki* که is often omitted after *guftan* گفتن, when it introduces the words of the speaker, and also after one or two other verbs, as: *ū namī-dānist chi khyrāhāt-shud* و نمیدانست چه خواهد شد (or insert *ki* که) after *namī-dānist* نمیدانست (m.c.) "he didn't know what would happen"; but in, *chunīn aḥmaq būd ki namī-dānist āsmān bālā-yi sar-i ū-st* چنین احمق بود که نمیدانست آسمان بالای سر اوست (m.c.) the conjunction *ki* که could not be inserted after *namī-dānist* نمیدانست for euphony's sake.

(14) *Āyā* آیا "is it not?" is a particle of interrogation used in direct and indirect narration, as: *āyā īstāda ast yā (ki) <sup>۲</sup> na?* آیا استاد است یا نه? (m.c.) "is he standing or not?": *āyā īnjā nīst?* آیا اینجا نیست? "is he not here?" *Āyā* also signifies "whether," as: *namī-dānam āyā (or ki) rafta-ast yā na* نمیدانم آیا (or که) رفته است یا نه? "I don't know whether he has gone or not"<sup>۳</sup>; *namī-dānam āyā mājboḥ ast yā gharz?* نمیدانم آیا مجبوری است یا گرفتار (خانم انگلیسی): "I don't know whether the mahaut was captured or not": تا پرده از روی کار ما بر نیفتاده آیا پناه و مأمینی برمی ما دست خواهد داد یا نه (خانم انگلیسی). As already stated in Interrogative Verbs, interrogation is usually expressed by intonation or gesture: *āyā* آیا is rare in m.c., *magar* مگر generally taking its place; *vide* § 89 (j) (8).

"Whether" can be paraphrased as follows:—*Raftan-am yā na-raftan-am <sup>۴</sup> mišl-i ham-ast* رفتنم یا نرفتنم مثل هم است (m.c.) "it is the same whether I go or don't go" (lit. my going or not going are alike).

## § 92. Compound Conjunctions.

(a) Compounds of two or more Conjunctions:—

m.c. *vagar* وگر, and if.

m.c. *vagar na* وگر نه, and if not, otherwise.

<sup>1</sup> *Yā īnki sharāb bi-khur yā ānki az majlis-i shumā mī-ravam* (m.c.) "either drink or I'll go."

<sup>۲</sup> The *که* being unnecessary is better omitted; *vide* Pleonastic *که* in No. (13).

<sup>۳</sup> In India *āyā* آیا can begin the sentence, as: *āyā mī-ravad yā namī-ravad yakī-st* "it is all same whether he goes or not."

<sup>۴</sup> Note negative infinitive *nā-raftan* نرفتن would also be correct.

- m.c. ولی *vali* } and but, but.  
 m.c. ولیکن *valīkin* }  
 m.c. اگرچه *agarchi* } although.  
 (class.) گرچه *garchi* }  
 m.c. کاش *kāsh*<sup>1</sup> } may it happen. God send, oh, would that :  
 (obs.) کاشی *kāshī* } *vide (b)*.  
 m.c. کاشکه *kashki* }  
 m.c. کاشک *kāshk* }  
 m.c. کاشکی *kashak-i* }  
 m.c. ولو *va-law*, even if, although.  
 m.c. بل or بلکه *bal-ki*<sup>2</sup> or *bal*, what is more, moreover, rather : in m.c. perhaps, § 91 (b) (7) and § 89 (k) (2).  
 m.c. چونکه *chūn-ki*, since, *vide* § 91 (b) (8).  
 (obs.) و *van*, but, yet, however (obsolete).

(b) The optative word *kāshki*, etc. ( حرف دعا or حرف تمنا ) is in classical Persian followed by the Past Habitual tense,<sup>3</sup> whether the idea is future or past: *kāshki sa'adat shahadat daryāftamī* (class.) کاشکی سعادت شهادت دریافتمی "oh, would that I could obtain (or could have obtained) the happiness of martyrdom." *Kāsh* کاش or *kāshki* کاشکی, etc., can be preceded by *āy*, as: *āy! kāsh-ki jū-yi āramīdan būdī* "Ah! would there were a place of rest from pain." (O. K. 442 *Whin*.)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: *kāshki mī-āmad* (m.c.) کاشکی می آمد "would that he would come" (also had come), but *kāsh-ki ānjā mānda būdam* (m.c.) کاشکی آنجا مانده بودم "would that I had remained there (and not come here)."

The Aorist can in modern Persian be also used as an Optative Future, as: *kāsh bi-yāyad* کاش بیاید (m.c.) "would that he would come."

(c) Conjunction and Preposition, etc. :—

m.c. بجز *bi-juz*, excepting.

m.c. بهم or باهم *bā-ham* or *bi-ham*, together.

m.c. از هم *az-ham*,<sup>4</sup> apart.

<sup>1</sup> Also *kūj* (old).

<sup>2</sup> Occasionally *ghala! kardam* غلط کردم "I have erred, misstated," and *na-ye nī* نی نی "no, no" supply the place of *balki* بلکه. *Bal* بل, *balki* بلکه.

<sup>3</sup> This tense is formed by adding the *yū-yi istimārī* یای استمراری (the *yū* of repetition of action) to the Preterite; this tense may also take the prefix *mī* (class. *mī* of the Imperfect; but after *agar* اگر and *kāshki* کاشکی, the prefix is usually dropped).

<sup>4</sup> *Rū-yi-ham* روی هم "one on the top of another"; *pust-i sar-i ham* پشت سر هم "one behind the other, continuously"; *sar-i ham* سر هم contiguous; "روی هم رفته" or colloquially *rū-yi ham* هم روی هم, on an average.

m.c. مثل هم *misl-i ham*, alike, the same.

m.c. پشت سر هم *pusht-i sar-i ham*, one behind the other.

(Indian) تا هم *tā-ham*, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns :—

هر چه <i>har chi</i>	} notwithstanding all; in spite of; however
هر چند <i>har chand</i>	
هر چند که <i>har chand ki</i>	
بنا برین <i>binā bar īn</i>	} therefore; accordingly; in consequence of
بنا بر آن <i>binā bar ān</i>	
نظر بر این که <i>nazar bar īn ki</i>	
زیرا <i>zīrā</i>	} therefore, because; vide (3).
زیرا که <i>zīrā-ki</i>	
چرا که <i>chirā-ki</i>	
چرا که — <i>ki chirā</i>	
m.c. از این جهت <i>az īn jihat</i>	} for this reason; therefore; vide
m.c. از این رو <i>az īn rū</i>	
(class.) از این رو <i>zīn-rū</i>	
m.c. از این سبب <i>az īn sabab</i>	} for this; therefore; vide (3).
m.c. از برای این <i>az barāy-i īn</i>	
m.c. لهذا <i>li-hāzā</i>	
mod. لهذا <i>li-āzā</i>	
m.c. پیش از آنکه <i>pīsh az ān ki</i> , before that; vide (4).	
m.c. بعد از آنکه <i>ba'd az ān ki</i> , after that; vide (4).	
m.c. من بعد <i>min ba'd</i> , afterwards; vide (5).	
m.c. سپس <i>si-pas</i> , afterwards.	
m.c. از بس که <i>az bas ki</i> , inasmuch as; since (causal); from much—; vide (6).	
m.c. القصه <i>al-qissa</i> <sup>2</sup>	} well, in short.
m.c. خلاصه <i>khulāṣa</i>	
m.c. باری <i>bārī</i>	
m.c. با وجودیکه <i>bā-vujūd-i-ki</i>	} in spite of; in spite of all this;
m.c. باوجود اینکه <i>bā-vujūd-i<sup>3</sup> īn-ki</i>	
m.c. با این همه <i>bā-īn hama</i>	
m.c. اگرچه <i>agarchi</i>	} although; vide (7) and (8).
m.c. گرچه <i>garchi</i> <sup>4</sup>	
(class. only) اگرچند <i>agarchand</i>	

<sup>1</sup> *Misl*, adj., is in Arabic a noun.

<sup>2</sup> Lit. "The story," Ar.

<sup>3</sup> Can be answered by *bāz*.

<sup>4</sup> *Garchi* poetical only.

- m.c. هرچند که *harchand-ki*  
 m.c. هرچه *harchi*  
 m.c. با وصف این که *bā vasf-i in ki* or  
 m.c. با وصفیکه *bā-vāsf-i ki*  
 m.c. با آنکه *bā-ān-ki* } *vide* (9).
- m.c. هرگاه که or هرگاه; *hargāh* or *hargāh ki*, whenever; in m.c. if, *vide* (10).  
 m.c. از وقتی که *az vaqt-i-ki*  
 m.c. از آنکه *az ān ki* } since; *vide* (11).  
 m.c. از آن دم *az-ān dam*, since, *vide* (11).  
 (class.<sup>1</sup> and m.c.) از آنجا که *az-ān jā ki* } since; seeing that; *vide* (3).  
 m.c. چونکه *chūnki*  
 m.c. همین طور *hamīn taṭṭur*, while; *vide* (25).  
 m.c. همان *hamān*  
 m.c. همینکه *hamīn-ki*  
 m.c. بمحض *bi-mahz*  
 m.c. بمجرد *bi-mujarrad* [m.c. *tā*] } as soon as, *vide* (12)
- m.c. چندانکه *chandānki*<sup>2</sup>  
 m.c. چندانچه *chandānchi* } as soon as; however much; notwithstanding: as long as; as much as; *vide* (13).  
 m.c. مادام *mā-dām*  
 m.c. مادامیکه *mā-dām-i-ki* } as long as; *vide* (14).  
 m.c. گویا *gūya*  
 m.c. مثلی *miṣl-i-ki* } as if; *vide* (15).  
 m.c. اگر چنانچه *agar chunānchi*, as it were  
 m.c. چنانچه *chunānchi* } *vide* (16).  
 m.c. چنانکه *chunānki*, as for example  
 m.c. طوری که *taṭṭur-i-ki*,<sup>3</sup> in the manner that; *vide* (17).
- m.c. و حال آنکه *va hāl-ān ki*  
 m.c. حال که *hāl-ki* } the fact is that; whereas; though; notwithstanding; *vide* (18).
- m.c. و آنگی *vāngahī* (pronounced *vūngahī*), more than all, beyond that, besides.  
 m.c. در صورتیکه *dar šurat-i-ki*, inasmuch as; in case; in the event of; *vide* (19).  
 m.c. بهر حال *bi-har-hāl*, at all events; however; *vide* (20).  
 (rare in coll.) مع هذا *ma'-hāzā*, with that; in spite of; *vide* (21).

<sup>1</sup> In m.c. *az-ān jā-i-ki* از آنجائی که.

<sup>2</sup> The use of *chandānki* چندانکه for "as soon as" is classical only.

<sup>3</sup> In English the comparative conjunctions are *just as*, *in the same measure as*, *as if*, *than*, *as* (preceded by a correlative), etc.

<sup>4</sup> Should not be written *و حال آنکه*. In Mod. Pers. always *و حال آن که* or *آنکه*.

(class.) نهایت الامر *nihāyat* 'l-amr, at last; *vide* (22).

(Indian) تا هم *tā-ham*,<sup>1</sup> nevertheless; *vide* (23).

m.c. مبادا *mabādā*

m.c. از ترسیکه *az tars-i-ki*

نه — که تا *tā-ki—na*

} lest; *vide* (24).

m.c. که فرضاً *farṣa* ki

m.c. که گیرم *gīrīm ki* or که گیرم *gīram* } supposing that; *vide* § 78 (b).

ki

(1) *Harchand* هرچند, *harchand-ki* که هرچند, *harchi* هرچه:—*Harchandki* (or *harchi*) *bi-shumā guṣtam ki-ānjā ma-ravīd qabūl na-kardīd* (که هرچند or) هرچه (m.c.) “in spite of all<sup>2</sup> (or however much) I said to you about not going there, you didn't listen to my advice”; *harchand* (or *harchi*) *tanqtar bihtar* تنگتر بهتر (هرچه or) هرچند “the narrower the better”: *harchi* (or *harchand*) *zūdtar bihtar* زودتر بهتر (هرچند or) هرچه “the quicker the better.” *Harchi tamāmtar* هرچه تمامتر “as much as possible,” as: *bā nadāmat-i harchi tamām-tar bīrūn āmadam az pīsh-i ū* (m.c.) “I came out from his presence with a regret, exceedingly great.” *Harchi* هرچه “in the same manner,” as: *harchi īn mī-zanad ān mī-raqsad* (m.c.) “the one makes the time and manner of his dance correspond to the playing of the other.”

(2) *Binā bar* بنا بر, or *binā bi* بنا به “having regard to, with regard for,” as: *Īlālā man binā<sup>3</sup> bi-bad-raftārihā-i ki dar ayyām-i iqtidār nisbat bi-ra'īyyat va nawkar az shumā burūz karda ast na-būyad du-bāra shughl-i vizārat-rā bi-shumā rujū kunam* <sup>4</sup> حالا من بنا به بد رفتاریهای که در ایام اقتدار نسبت به رعیت (m.c.) “now I, with due regard to (bearing in mind) your ill deeds done<sup>5</sup> by you towards the peasants and subordinates, must not again entrust you with the office of *vazīr*”; *ammā dar shughl-i vizārat binā bi-iṣlāh-i umūr-i mullk va millat az man haqq-i tavaqqu' na-khūāhīd dāsh* <sup>6</sup> اما در شغل وزارت بنا به اصلاح امور ملک و ملت (m.c.) “but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

<sup>1</sup> Indian and perhaps Afghan.

<sup>2</sup> In English the conjunction in this sentence could also be rendered by “notwithstanding” or “although.”

<sup>3</sup> *Binā bar* could not be used here: after *binā bar* بنا بر either *ān* آن or *īn* این follows, or *ānki* آنکه or *īnki* اینکه.

<sup>4</sup> Note the subject *man* at the beginning of the sentence, and the verb *kunam* کنم after *būyad* باید.

<sup>5</sup> *Burūz kardan* بروز کردن “to come out” = *bīrūn* بیرون آمدن.

anything from me": *hālā maqsūd-i marā dānistid*; *binā bar ān na-bāyad tajāvuz kunīd* (m.c.) "you have now understood my object; you must therefore not exceed your instructions": *binā bar ānki man khādīm-i qadīmī-yi shumā hastan ānchi 'arṣ mī-kunam 'ayn-i maslahat ast* (m.c.) "because I am your old servant, what I tell you is quite right": *nazar bar īn ki shumā marhamat na-dārid man tark-i khidmat mī-kunam* (m.c.) "with regard to this (i.e. because) you have no compassion on me, I will leave your service."

*Remark.*—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called 'illative.'

(3) *Chirā-ki* چرا که "because that." *Man īn shukhūn rā bi-shumā mī-gūyam chirā ki ādam-i khūb-ī hastīd* (m.c.) "I tell you this because you are a trustworthy person"; *ū rā ghayrat<sup>1</sup> girift ki chirā jamī-i mardum īn dukhtar rā dūst dārand* (m.c.) "emulation seized her because every one was fond of this girl"; (note that *chirā* چرا after *ki* is properly interrogative introducing the direct narration,—saying that "why is everybody fond of this girl?"): *az īn jihat* (or *az īn rū*, or *az īn sabab*, or *az bārāy-i īn*) *man bi-shumā guftam ki dīgar gird-i īn khayāl na-gardīd* (m.c.) "for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea."

*Lihāzā* لهذا — *ū ki nihāyat-i mīhrabānī<sup>2</sup> rā bā man dārad li-hāzā man ham bā ū mīhrabān<sup>2</sup> hastam* (m.c.) "since he is exceedingly kind to me, I too (therefore) am kind to him."

*Remark.*—The causal conjunctions are called حروف تعلیل or حروف سببی.

(4) *Pish az ān-ki* پیش از آنکه *ba'd az ān ki* بعد از آنکه. *Pish az ān ki man īnjā bi-yāyam<sup>3</sup> ū rā دیدم* (m.c.) "before I came<sup>3</sup> here I saw him": *ba'd az ān ki az nazd-i shumā murakhkhaś shudam sar-dard-i sakht-ī bi-man 'arīz shud* (m.c.) "after I left you I had such a bad headache."

<sup>1</sup> *Ghayrat* غیرت is a good quality; *ghayrat-i mazhabī* مذهبی "religious zeal."

<sup>2</sup> Note this m.c. pronunciation of *mīhrbān*; the Afghans also say *mīhrabān*, but not the Indians.

<sup>3</sup> Note the Present Subjunctive in Persian for the Preterite in English



*Remark.*—Note that while the conjunction ‘before that’ requires a Present Subjunctive in Persian, ‘after that’ is followed by the Preterite as in English.

(5) *Min ba'd* من بعد:—*Tā hālā harchi būd guzasht, min ba'd bihtar raftār kunīd* (m.c.) “up till the present whatever has happened has happened, but for the future do better.”

(6) *Az bas ki* از بسکه:—*Az bas ki bi-ā guftam k̄hasta shudam* (m.c.) “I told him so often that I got tired”; *az bas-ki hama-y mardumān mī-mīrand, dar jahān dil na-bāyad bast* (Indian) “inasmuch as all men die, one should not cling to this world only”; in this sentence *chūnki* چونکه, or *az ān jū-i ki* از آن سبب, or *binā bar in ki* بنا بر آنکه, or *zīrā ki* زیرا که, or *az in sabab ki* از این سبب که, or *az jihat-i ān ki* از جهت آنکه, etc., could be substituted.

از بسکه دست میگزرم و آه میکشم  
 آنش زدم چو گل تن لخت لخت خوش  
*Az bas ki dast mī-gazam u āh mī-kasham*  
*Ātash zadam chu gul bi-tan-i lakht lakht-i k̄hīrīsh*  
 (Ilāfīz).

; *az bas ki* غم و اندوه از طرف و جوانب وی بر گرفته و محنت نبوه بر حوالی وی مستولی  
*va az bas ki gham va andūh az atrāf va javānib-i vay farā girifta<sup>1</sup> va miḥnat-i ambūh bar havālī-yi vay mustawī gashla, hīch chīz bar man az shūbat-i dil dushvār-tār nīst* (Anv. Suh., Chap. V., St. 2.) “and inasmuch as grief and melancholy have usurped every quarter and part of it,<sup>2</sup> and a throng of troubles have overrun its limits, there is nothing more hard for me to bear than the society of my heart and—” (East Trans.).

*Az bas ki* از بسکه in Indian Persian often corresponds to the English ‘inasmuch as,’ and differs little from ‘because’ (*vide* last example).

In modern Persian, however, it is used in the sense of “because I did a great deal,” as:—*Az bas ki muntazir-i shumā nishashtam k̄hasta shudam* (m.c.) “I waited for you such a long time that I got tired.” *Man zabān-am mūy dar-āvurd, az bas ki bi-ān naṣīhat kardam* (m.c.) “hair grew on my tongue, from continually warning him.”

(7) *Bā vujūd-i ki* باوجودیکه:—*Bā vujūd-i ki ūrā naṣīhat kardam na-shanīd* (m.c.) “in spite of the fact that (although)<sup>3</sup> I warned him, he did not listen.” In this example, *bā-vasf-i ānki* باوصف آنکه,

<sup>1</sup> *Ast* understood.

<sup>2</sup> “It” = “my heart.”

<sup>3</sup> This, as well as other words signifying “although,” can often be answered by *az* or *le*.

<sup>4</sup> Or *bā-vasf-i ki* باوصفیکه

or *agarchi* اگرچه, or *harchi* هرچه, or *bā-īnki* با اینکه, or *hāl-ān-ki* حال آنکه or *har chan-i ki* هرچند که, could be substituted without materially altering the sense.

The obsolete *agarchand* اگرچند would give the same meaning.

(8) *Agarchi* اگرچه:—*agarchi ū murd ammā jā-yi afsūs nāst* اگرچه او مرد اما (m.c.) “although he died, it’s no matter of sorrow.”

(9) *Bā-vaṣf-i īnki* با وصف اینکه:—*Bā-vaṣf-i īn ki bi-shumā siḡārish kardam* (m.c.) “although I warned you many times, yet you acted against what I told you,” [or *hāl ān ki* حال آنکه (vide 18) instead of *bā vaṣf-i īn ki* با وصف اینکه].

(10) *Hargāh* هرگاه in m.c. has usually the meaning of “if”:—*Hargāh bi-shumā na-guṣṭa būdam haqq bā-shumā būd* هرگاه شما نگفته بودم حق با شما بود (m.c.) “if I had not told you, you would have been in the right.” Classically it means “whenever,” but ‘if’ can sometimes be substituted for ‘whenever’ without substantially altering the meaning: *har-gāh yād-gār-i shumā rā khwāham dīd shumā rā yād khwāham kard* هرگاه یادگار شما را خواهم دید شما را یاد خواهم کرد (class.) “whenever I look at your keep-sake, it will remind me of you.”

(11) *Az vaqt-i-ki* از وقتی که, *az ān gāh ki* از آنگاه که, *az ān dam ki* از آندم که:—*Az vaqt-i-ki ūrā dīda-am hāl-am dīgar-gūn-ast* از وقتی که او را دیدم حالم دیگرگون است (m.c.) “since I have seen him I have been quite upset”: either of the other two conjunctions, or *az ān zamān-i ki* از آن زمانیکه, could be substituted for *az vaqt-i-ki* از وقتی که.

(12) “As soon as.” *Hamīn-ki* همینکه (m.c.) elliptical for “at the very time when,” hence “as soon as”; *hamīn-ki āmadam, ū raft* همینکه آمدم او رفت (m.c.) “as soon as I came, he went.”

*Davā khurdan hamān, murdan hamān* دوا خوردن همان مردن همان (m.c.) “as soon as he took the medicine he died.” *Bi-mahz-i khurdan-i davā murd* (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”; or *bi-mujarrad-i khurdan-i davā murd* (m.c.); or *bi-mujarrad-i ki davā khurd, murd* (m.c.);

<sup>1</sup> In m.c. *har-vaqt* هر وقت would be substituted for *har gāh* هرگاه, and the Subjunctive *bi-bīnam* ببینم for the Future *khwāham dīd* خواهم دید.

<sup>2</sup> Or *az ān dam-i-ki* از آندمی که.

<sup>3</sup> But *hamūn ki shumā dīdīd man hamūn rā dīdam* همانکه شما دیدید من همانرا دیدم (m.c.) “I saw just what you did”: *hamūn ki* همانکه cannot be used for “at that very time.”

<sup>4</sup> *Mahz-i khāṣir-i shumā* محض خاطر شما (m.c.) “merely to please you”: *bi-mahz-i دیدن تو* محض ملاقات او (m.c.) “at the mere sight of you”: *maḡz-i mulāqāt-i ū ānjā raftam* محض ملاقات او (m.c.) “I went there to see him”: *īn davā mahz-i khurdan va mālīdan-ast* اینجا رفتم (m.c.) “this medicine is to be taken internally and externally.”

“as soon as he took the medicine he died.” *Tā-davī khurd mard* قاتدا خورد مرد (class. and m.c.).”

*Mujarrad* مجرد signifies properly “stripped, bare”; also a “bachelor”; *bi-mujarrad-i gumān* مجرد گمان “on a mere suspicion, merely on suspicion.”

*Chandān ki* چندانکه also sometimes signifies “as soon as,” *vide* (13).

(13) *Chandān ki* چندانکه “as soon as” :—

*chandānki az naẓar-i darvīshān ghāʾib gashṭ bi-burj-i bar raft* (Sa’di) “as soon as he was concealed from the sight of the darvishes he scaled a tower”; *chandānki pās-i az shab bi-guzašt* چندانکه پاسی از شب بگذشت (Sa’di) “as soon as a watch of the night was passed.”

“*However much*,” “*in spite of all*” :—*chandānki* چندانکه در آمدی در خانه پارسائی *durd-i dar khāna-yi pārsā-i dar āmad; chandānki talab kard chiz-i na-yūft* (Sa’di) “a thief entered the house of a certain pious person; however much he searched (in spite of all his search) he found nothing”; *guft zāhidān rā chandān-ki talab kardam na-yūftam* گفت زاهدانرا چندانکه طلب کردم نیافتم (Sa’di) “he said, ‘in spite of all my search’ I did not (could not) find those who were recluses.”

“*As long as*” :—*chandānki khāk rā buvad u bād rā baqū* (Sa’di) “as long as the Earth and the Wind exist.”

“*As much as*” :—*chandānki marū dar haqq-i īn tāʾifa-yi khudā-parastān irādat ast u iqrūr, īn shūkh-dīda rā ‘adūvat-ast u inkār* (Sa’di) “as much as I like and believe in this body of God-fearing men, this saucy fellow<sup>3</sup> hates and denies them”; *tā bi-dūnī ki chandān ki dānā rā az nā-dān nafrat-ast šad chandān nā-dān rā az dūnū rahshat ast* نادانی چندانکه دانارا از نادان (Sa’di) “so that you may understand that the ignorant man dreads the wise a hundred times as much as the wise man hates the ignorant” (*lit.*:—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man<sup>4</sup>).

“*So much; to such a degree*” :—

بدیدار مردم شدن عیب نیست و لیکن نه چندانکه گویند بسی

*Bi-dīdār-i mardum shudan ‘ayb nīst*

*Va līkin na chandān ki gūyand ‘bas’*—(Sadī).

“There is no harm in visiting people,

But not to such an extent that they exclaim ‘this is enough’.”

1 In modern Persian, *chandānki* چندانکه is not used in this signification; *hangām-i ki* هنگامیکه, or *vagt-i ki* وقتیکه, or *chūn* چون, is used instead.

2 In modern Persian used in this signification in writing only: in m.c. “as much as, however much.”

3 This is said half laughingly.

4 Note the order in the Persian and English.

*Remark.*—*Chandānchi* چندانچه is obsolete: it rarely occurs even in old Persian.

*Harchand ūrā bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta'lim-i khatt-ash dādandī*<sup>1</sup> *mayl bi-nayza-yi khattī namūdī* هر چند او را بمکتب بردندی از میان میدان سر بزدی و چندانچه تعلیم خطش دادندی میل به نیزه<sup>2</sup> نمودی (Anvār-i Suhaylī) “when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear.” (Eastwick's Trans.).

(14) [*Mādām* مادام Ar.] *mā-dām ki* که مادام, *mā-dām-i-ki* مادیکه, *tā-mā-dām-i-ki* تا مادیکه “as long as” :—

<sup>2</sup> *mā-dām* مادام *l-hayāt* “as long as life lasts.”<sup>3</sup>

*Mudām* مدام is an adj.; *bachcha-yi man mudām girya mī-kunad* (m.c.) “my little child cries continually” : *mast-i mudām-ast* مست مدام است (m.c.) “he is always intoxicated” : *mudām* “*l-aroqāt* مدام الاوقات (m.c.) “perpetually” (also *dāyim* “*l-aroqāt* دایم الاوقات (m.c.).

(15) *Gūyā* گویا or *miṣl-i īnki* مثلاً ایذک :—

*āvāz-i shanīdam gūyā* (or *miṣl-i īnki*) *kas-i mī-khuyānad* (m.c.) “I heard a voice as if some one were singing, (I heard a sound like singing)” : *miṣl-i īnki bi-shumā guftam, bi-kunīd* (m.c.) “do as I told you to do.”

(16) *Chunān ki* چنانکه (old) : *chunānchi* چنانچه (mod.) :—

*chunānki mī-guyand* (old) “as the saying is” : *guft chunānki* گفت چنانکه تو گفتی طائفه حسد بردند *tu gufti tā'ifa-i ḥasad burdand* (Sa'dī) “he replied, ‘as you said, a number envied me.’”

*Chunān-i ki* چنانیکه, or *ham chunān ki* همچنانکه, and *ān chunān ki* آنچنانکه have a similar signification, as: *chunān-i-ki* *ūrā zadam turā ham mī-zanam* (m.c.) “I'll beat you as I beat him” : *man ham-chunān* <sup>6</sup> *ki būd 'arṣa* <sup>6</sup> *dāsham* داشتم (m.c.) “I have

<sup>1</sup> The final ی of the Past Habit. (with the exception of the 2nd pers. singular) is *vā-yi majhūl* in classical Persian, but by modern Persians it is pronounced as *ayā-yi ma'rūf*.

<sup>2</sup> Ar. حيوۃ *hayāt*.

<sup>3</sup> *Tā-dam-i marg* تا دم مرگ “till the last breath.”

<sup>4</sup> *Dāyim* “*l-khamr* دایم الخمر (m.c.) “a drunkard.” *Mudām* also means “wine.”

<sup>5</sup> Or *chunānchi* چنانچه.

<sup>6</sup> ‘*Arṣ* عرض “an oral petition”; ‘*arīza* عریضه, “a written one”: ‘*arṣ dāram* “I have a petition to make”; ‘*arṣ mī-kunam* عرض میکنم “I will make (or am making) a petition”; but in the Past tense in m.c. ‘*arṣ kardam* عرض کردم, or ‘*arṣa dāsham* داشتم (not ‘*arṣ dāsham* داشتم). The Afghans, however, say ‘*arṣ dāsham* داشتم.

related the matter exactly as it happened": *guft ān chunānki shunīdī khalq-i bar-ū bi-ta'aṣṣub*<sup>1</sup> *gird āmadand* گفت آن چنانکه شنیدی خلای بر او بتعصب گرد آمدند (Sa'di) "he said, as you have heard, a whole people collected round him from fellow-feeling": *āvarda-and ki kashdum<sup>2</sup> rā vilādat-i ma'hūd nīst chunānki<sup>3</sup> sū'ir-i ḥayrānūt rā* آورده اند که کردم را ولادت معهود نیست چنانکه سائر سائر *sa'di* "it is said that the scorpion is not born in the ordinary manner like all other living things."

*ān hama mardum chunānchi az durushtī muta'allim na-shudand az narmī ham muta'assir na gardīdand* (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling."

In Indian and Afghan Persian, *chunānchi* چنانچه at the beginning of a clause means "accordingly":—*Chunānchi ham-chunīn kardam* چنانچه همچنان کردم (Afghan) "accordingly, I did so exactly."

Though in modern Persian *chunānchi* چنانچه may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, *chunānchi* must be employed only when its meaning will admit of one of these interpretations.

*Chunānchi* چنانچه "like, for example":—*Dar yak ṣandūq ashīyī-yi khurākī būd chunānchi (miṣl-i) nūn va birinj va panīr va-ghayra* در یک صندوق شایای خوراکي بود چنانچه نان و برنج و پنیر و غیره (Afghan coll.): *va har pādishāh-i āgāh ki madār-i kūr-i khud bar hikmāt nihāda, murvī-i hukamā rā dastūr<sup>4</sup> l-'amal sāzad, ham mamlakat-ash ābūdān bāshad va ham ra'yyat-ash khush-dil va khurram, chunānchi Rāy-i Aṣṣam-i Dābīshlīm-i Hindī* و هر پادشاه آگاه که مادر کار خود بر حکمت نهاده مواظ حکما را دستور العمل سازد هم مملکتش آبادان آگاه که مدبر کار خود بر حکمت نهاده مواظ حکما را دستور العمل سازد هم مملکتش آبادان (Anvar-i Suh., Chap. I, Intro.): "and every wise king who, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābīshlīm who—."

*Agar chunānchi u āmad<sup>5</sup> man mī-ravam* اگر چنانچه او آمد من میروم (m.c.) "if for instance he comes, I'll go; here *chunānchi* چنانچه could be expressed by *fi-l-maṣāl* فی المثل<sup>6</sup>."

<sup>1</sup> *Ta'aṣṣub* تعصب means "zeal, party spirit."

<sup>2</sup> Anciently this word was *gash-dum* گزدم. In m.c., the Arabic word 'aqrab عقراب is preferred.

<sup>3</sup> Or *chunānchi* چنانچه.

<sup>4</sup> The copulative و could be omitted. For *chunānchi* چنانچه, it is better to substitute here *az qabīl-i* از قبیل, or *maṣāl*<sup>an</sup> مثلاً.

<sup>5</sup> Note-past tense in a condition, for present.

<sup>6</sup> *fi-l-maṣāl* فی المثل not correct Arabic.

In m.c., *chunānchi* چنانچه alone is often used for “if” and “so that” :—  
 اورا سخت زیر فلک چوب گاری کردند چنانچه روز بعد مرد  
 (m.c.) “they bastinadoed him so severely that he died the next day.”

(17) *Tawr-ī-ki* :—

طوری که بشما گفتم همان طور واقع شد  
*tawr-ī-ki bi-shumā guftam hamān tawr vāqi'*  
 hud (m.c.) “it happened exactly as I told you.”

(18) *Hāl ān ki* آنکه حال :—

حال آنکه بشما گفتم نشنیدید *Hāl ān ki bi-shumā guftam na-shunīdīd* (m.c.)  
 “although (in spite of the fact that) I told you, you did not listen” : or  
 با وصف اینکه *bā vaṣf-i īnki* [vide (9)], instead of *hāl ān ki* آنکه حال.

(19) *Dar ṣūrat-ī ki* در صورتیکه “in the event of” :—

دو صورتیکه او بیاید من میروم *Dar ṣūrat-ī ki ū bi-yāyad man mī-ravam* (m.c.)  
 “in the event of his coming, I'll go.”

(20) *Bi-har hāl* بهر حال, etc., “anyhow, at any rate” :—

بهر حال چارو نیست *Bi-har<sup>1</sup> hāl chāra-ī nīst* (m.c.) “anyhow there is no  
 help for it.”

(21) *ma' hāzā* = *bā īn hama* با اینهمه “still, in spite of” :—

با وجودیکه باو گفتم این کار بکند و نکرد مع هذا ترک دوستی نمی کنم  
*Bā-vujūd-i-ki bi-ū guftam īn kār bi-kunad va na-kard, ma' hāzā tark-i*  
*dūstī namī-kunam* (m.c.) “although I told him to do this and he didn't, still (in spite of that) I won't  
 give up his friendship.”

(22) *nihāyat<sup>2</sup> l-amr* occurs rarely in writing for الامر نهایت *āqibat<sup>3</sup> l-amr* “at length, at last.”

(23) *tā-ham* ‘nevertheless’ is not used at all in Persia. It is a  
 translation of the Hindi *tau-bhī* : it is Hindustani.

(24) “Lest” : *Mabādā* مبادا ; *shāyad* شاید :—

The poet says, if you earn anything to-day, you should keep a portion  
 for to-morrow—

مبادا که در دهر دیر ایستی مصیبت بود پید—وی نیستی

*Mabādā ki dar dahr dīr īstī*

*Musibat buvad pīrī u nīstī* (Firdausi).

“Lest you live long;

For old age and want are a calamity.”

*guft-az fikr-i tu mī-tarsam* گفت از فکر تو میترسم مبادا که دزدان اسب را بربود  
*mabādā<sup>2</sup> ki duzdān asp rā bi-barand* (m.c.) “I fear lest while you are think-  
 ing, the thieves may steal the horse” : *mī-tarsam ki mabādā az īnjā na-ravam*  
 میترسم که مبادا از اینجا نروم (m.c.) “I fear I shall not get away from here.”

In the above examples که alone could be substituted for *mabādā* مبادا  
 without altering the sense : *ham shakk būd ki shāyad* (or *mabādā*) *sang<sup>3</sup> az*

<sup>1</sup> Or *dar har hāl* در هر حال.

<sup>2</sup> Or *mī-tarsam ki mabādā* میترسم که مبادا.

<sup>3</sup> Or *sang-ī* سنگی.

*bālā-yi kūh bar man uftad* سنگ از بالای کوه بر من افتد (m.c.) "there was also some doubt that (lest) a stone might fall on me from the cliff."

In the following Afghan colloquial sentence, *mi-tarām mabādā dar panja-yi dushman na-yuftam* "I am afraid I may fall into the hands of the enemy," the negative is wrongly inserted owing to a confusion of thought.

In the following example from the *Gulistan* the same confusion seems to exist: *andīshīd ki agar bar mala<sup>1</sup> uftad fitna na-shavad* اندیشید که اگر بر ملا افتد فتنه نشود (Sa'di) "he thought that if the matter became known it might give rise to discord" (i.e., should it become known I hope it won't give rise to—): modern Persians object to the negative here.

(25) *Hamīn tawr ki mī-darīd uftād* همین طور که میدوید افتاد (m.c.) "he fell while he was running."

### § 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case.<sup>2</sup> Short exclamative phrases, both Persian and Arabic, also act as interjections.<sup>3</sup>

There is no general term for "Interjection." Interjections for regret are called *hurūf-i afsus* حروف افسوس: for lamentation and grief, *huruf-i-nudba* حروف ندبه: for attracting attention (*ay*, *yā*, etc.) *huruf-i nidā* حروف ندا: for admiration, wonder, *huruf-i-ta'ajjub* حروف تعجب (or *kalima-yi ta'ajjub* کلمه تعجب): for warning, *huruf-i-rad'*, etc., etc.

The following are simple Interjections.

(1) Regret (*harf-i-afsūs* or *harf-i-ta'assuf*), or sorrow (*harf-i-nudba*):—

m.c. افسوس <i>afsūs</i> <sup>4</sup>	} alas!
class. افسوسا <i>afsūsā</i>	
m.c. دریغ <i>dirīgh</i>	} alas!
m.c. دریغا و دریغا <i>dirīghā</i> or <i>vā</i>	
<i>darīghā</i> <sup>2</sup>	
m.c. و احسوتا <i>vā hasratā</i>	

1 *Mala*<sup>1</sup>; note that the final letter is *hamza* and not *alif*; the *a* is the *fatha* of the *lām*.

2 The vocative is either the same form as the nominative or else is marked by a final *ā*. The vocative *alif* in such words, as *dirīghā* دریغا, also *ay dirīghā* ای دریغا, is called *atif-i-nudba* الف ندبه. The latter form is used in the singular only. *Dirīgh kardan* دریغ آمدن or *dāshān* داشتن "to withhold, deny": *dirīgh āmadan* دریغ آمدن "to be sorry, regret": *dirīgh nīst* دریغ نیست "you are welcome to it."

3 Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

4 Also *ṣad hayf* صد حیف and *kāzar afsūs* هزار افسوس.

- m.c. حیف *ḥāyf*<sup>1</sup> } pity!  
 class. حیفًا *ḥāyfā*  
 class. وا دردا *vā dardā* or دردا *dardā*, oh grief!  
 class. وا *vāh* } ah, alas.  
 m.c. وای *vā, ī*  
 class. و *vuh*  
 m.c. وای بمن *vā, ī bi-man*, woe to me.  
 m.c. آ *āh* } a sigh!  
 m.c. آها *āhā*  
 m.c. عیبات *hayhāt* alas.  
 class. آوځ *āvakh*,<sup>2</sup> alas.  
 class. وایلا *vayla*, alas.  
 m.c. وایلا *vā vaylā*, alas.  
 class. واسفا *vā asafā*, oh my sorrow, alas.  
 m.c. ای خاک بر سرم *ay khāk<sup>3</sup> bar sar-am*, dust on my head! (said on occasion of death or when a false statement is made); *vide* (3).

Examples:—است ناخوش *afšūs ki barādaram sakht* (m.c.) “my brother, I regret to say, is very ill.”

دور جوانی بشد از دست من آ و درین آن زمن دلف—روز

*Dawr-i-jūvānī bi-shud az dast-i-man*

*Āh u darīgh! ān zimān-i dīl furūz<sup>4</sup>—(Sa’dī)*

“The time (revolution) of youth left me,

Ah alas! for that glad time.”

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید—د

*Har ki shāh ān kunad ki ū gūyad*

*Ḥayf bāshad ki juz nikū gūyad—(Sa’dī).*

“He on whose word the King (relies and) acts

A pity it were he should speak aught but the truth.”

*Ḥayf ast ki īn-hā rā bi-burand<sup>6</sup>* (m.c.) “it is a pity to cut these”: حیف  
 بود *ḥayf-i-Ghulām Rīzā javān būd<sup>7</sup>* (m.c.) “alas for Ghulām Rīzā, he was young.”

<sup>1</sup> Also *ḡad ḥayf* صد حیف and *hāzar afšūs* هزار افسوس.

<sup>2</sup> In speaking, *akh* آخ is used for “Alas,” as well as for an exclamation of pain “Oh!”

<sup>3</sup> Or *bar sar-am* alone: *chi khāk bar sar-am* چه خاک بر سرم “Oh what shall I do.”

<sup>4</sup> The Persians refer all changes of fortune to the revolution of the heavens. *Dawr* “revolution” also means the circulation of the wine cup.

<sup>5</sup> From *af-rūkhtan* افروختن to kindle: also *dīl afrūz* دل افروز (generally applied for a lover).

<sup>6</sup> Generally pronounced with only one *r*.

<sup>7</sup> Applied to a dead person.



آن مرغِ طرب که نام 'و بود شَبَاب \* نَرِباد ندانم که کی آمد کی شد  
*Ān murgh-i tarab ki nām-i u būd shubāb*  
*Paryūd ! na-dānam ki kay āmad kay shud*

“A bird of youth ! I mark not when you came,  
 Nor when you fled, and left me thus forlorn.”

(O. 155 K. Whin.)

In the following, the poet's plaint is addressed to himself:—

مَی دَشَمَن مَی نِیست مَی دَشَمَن خَویِش  
 ای وای مَی و دَست مَی و دَانَمَن خَویِش

*Vā āsafū ! vā āsafū ! Irān 'ajab dar khayāb-i ghayfāt ast* (modern) “Alas! alas! In what a sleep of forgetfulness is Iran sunk”: *ay khānk bar sar-am īn chi haiḡ-īst* (m.c.) “alas what words are these (i.e. they are untrue).”

*Remark.*—Sometimes a verb is equivalent to an interjection, as:—

چون باد اجل چَراغِ مَمرت بَکشد      نَرسَم که تَراز نَک نَپذیرَد خَاک  
*Chūn bād-i ajal chirāgh-i 'umrat bi-kushad*  
*Tarsam ki turā zi-nang nap'zīrad khānk*

“When winds of death shall quench your vital touch,  
 Beware lest earth your guilty dust expel.”

(O. K. 296 Whin.)

(2) Admiration (حروف تعجب و آفرین) (real or feigned), and surprise (حروف تعجب):—

m.c. *vāh vāh* واه واه, good, good.

m.c. *bah bah* به به, well done; also, how nico.

m.c. آفرین *āfirīn*, (create<sup>2</sup>)

class. *zih* زه } well done !

class. زهی *zihī*

m.s. شاباش *shābāsh*<sup>3</sup> hurrah (in India, well done).

m.c. احسن *aḥsan*,<sup>4</sup> first rate!

1 For *bih bih* به به, “good, good”, *āfirīnāma* آفرینامه (= *āfirīn būd* آفرین باد) is a Zend word occurring at the end of Gabr prayers, and signifies “Oh God! may our prayer be more than what we are able to express.”

2 O God create more for us.

3 Classical also: much used by Afghans and Indians in speaking.

4 احسن زیداً! are two Arabic forms expressing admiration, as: *أَفْعَلْ بَ* or *مَا أَفْعَلْ* — ا

m.c. مرحبا *marhabā*,<sup>1</sup> well done (not welcome).

m.c. بارک اله *bārak Allāh*, may God bless you, good.

m.c. تبارک اله *tabārak Allāh*, good, strange (also used to express disbelief).

class. حیداً *habhaẓā*, well done.

m.c. الله اكبر *Allāh akbar*, God is most great (for wonder or admiration).

m.c. ما شاء الله *mā shāʾ Allāh*, as God will.

m.c. عجب *ʿajab*, wonderful!

m.c. هزار آفرین *ḡad hazār āfirīn*, by all means, a thousand times yes.

Examples:— *mā shāʾ Allāh chi bachcha-yi Fāḡhān-i dārīd* (m.c.) "what a nice little child you have got": *bārak Allāh chi kār-i Fāḡhān-i ʿajab kār-i kard* (m.c.) "may God bless it! how excellent a thing this is! he has performed wonders": *āfirīn bi-Mahmūd* (m.c.) "well done Mahmūd!"

Firdawsi, the author of the *Shāh-Nāma*, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:—

قضا گفت کید و قدر گفت ده      فلک گفت احسان گفت نه

*Qazā guft gīr u Qadar guft dih*

*Falak guft aḡsan Malak guft zih*

Firdawsi's reply was that the *Falak* (not he) had said *aḡsan*.

### (3) Lamentation, mourning:—

m.c. فغان *fughān*<sup>2</sup>

افغان *aḡghān*

m.c. وای *vāy*

m.c. وای وای *vā vāyā*

m.c. ای خاک بر سرم *ay khāk bar sar-am*, vide (1).

} Lament! Oh! Alas!

} Oh misery!

### (4) Hatred, aversion, contempt (حرف نفرت):—

m.c. نف - نف - نف *uf, tuf, tufū*, fie, for shame, also پاه *pah* (for a bad smell); آغ *ugh* (for a bad smell).

m.c. اه *ah*.

<sup>1</sup> In Arabic "welcome," but in Persian "well done," for *marhabān* (مرحبا); vide p. 362, foot-note (1).

<sup>2</sup> *Lit.* "As God wills it, what a nice—." The *mā shāʾ Allāh* (ما شاء الله) averts the evil eye. If a stranger were to make the remark without *mā shāʾ Allāh* (ما شاء الله), the relations of the child would at once insist on this formula being added.

<sup>3</sup> There is a distinction between *qazā* قضا and *qadar* قدر.

<sup>4</sup> *Fughān kardan* فغان کردن "to cry aloud, lament."

<sup>5</sup> In Arabic *uff* اف. For Ar. <sup>صفر</sup> نفأ

m.c. دیر *dūr*, avaunt.

m.c. اَعُوذُ بِاللّٰهِ *a'ūzū bi-llāh*, God defend me (I take refuge with God).

m.c. پاه *pah*.

(5) Attention or warning : —

m.c. نگاه کن *īnjū nigāh kun*, look here.

m.c. سر حساب باش *sar-i ḥisāb bāsh*, look out !

class. (rare m.c.) بیک *īnak*, behold ! now !

class. and poet. هان *hān* )

class. and poet. هین *hīn* ) know ! in truth !

m.c. زنبهار *zinhār*, beware, never do ! on no account !

m.c. ای مردک *ay mardaka*<sup>1</sup> look here; (*ay* is always followed by a substantive).

m.c. ای مردک *o'ī mardaka*,<sup>1</sup> you there, fellow !; (*o'ī* can be used alone).

m.c. ای فلان کس *ay fulān kas*, oh So-and-so !

m.c. ای پدر *ay pīdar*, oh you there, (oh father ! addressed to one older than the speaker).

m.c. ای عمو *ay 'amū*, oh uncle !

m.c. ای مشهدی *ay mashhadī*, oh Mashhadī !

m.c. ای کربلانی *ay karbalā'ī*, oh Karbalā'ī !

m.c. ای برادر *ay barādar*, oh brother !

m.c. ای مسافر *ay musāfir*, oh traveller !

*Zinhār* زنبهار, or *zīnhār* زینهار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: *zīnhār bi-dīn tāma' dīgar-bār gird-i īn dīm na-gard* زینهار بدین جمع دیگر بار گرد من دم نگرد (Sa'dī) "take heed, don't again through greediness approach the snare": *guft zinhār na-silānī ki bi-panjāh dīnār ham rāzī shavand* گفت زنبهار نسدانی که پنجاه دینار هم راضی شوند (Sa'dī) "he said *beware lest* thou (on no account) take it, for they will even consent to give you fifty dīnārs ('to go elsewhere')."  
*Zinhār khayūstan* زنبهار خواستن "to seek protection, sanctuary" *zinhārī* زنبهاری adj. "under protection": *bi-zinhār āmada-am* بی زنبهار آمده (m.c.) "I have come to you for protection."

In the sentence *guft marā kushla shudan qabūl ast likan zinhār barahna na-khayūham shud* گفت مرا کشته شدن قبول است لیکن زنبهار برخیزد نخواهم شد (m.c.)

<sup>1</sup> *Mardaka* مردک (m.c.) for *mardak* مردک.

<sup>2</sup> Or *fulāna* فلانة.

<sup>3</sup> 'Amū or 'ammū عمرو (m.c.), for 'amm in Ar.

<sup>4</sup> These are all m.c. forms of addressing or calling to a stranger. *Mashhadī* مشهدی one who has made the pilgrimage to *Mashhad* مشهد; and *Karbalā'ī* کربلایی, one who has been to Karbala, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use *Yā ḥājj* يا حاج in the same manner.

“she said she could rather perish than undress,” *zinhār* زنهار may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* زنهار is used without a negative in the sense of “mind you do,” as: *zinhār zinhār khidmat-i khud rā shākh u barg-i bisyār bi-guzār* زنهار زنهار خدمت خود را شاخ و برگي بسيار بگذار (Tr. Haji Baba, Chap. 40) “mind, whatever you do, that you embellish your services when relating them.”

*Remark.*—*Hā* ها “have a care! behold!” is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā* شما را میزنم - آ; *injā biyā-ā* اینجا بیا - آ. *Hān* هان (with nasal *n*) is similarly used.

(6) Impatience:—

m.c. نگاه کن *nigāh kun*, look here, come here.<sup>1</sup>

m.c. برو *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. جهنم شو *jahannam shaw*, go to hell.

m.c. گمش کن *gum-ash kun*, hang him.

m.c. گم شو *gum shaw*, be off with you.

m.c. باجي برو عقب (or دنبال, or بالآ, or كذار) *bāji biraw ‘aqab* (or *dumbāl*, or *bālā*, or *kinār*), my good woman, you are in the way.

m.c. كنار برو عمو *kinār bi-raw ‘ammū*, my good man, please move.

پشت پشت *pusht pusht* (class., obs.).<sup>2</sup>

پوش پوش *posh posh* (Afghan, class.).<sup>3</sup>

m.c. جا بدهيد *jā bi-dihīd*, make room!

m.c. دوو باشيد *dūr bāshīd*, clear the way!

m.c. خبردار سر حساب *khābardār! sar-i hisāb*, take care, look out! (gen. by a person riding).

m.c. خفه بشي *khafa bi-shī*, may you be hanged (lit. throttled).

m.c. دلد درد بيايد *dil-at dard bi-yāyad*, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. امان *amān*, quarter!

<sup>1</sup> *Hājī Āghā nigāh kun* حاجی آغا نگاه کن (m.c.) “*Hājī Āghā* come here (H. A. being in the next room).”

<sup>2</sup> *Bāji* باجي, lit. ‘sister’! ‘*Amū* عمو (for ‘*ammū*) ‘uncle,’ not necessarily one older than the speaker: two boys quarrelling will say *biraw ‘ammū* برو عمو = “what can you do to me?”

<sup>3</sup> For explanation of these terms, vide p. 372, foot-note (3): *gūyand ki pusht pusht hammāl āmad* گویند که پشت پشت حمل آمد “here comes the porter with his precious packs.”—(O. K. Rub. 218, *Whin.*).

m.c. *فریاد* *faryād*, injustice!

m.c. *بیداد* *bī-dād*, injustice, tyranny!

m.c. *یا رب* *yā Rabb*, O Lord!

m.c. *امن از دست تو* *amān az dast-i-tu*, help from thine hand (of oppression).

m.c. *داد از جفای تو* *dād az jufā-yi tu*, oh! redress from thine injustice.

(8) Fie, for shame:—

m.c. *خجالت بکش* *khajālat bi-kash*, feel shame!

m.c. *عارت نمی آید* *‘ār-at namī-āyad*, feelest thou no shame?

m.c. *رویت سیاه* *rūy-at siyāh*, thy face is blackened.

m.c. *حیا خوب چیز است در دنیا* *hayū khūb chīz-est dar dunyā*, a feeling of shame is a good thing to cultivate.

(9) Repentance:—

m.c. *گم کردم که خوردم* *gūm kardam, guh khurdam*, I have erred; I repent humbly (lit. 'I have eaten human excrement).

m.c. *دیگر نه خواهم کرد* *dīgar na-khawāham kard*, I will never do so again!

(10) Miscellaneous:—

m.c. *بآ! رو کن* *yāllā! rūr kun*, oh! begin!

class. *پشت پشت* *pusht pusht*, make way! look out!

m.c. *خوب* *khūb*, all right, go on, continue.

m.c. *چشم بد دور* *chashm-i bad dūr*, avault the evil eye.

m.c. *دور از دوستان* *dūr az dūstān* (Sa'di), may you and my friends never know the like.

m.c. *نعوذ بالله* *na‘ūz bi-llāh*<sup>1</sup>

m.c. *عیاذ بالله* *‘ayāz bi-llāh*

m.c. *خدا نکند* *Khudā na-kunad*

m.c. *خدا نخواسته* *Khudā na-khawāsta*

m.c. *حاشا* *hāshā*

God forbid.

<sup>1</sup> *Dād u faryād kardan* *داد و فریاد کردن* "to call aloud for justice": *faryād u fughān kardan* *فریاد و فغان کردن* "to lament": *bi-faryād rasīdan* *بفریاد رسیدن* "to assist, succour": *az dast-i hākīm faryādī hastam* *از دست حاکم فریادی هستم* (m.c.) "I am making a complaint against the Governor."

<sup>2</sup> Vulg. for *Yū Allāh* *یا الله*.

<sup>3</sup> Possibly "mind your backs" or "turn your backs (i.e., face the wall; as a great lady passes)." The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh! posh!* for "get out of the way," which is perhaps a corruption of the old *pusht pusht* *پشت پشت*. Another suggested derivation is that *posh posh* may mean "veil your eyes (as a lady is coming)." *Pusht pusht* also means "one behind the other in close succession."

<sup>4</sup> God defend us! lit. "we take refuge with God (from Satan the accursed or stoned)."—*Quran*.

m.c. *استغفر الله astaghfir-<sup>1</sup>Allāh*, God forbid (lit. I ask pardon of God).

m.c. *اكرهه Khudā kunad*, God grant.

m.c. *الحمد لله Subhān-<sup>2</sup>Allāh*, Praise be to God! (for wonder, m.c.).

m.c. *اے اے ay Khudā*

m.c. *اے الله Khudāyā*

m.c. *الله يا الله Allāh*

m.c. *اے الله Hāhī*, my God! (in m.c. = "I hope!—")

m.c. *اے الله اور اے الله Khudā dānad* (or *mī-dānad*), God knows.

m.c. *اے الله in shā<sup>3</sup> Allāh*, if it please God.

m.c. *اے الله في أعلى الله in shā<sup>3</sup> Allāh Ta'ālā*, if it please God most High.

m.c. *اے الله اور ہزاروں اور ہزاروں az hazāy-i Khudā*

m.c. *اے الله لعلہ لعلہ لعلہ لعلہ la-<sup>4</sup>khān-i Khudā*

class. *اے الله في سبيل الله fi salil-<sup>5</sup>Allāh*

m.c. *اے الله در رتبه در رتبه dar rāh-i Khudā*

m.c. *اے الله الحمد لله الحمد لله al-hamd<sup>6</sup> li-<sup>7</sup>Allāh*, praise be to God (Thank God).

m.c. *اے الله شكره شكره shukr-i Khudā*, thank God!

m.c. *اے الله خدا خدا خدا خدا خدا Khudā hāfiẓ-i shumā* (or *Khudā hāfiẓ*), good-bye! (God protect you).

m.c. *اے الله خدا خدا خدا Khudā nigāh-dār*

m.c. *اے الله خدا خدا خدا خدا Khudā shumā*

m.c. *اے الله خدا خدا خدا خدا ra nigāh dārad*

m.c. *زنگنه zinkār*, beware! vide (5).

m.c. *یہی allā*, go on, begin.

m.c. *اے الله تیرا turā bi-Khudā<sup>8</sup>*, for mercy's sake!

m.c. *اے الله بار بار bār Khudāyā*, O Great God!

class. *لبيك labbayk<sup>9</sup>* (in m.c. *labbe*), here I am.

*گولہ شش میخواستی gulūla-yi shash<sup>10</sup> miḡgālī*, you want a bullet (to keep you quiet); or—*tū-yi kūn-at bāshad*.

*قدم شما بر چشم qadam-i shumā bar chashm*, welcome (to the coming guest); or speed (to departing guest).

m.c. *اے الله بچه بچه bachcha-hū<sup>11</sup>* servants! attendants! (waiter!)

<sup>1</sup> *Hāhī* / *rahmat-at kam na-shavud* اے الله رحمت کم نشود (m.c.).

<sup>2</sup> *Khudā hāfiẓ-i kardan* خدا حافظی کردن "to say good-bye."

<sup>3</sup> Corruption of *Allāh*.

<sup>4</sup> *Qasam mī-dihām* قسم میدهم understood.

<sup>5</sup> *Labbayk<sup>a</sup>* لبيك, Ar., "here I am for you (waiting your orders)."

<sup>6</sup> A bullet of six *miḡgāls* : *مؤقال* : in m.c. one *miḡgāl* = 72 *gandum*.

<sup>7</sup> Corresponds to *ko, i hai* of Urdu.

- m.c. دست از گریبان بردار *dast az girībān bardār* } let me go.  
 m.c. دست از زخم زار دار *dast az yagga am vardār* }  
 m.c. هیچ هیچ *hīch hīch*, nothing, nothing!  
 m.c. چیزی نبود *chīz-i na-būd* } it was nothing, of no consequence.  
 m.c. قابلیت نداشت *qābiliti nādārad* }  
 m.c. زحمتش نمی'رزد *hi-zahmat-ash namī-arzad*, it's not worth the trouble.  
 m.c. ای مدد ای مدد *ay madad ay madad*, help! help!  
 m.c. ای مسلمانان ای مسلمانان *ay musulmānān ay musulmānān*, Oh Muslims! Oh Muslims!  
 m.c. بی'کمکم برس *bi-kumuk-am bi-ras* } come to my help, come to my  
 m.c. بی'فریاد برس *bi-faryād-am bi-ras* } cries!  
 m.c. ای مادر ای مادر *ay mūdār ay mūdār*, help, help (children)!  
 m.c. ای ننه جان *ay nana-jān*, (O dear mother (children to mothers; also in addressing women; used by women when startled))!  
 m.c. ای بابا جان *ay bābā jān*, (O dear father (a man's exclamation when startled)).  
 m.c. مگر چه شد *magar chi shod*, what have I done!  
 m.c. آسمان نه پائین نمی'آید *āsmān ki pāyīn namī-āyad*, do so, don't fear, the sky won't fall.  
 m.c. دزد دزد *duzd duzd* } thieves! robbers!  
 m.c. دزد آمد *duzd āmad* }  
 m.c. بگیر بگیر *bigīr bigīr*, seize him, seize him!  
 m.c. وایست *vā īst*, stop!  
 m.c. ز جا معذب *az jā ma-jumh* } don't move!  
 m.c. حرکت مکن *harakat ma-kun* }  
 m.c. بخواب *bi-kharāb* } crouch down, take shelter.  
 m.c. خم شو *kham shaw* }  
 m.c. خاموش *khamūsh*, silence! +  
 m.c. خبردار باش *khabardār bāsh*, look out! +  
 m.c. سر را نگه دار *sar-at-rā nigah dār*, heads!  
 m.c. ملتفت باشید *multafit bāshīd*, please pay attention, listen!  
 m.c. گوش کن *gūsh kun*, listen (give ear)!  
 m.c. متوجه باش *mutawajjih bāsh*, pay attention!

1 In m.c. *yakha* یخه. T.: *vardār* بردار m.c. for *bar dūr* بردار دور.

2 A man would address an elderly woman as *mūdār* مادر.

3 *Nana* نه نه or *Nana jān* نه نه جان is a pet name used by mothers to their children, or by children to their mothers.

+ Vide also (6).

m.c. دلتان با من باشد *dilitān bā man bāshad*, just pay attention to me for a few minutes.

m.c. بگیر ها بگیر *bi-gīr, hā hā bi-gīr*, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals :—

پیش پیش *pīsh pīsh*, puss, puss.

چیت *chīt*, shoo (for driving away a cat).

بید بید *biye biye*,<sup>1</sup> for calling fowls, pigeons, dogs, etc.

چک *chikh*,<sup>2</sup> shoo (for frightening away dogs).

تو تو تو *tū tū tū*, fowls or pigeons (in Kerman).

هش هش *hush hush*, stand still (to donkeys).

اچیش *achīsh*, stand still (horses, donkeys).

پخ پخ *pikh pikh*, for driving sheep.

هون *hūn*, for urging on a donkey.

های <sup>3</sup> *hay*, uttered at intervals by camel-men to keep camels in motion.

*Remark I.*—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān*<sup>4</sup> “there yonder in the distance is Kirman.” [In the Panjab a peculiar way of raising the voice (*ohh pare hai* “there it is yonder”) has a similar use.

(b) (1) Onomatopoeitic nouns are called *ism-i sawl* ( اسم صوت ) Examples: *jīk jīk* جیک “chirping of small birds”: *kū kū* کو کو “cooing of doves”: *qāh qāh* قاه قاه “noise of laughter”: *chir chir* چر چر “fizzling of meat cooking”: *chalāchak* چکا چک and *chaqāchaq* چقا چق “the whizzing of a sword, club, etc., through the air”: *fash-ā-fash* فاش فاش and *trang-ā-trang* ترنگ ترنگ “the whizzing of arrows through the air”: *qul-qul* قل قل “the gurgling of wine being poured out, etc., etc.” *Qa-ānī* has: *چون گزند که مومو—* *chūn gurba ki mū mū kunad az mastī-yi bisyār*. Such words, however, as *pīsh pīsh* پیش پیش and *chikh*, etc., are particles (*harf*).

(c) The following are the commoner dervish cries :—

هو حق *Hū! Haqq!*

یا مویا حق *Yā Mū! Yā Haqq!*

} Ho! Truth (or God)!

<sup>1</sup> For *biyā biyā* بیا بیا “come, come.”

<sup>2</sup> The Afghans say *chikh* چخی; also m.c.

<sup>3</sup> Can this have any connection with the m.c. particle of continuation? Both are pronounced the same.

<sup>4</sup> For things far off only.

<sup>5</sup> *Hū* is the 3rd pers. sing. masc. Arabic pronoun “he”; “Ho! Truth” is another name of God.



یا علی مدد *Yā 'Alī madad*, O 'Alī! help (Shī'as' dervishes).

یا موجود *Yā Mawjūd* Oh Omnipresent.

یا قاضی الحاجات *Yā Qāḍīy-i-l-hājāt*, O Grantor of the needs of man.

یا غفار الذنوب *Yā Ghaffār-i-l-ḡunūb*, O Forgiver of sins (of the 'Alī Allāhī sect).

گل مولا *Gul-Mawlā*, (a dervish greeting in which 'Alī is compared to a rose).

*Remarks.*—Certain cries are peculiar to certain sects: *Ṣadū-yi yā 'Alī* (or *yā Husayn*) *buland shud* بلند شد (یا حسین) or (یا علی) could only be applied to Shī'as, and *ṣadū-yi yā Chār Yār* یا چار یار to Sunnis only. *Yā Allāh* الله یا could be used by either sect.

(d) The following are some of the street cries; \* they are not current in all parts of Persia:

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

قوت بازو قوت *quvvat-i bāzu*,<sup>1</sup> *quvvat-i pī*, strength to your arms, strength to your legs.

Sweetmeats:—

ای حلوائی خاکی<sup>2</sup> ای پنک — ای حلوائی آرد *ay ḥalvā-yi khāk—ay pashmak —ay ḥalvā-yi ārda*,<sup>3</sup>

Figs:—

انجیر بلبل باغ بهشت *anjīr, anjīr-i bulbul-i bāgh-i bihīsh*, figs! figs fit for the nightingales of the Garden of Paradise.

<sup>1</sup> The Sunni dervishes say *Yā chār yār* یا چار یار, i.e. Abū Bakr, 'Umar, 'Uṣmān and 'Alī.

<sup>2</sup> These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying *Yā Mawjūd* یا موجود in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

<sup>3</sup> *Abū Bakr u 'Umar, 'Uṣmān u Ḥaydar* ابو بکر و عمر و عثمان و حیدر (*miṣrā*). *Ḥaydar* is a title of 'Alī.

<sup>4</sup> Republished from the JI. As. Soc. Beng., 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

<sup>5</sup> A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase *yak chīz-i bī-khūr ki quvvat-i zānū paydā kunī* یک چیزی بخور که قوت زانو پیدا کنی (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

<sup>6</sup> *Khārak*: خاړك a dried date.

<sup>7</sup> *Halvā-yi ārda* آردای حلوائی is made of sesame seeds, sugar, flour, and butter.

قوت زانو انجیر است *quvvat-i zānū anjīr ast*, strength to the knees are figs.

Pomegranates:—

انار دارم انار باغ بهشت *anār dāram anār-i bāgh-i bihishī* } pomegranates have I; pomegranates of the Garden of Paradise.

نار باب دل بیمار *nār bāb-i dil-i bīmār*.

نار اتابی دارم *atābakī<sup>1</sup> dāram nār*, *atākabī dāram nār*.

Cucumbers:—

ای قند تر خیار *ay qand-i tur, khiyār*, oh liquid sugar, cucumbers!

Plums:—

ای صفر شکن آلو *ay safrā-shikan ālū*, oh plums! a cure for bile.

Grapes:—

طلا دارم مشتوی *tilā dāram, mushtarī*, gold have I, oh buyer!

Pistachio-nuts:—

ای پسته دامن <sup>3</sup> مشتوی *ay pista-yi Dāmghān, mushtarī*, pistachio-nuts from Dāmghān, oh buyer!

Nuts and edible seeds:—

همه عجیل دارم و بشکن *hama 'aḡīl dāram va bishkan*.

Mulberries:—

بیدانه نبات<sup>4</sup> — بیدانه آب حیات — بیدانه — شکر نبات — بیدانه — بیا لذت عیبری از روح *bi-dāna nabāt; bi-dāna āb-i ḥayāt; bi-dāna shakar-nabāt; bi-dāna, bi-yā lazzat mī-barī az rūḥ*, (mulberries) luscious without seeds, sweet as sugar-candy, priceless as the water of life; seedless mulberries like crystal sugar; seedless mulberries—come and delight thy soul.

Black Mulberries:—

میوه صفراء بر شاه میوه *mīva-yi safra-bur shāh mīva*.

White Mulberries:—

نقل هله ( = هل است ) *nuql-i hila* } sweets with cardamoms (in India  
( = hil ast ) } *ilāchī dāna*).

(2) Tripe:—

وی سیرا *o-i sirā'u*, oh tripe!

(3) Cinnamon Tea:—

ای چای دُر چین نبات *ay chāy-i dār-chīn nabāt*,<sup>4</sup> oh tea and cinnamon<sup>4</sup> and sugar-candy all mixed!

<sup>1</sup> *Atābakī* اتابی is a good variety of pomegranate.

<sup>2</sup> *Qand* is loaf sugar, the kind most liked in Persia.

<sup>3</sup> Pronounced *Dāmghūn*: this and *Sīmnān* both mean Mash-had and are famous for pistachio-nuts.

<sup>4</sup> *Nabāt* نبات is "sugar-candy." Some Persians do not eat *qand*. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is *najis* نجس; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.



## (12) Rouge:—

اوی سرخاب *o-ī surkhāb*, oh paint (lit. <sup>1</sup> red water).

## (13) Patches (for the face):—

ای خطاط *ay khitāt*, oh moles <sup>1</sup>!

## (14) Amulets:—

Not hawked in the streets in Persia; generally obtained as a *hadiyya* from a Mulla. They are, however, hawked in India.

## (15) Love philters:—

دوای مهر و محبت *davā-yi mihr u mahabbat*, medicine for love and affection.

## (16) For live animals:—

اوی پول بز اوی پول بز *o-ī pūl-i buz, o-ī pūl-i buz*, oh money for goats <sup>2</sup>! oh money for goats!

For sheep in the 'Id-i Qurbānī:—

شاخش بگیر سوار شو <sup>3</sup> *shākh-ash bi-gīr, savār shaw*.

Small lambs:—

اوی بره پروار اوی بره پروار *o-ī barra-yi parvār, o-ī barra-yi parvār*, oh fatted lambs! oh fatted lambs!

Bulls (for the plough):—

اوی گاب کاری *o-ī gāb-i kārī*, oh ploughing bull!

Cows:—

اوی گاب شیر اوی گاب شیر اوی گاب شیر *o-ī gāb-i shīrī, o-ī gāb-i shīrī, o-ī gāb-i shīrī*, oh milch cow! oh milch cow! oh milch cow!

Calves:—

ای گوساله ای گوساله ای گوساله *ay gawsāla, ay gawsāla, ay gawsāla*, oh calves! oh calves! oh calves!

For poultry:—

اوی خروس لاری <sup>5</sup> *o-ī khurūs-i Lārī*, oh cocks of *Lār* (i.e. big cocks).

Hens:—

ای مرغ تخم *ay murgh-i tukhmī*, oh laying hens!

Chickens (alive):—

ای جوجه ای جوجه *ay jūja, ay jūja*, oh chickens! oh chickens!

<sup>1</sup> Only used by the Muslimas, not by the Gabr women.

<sup>2</sup> *Buz* بز is the female; the he-goat is called *chūpish* چاپش or *narī* نری.

<sup>3</sup> There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.

<sup>4</sup> Vulg. for *gāv* گاو: *kārī* کاری from *kāsh-tan* کاشتن "to cultivate, sow, plough."

<sup>5</sup> *Lār* is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as *murgh*.

<sup>6</sup> Modern, for the obsolete چوزة *chūza* still in use in India and Afghanistan: *chūza-bāz* is an old woman fond of young men. In falconry *chūz*, vulg. *chūi*, is the Indian technical term for an immature hawk or falcon (in Persia *būz* or *būzyur*, T.).

Nightingales:—

ای لیل خوانندہ بی لیل خوانندہ *ay bulbul-i khānandā. ay bulbul-i gur khānandā.* *oh singing bulbuls. oh bulbuls in full song.*

(17) Qur'āns:—

قرآن ہی ہدیہ *ay haḍiyā-yi Qur'ān.* *oh presents of Qur'āns!*

Remark.—It is impious to sell a Qur'ān: hence it is offered as a *present*, for which the owner takes a present of money in return. When a vendor of Qur'āns cries his "presents," the following comedy is enacted: A woman or would-be purchaser enquires, "In Qur'ān olonā haḍiyā nā-ḥayyānā *ای قرآن اولونہ ہادیہ نہ-حیہ نہ* "how many presents for this Qur'ān?" The reply is *ol-ḥayyānā-yi khudā* *خودہ ہایمانی* "what you please." The would-be purchaser then takes the book, kisses it, produces some security, and tells the "giver" to call again. In the meantime the *Mulla* is consulted, who says, for instance, *poni Qur'ān haḍiyā olonā dōd* *پنی قرآن ہادیہ اولونہ دوڈ*. The "giver" calls again for his "presents" and is dissatisfied, says *bi-poni Qur'ān haḍiyā namā-ḥayyānā* *بی-پنی قرآن ہادیہ نہامہ-حیہ نہامہ*.

18. Old clothes:— (کپہ مینہ = 2. *kap mīna* *پہ*).

The following are some expressions in saluting, or in welcoming and sending a visitor or guest.\* Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

خوش آمدید *khush āmadid* "welcome!" (It you have come happily: used on arrival or departure).

مستقر *masṭarrāf* "I am honoured (by your coming)."

مزیں *mazyẖan* "my house is adorned (by your coming)."

مفتخر فرمودید *maftḥir farمودید* "you have made me (or us) proud."

آشیر خدای شما *āshir khudā-i shumā*, or *مکتبہ آشیر خدای شما* *maktaba āshir khudā-i shumā* "your (our) house is your own kitchen."

خوش آمدید *khush āmadid* "you have brought us happiness" (by your coming: used either on arrival or departure).

\* *Khushāyandā* خوشی is the term applied by families to the low warbling of songbirds before they are in full song. *Khushānā* خوش is the spring song when the bird is mad.

\* *Haḍiyā*, *ay*, a present to a superior.

\* *Tama* (تاما *خواجہ* *amla*) *ay* old clothes and broken articles: in Calcutta this mode is carried on chiefly by Bengali Hindus (Bihārī *uḍḍā*).

\* The term for walking or riding out some distance to meet an expected guest is *maṭṭā* *ماتہا*, while that for accompanying a departing guest some little distance to speed him on his way is *maṭṭā* *ماتہا* *ay* *maṭṭā*. The latter word also signifies "a guide, escort, safe conduct."

بِسْمِ اللّٰهِ *bismillāh* "please enter (in the name of God)."

بِقُرْمَائِدِ بِنِشِينِید *bi-farmā'id bi-nishīn'id* "please take a seat."

خانه ما مال سركار است *khāna māl-i sarkār ast*, منزل شما است *manzil-i shumā ast* "our house is yours."

خانه واحد است *khāna vāhid ast* "our houses are one."

اولادم غلام زده شما و خادوم تانيز شما و خودم بداد شما *awlād-am ghulām-zāda-yi shumā va khudam bandā-yi shumā-yam* "my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave."

کرام شما و فرود آید خانه خدایت *kuram numā va farūd ā ki khāna khāna-yi tust* "be kind and alight, because this house belongs to you," said to a great friend or to an exalted person.

خایلی زحمت کشیدید *khaylī zahmat kashīd'id* "you have troubled yourself much (to come and see us)."

زحمتی نیست راحت است *zahmat-i nīst rāhat ast* "no trouble at all; a pleasure!"

خدا حافظ *or* خدا حافظ *Khudā hāfiẓ, or Khudā hāfiẓ-i shumā*, "good-bye (God be your Protector)."

خدا همراه *Khudā hamrāh*, "God be with thee" (spec. to a departing traveller).

چونم شما را به خدا سپردم *chumā rā bi-Khudā supurdam*, "I entrust you to God" (to a parting traveller).

سفر بیخطر *safar bi-khatar*, "may your journey be without danger" (on starting on a journey).

مرا بخود می شوم *mura-khūsh mī-shavam*, "I must go" (on taking leave).

مرا یاد نگید *mā rā yād kun'id*, "don't forget me."

از خاطر عالی مرا فراموش مکنید *az khātir-i 'ālī marā mahv ma-farmay'id*, "don't forget me."

لذت می ببرم *lazzat mī-baram*, "I am enjoying myself" (at seeing your nice house, or at the good things you are giving me to eat).

بِه *bah bah*, "good, good."

<sup>1</sup> *Bi-'sm-i'llāh* بِسْمِ اللّٰهِ, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a greyhound, etc., etc. Note spelling; after the Qur'ān; بِسْمِ for بِاسْمِ.

<sup>2</sup> Note this use of *bi-farmā'id* بِقُرْمَائِدِ (m.c.) "please." The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.

<sup>3</sup> Used in India, not in Persia.

<sup>4</sup> This civil phrase can, of course, be said on any suitable occasion.

<sup>5</sup> *Khudā hāfiẓ* خدا حافظ is a subs. and adj.: *Khudā hāfiẓi kardan* خدا حافظی کردن "to say good-bye."

باشد *awghur-i shumā bi-khayr bāshad*, “may your omen be good; good luck” (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). *Vide* also *h* (2).

*Remark.*—The Arabic greeting for ‘welcome’ *ahl<sup>an</sup> wa sahl<sup>an</sup>* اهلاً وسهلاً, or *ahl<sup>an</sup> wa marḥab<sup>an</sup>* اهلاً ومرحباً<sup>1</sup> is used by pedantic Mullas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khāna*<sup>2</sup> “house,” *kūch* کُوج (rare) or ‘*iyāl* عيال, or *ahl* اهل, or *andarūn* اندرون<sup>3</sup>; and for the Shah, *haram* حرم. A Persian who was *farangī-ma‘āb* (فرنگی عآب) or ‘Europeanized’ might speak of his wife as *khānum* خانم, or of his mother as *bī-bī-yi man* بی بی من.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase *salām<sup>4</sup> alay-kum* سلام علیکم “peace be on ye,” to which in Persia the reply is the same, viz., *salām<sup>4</sup> alay-kum* سلام علیکم

The Indian Sunnīs and the Afghans say *as-salām<sup>4</sup> alaykum* السلام علیکم “the peace be on you,” to which the reply is *va alay-kum<sup>4</sup> s-salam* وعلیکم السلام “and on you the peace.” The Indian Shī‘as among themselves say *salām<sup>4</sup> alayk* سلام علیکم “peace on thee,” to which the reply is *va alaykum<sup>4</sup> s-salām* وعلیکم السلام “and on you the peace.”

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but to a Muslim,<sup>4</sup> but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet’s time used to slur the greeting and to say to him *as-samm<sup>4</sup> alayk<sup>a</sup>* السم علیکم “poison be on thee,” to which he replied *va alayk<sup>a</sup>* وعلیک “and on thee.”<sup>5</sup>

<sup>1</sup> *Tarḥīb* ترحیب “to welcome”; for the m.c. use of *marḥabā* مرحبا, *vide* (a) (2).

<sup>2</sup> *Adarūn-am* اندرونم or *khāna-um nā-khush-ast* خانه ام نا خوش است.

<sup>3</sup> In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.

<sup>4</sup> The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *sais* behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.

<sup>5</sup> The Persians neither *salām*, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.

(h) (1) A host, etc., speaks of his house as *بندۀ منزل* *banda-manzīl*<sup>1</sup> "the slave's dwelling," and of himself as *بندۀ* "the slave."<sup>2</sup> The coming of the guest in person is *tashrīf āvardan* تشریف آوردن "to bring honouring." To an invitation to call or honour the house, the invited would reply *فردا شرفیاب میشوم* *in shā' Allāh fardā sharaf-yāb mī-shavam* "I hope D.V. to have that honour to-morrow."

A visit and return visit are *dīd* دید and *bāz-dīd* باز دید, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return *visit*.<sup>4</sup>

A foreigner should call on fête-days, such as the Shah's birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the 'Īd, etc.

*احوال پرسى* *aḥvāl-pursī* is "asking after a person's health," i.e., kind enquiries on meeting. *عیادت* *Iyādat* is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. *Salām sunnat ast va javāb farz*. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardushti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

<sup>1</sup> A compound noun: no *izāfat*.

<sup>2</sup> With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after *banda*.

<sup>3</sup> *In shā' Allāh* انشا الله "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says *in shā' Allāh* انشا الله where an Englishman says "yes": no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a *sunnat* سنت, obligatory on a Muslim.

The word *fardā* فردا enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word *imrūz* امروز. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

<sup>4</sup> The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, *sadr*, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.



(2) The following complimentary phrases are in common use; *vide* also (e):—

<sup>1</sup> لطف شما زیاد *lutf-i shumā ziyād* “thank you (lit. your favour is great).”

التفات<sup>2</sup> شما زیاد *iltifāt-i shumā ziyād* “thank you (as above).”

مرحمت شما زیاد *marḥamat-i shumā ziyād* “thank you.”

از لطف شما *az lutf-i shumā*, or از التفات شما *az iltifāt-i shumā* “thank you (by your favour).”

از توجه شما *az tavaḥḥuh-i shumā* “thank you (by your consideration).”

از شفقت شما *az shafaqat-i shumā* “thank you (by your indulgence).”

محبت شما زیاد *maḥabbat-i shumā ziyād* “thank you (your affection for me is great).”

عزت شما زیاد *izzat-i shumā ziyād* “thank you (may your rank be great)” ; (said to a departing guest).

سایه شما کم نشود<sup>3</sup> *sāya-yi shumā kam na-shavad* “I am much obliged : also, good-bye (may your shadow never grow less).”

دست شما درد نکند *dast-i shumā dard na-kunad* “thanks (may your hand or arm never pain you)” :<sup>4</sup> (said when receiving help : used by both men and women).

پیر شوی *pīr shavī* “mayest thou grow old” (generally said to a small child).

عمر شما زیاد *umr-i shumā ziyād* “long life to you !”

خدا شما را نگه دارد *Khudā shumā rā nigāh dārad* “God keep you !”

خدا سایه شما را از سر ما کم نکند *Khudā sāya-yi shumā rā az sar-i mā kam na-kunad* “may God never remove your shade from our heads !”

در ظل پناه شما هستیم *dar ḡill-i panāh-i shumā hastīm* “we are under the shade of your protection.”

تالعه شما بلند *tālī-i shumā buland* “may your fortune be high !”

احوال شما خوب است ؟ *aḥvāl-i shumā khūb ast?* “I hope you are quite well? (are your circumstances good?)”

که ندارید ؟ *bāk-i ki na-dārīd?* “I hope you are quite well (you have no solicitude?)”

<sup>1</sup> This phrase has often been used as a reproach against Persians, through a mistaken notion that *ziyād* means “more.” *Ziyād* is a *positive* adjective which in certain cases only (not in the example) can be substituted for the comparative.

<sup>2</sup> *Iltilfāt* التفات means “to pay attention to.”

<sup>3</sup> This phrase is often used at meeting or parting in a street : properly used by an inferior to a superior. Some Persians state, it signifies ‘May old age never overtake you’ (an old man’s shadow is less than that of a young man); but it properly means ‘may your shadow on us always remain.’

<sup>4</sup> Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

<sup>5</sup> The force of the *که* is that of *āyā* آیا at the beginning of a sentence—“is it not so?”

کایف شما کوک است *kayf-i shumā kūk ast* "are you well? (is your condition well?)"

که نا خوشی<sup>2</sup> ندارید؟ *nā khushī ki na-dārīd?* "I hope you have no indisposition."

شما چاق دماغ<sup>3</sup> است *dimāgh-i shumā chāq ast* "are you quite well? (is your brain quite fit?)"

سر دماغ هستی<sup>4</sup> *sar-i dimāgh hastīd?* "are you in the best of health and spirits?"

چرا کم الفتائی کردید *chirā kam iltifātī kardīd* "why have you shown a lack of kindness (in not coming to see me)?"

The answers to the above would be some such phrase as *az dawlat-i sar-i shumā* "by your good fortune (I am well, etc.)," or *az shafaqat-i shumā*, etc., or jokingly, *az marhamat-i ki na-dārīd* "through the kindness you don't show": *in shā'Allāh khidmat-i shumā mī-rasam* "if it please God I will come to see you": *dimāgh-i dāram* "my health is in tune" *kayf-am sāz ast* "I am happy, exhilarated (either from wine, or from scent from a garden, or company of friends)," [but *fulān kas dimāgh dārad* (m.c.) "he is proud"] *imrūz dimāgh-i na-dāram* (m.c.) "I am in low spirits to-day."

(j) Expressions of tenderness:—

ای دور سرت بگردم<sup>4</sup> *ay dāv-r-i sar-at bi-gardam* "may I be thy sacrifice."

دردت بجانم *dard-at bi-jān-am* "your pain be on me."

قربان سرت<sup>4</sup> *qurbān-i sar-at* "may I be thy sacrifice."

سرت سلامت *sar-at salamat* "may you be well."

1 *Kayf* کایف modern for *kayfā* "how," and hence the "how" of one's health; also exhilaration of intoxicants. *Kūk kardan* کوک کردن (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.: *sāz rā kūk kun* ساز را کوک کن "tune the instruments": *sāz-ash kūk na būd* سازش کوک نبود (m.c.) "his instrument was not in tune": *tū-yi kūk-ash raftam* توی کوکش رفتم (slang) "I pulled his leg, chaffed him": *kūk-ash kardam ki bi-āsmān raft* کوکش کردم که به آسمان رفت (slang) "I chaffed him till I drew him well": *fulān kas kūk shud* فلان کس کوک شد (slang) "he is drawn."

2 *Nā-khushī* ناخوشی in modern Persian = "sickness": in old Persian (and in India, etc.) "displeasure."

3 In modern Persian *dimāgh* دماغ means "nose": in old Persian "brain, palate; pride": *dimāgh farūkhtan* دماغ فرختن (class. and m.c.) "to display pride": *chī dar dimāgh dārad* چه در دماغ دارد "what idea has he in his head?": *dar rā bi-dimāgh-am zad* (local) "he shut the door in my face."

4 An expression used by both men and women. The woman sometimes circles round a sick person's bed with the idea of taking on herself any danger or calamity that is to fall on the beloved. The custom is dying out.

ای جان پدر *ay jān-i pidar* "oh life of thy father (said to a son or daughter, by the father)."

ای جانان *ay jānān* (in poetry) "oh all my lives (said to a mistress)."

نور چشم *nūr-i chashm-am* "light of my eyes (said to a son)."

جانم *jān-i jān-am* "life of my life."

تاج سرم *tāj-i sar-am* "crown of my head (a servant to a master, or wife to husband)."

لبند نازت بکشم *albatta nāzat bi-kāsham* "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

تو که مثل روحی *tu ki miṣl-i rūḥ-i* "thou art like a soul to me."

ای عزیز من *ay 'aṣī-i man* (used to friends, children, husband to wife; a commonly used expression without any great force) "my dear."

(k) Adjurations:—

بسر شما *bi-sar-i shumā* "by your head."

تو را بپدر *turā bi-gabr-i pidarā* " (I adjure) thee by thy father's grave."

بپدرم *bi-arvāḥ-i pidar-am* "by my father's soul" (plural for sing.: if the father is alive *bi-jān-i pidar-am*).

بچشم *bi-sabīl-i qasam* (vulg.) "by thy moustache."

بجان عزیز خود *bi-jān-i 'aṣī-i khudā* "by thy dear life."

بمړگ شما *bi-marḡ-i shumā* "by your death."

تو بمیری *tu bi-mīrī* "mayst thou die," or "by thy life."

*Remark.*—A man promises to come at a certain time. His friend says, "Swear—say *tu bi-mīrī* تو بمیری," the reply is "*tu bi-mīrī, mī-āyam* تو بمیری می آیم." By thy life I will come. The host then says *man bi-mīram*, من بمیرم *mān bi-yā'id* "May I die! Come soon" (if you want me to die like an enemy, come late).

(l) *Sar-i khar* سرخر "ass's head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. *sar-i khar paidā shud* سرخر پیدا شد.

Sometimes a visitor will jokingly announce himself by *zamīn bi-sāiqā'ī*, زمین ترکید پیدا شد سرخر (or زمین بشگفت سرخر پیدا شد).

(m) (1) The Persians belong to the Shī'a sect of Muslims and are followers of 'Alī the son-in-law,<sup>1</sup> and first cousin of the Prophet. They maintain

<sup>1</sup> Used when giving exhortations. A mother would say *ay jān-i mādar* ای جان مادر.

<sup>2</sup> This word though apparently a plural is always used as a singular. The *ān* آن may be a suffix as in *ābādān* آبادان. According to some it is an extension of the vocative *jānā* !

<sup>3</sup> The idea in your head is worth swearing by, mine is not: therefore a servant, for instance, would say to his master *bi-sar-i shumā* بـسر شما.

<sup>4</sup> You are so dear to me that I swear by your death in preference to mine.

<sup>5</sup> 'Alī, the darling of the Persians, was the husband of Fāṭimah the Prophet's daughter.

that 'Ali was the first legitimate *Imām* امام or *Khalīfa* خليفة (successor to the Prophet), and therefore consider Abū Bakr ابوبکر, 'Umar عمر and 'Uṣmān عثمان as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.<sup>1</sup>

(2) The following are some of the commoner maledictions<sup>2</sup> :—

( بکنند ) خاک بسرت *khāk bi-sar-at (bi-kunand<sup>3</sup>)* "may they bury thee."

خاکش بدهن *khāk-ash bi-dahan* = "curse him."

مردۀ شور ترا ببرد *murda-shūr turā bi-barad* "may the corpse-washer bear thee away."

بخت بد بخورد *bi-sar-at bi-khūrad* "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

خدا مرگت بدهد *Khudā marg-at bi-dihad* "may God give thee death."

خدا تمامت کزد *Khudā tamām-at kunad* "may God finish thee."

روزگارَت سیاه *rūzagār-at siyāh* "may thy days become black."

بچه - بزرگ نشی *bachcha buzurg na-shī*, "boy—may you never grow up."

آلت بزند *āl-at bi-zanad*, "may the *Āl* strike thee."<sup>4</sup>

بی سرو تن درست *bī sar o tan-durust* (a disguised curse to the vulgar).

هوز بخانه حکیم پیاده نری *hargiz bi-khāna-yi ḥakīm piyāda na-rī* = "may you be so sick that you will have to be carried to the doctor."

لباست نوباشد *libās-at naw bāshad*, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use :—

پدر سگ <sup>5</sup> *pidar-sag*, dog-fathered.

پدر سوخته <sup>6</sup> *pidar sūkhṭa*, D—d blackguard (lit. your father is burnt).

<sup>1</sup> *Sunnī*, lit. "one of the path." The Shī'as still possess *mujtahids* or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day ('*āshūrā* عاشورا), the day God created Adam. The Shī'as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that *taqiyya* تقیّه (or *kitmān* کتمان), i.e. concealing one's religion to escape persecution, is permitted.

<sup>2</sup> *Vide* JI. As. Soc. Beng., 1912.

<sup>3</sup> A third person, in joke, on hearing this sometimes adds *khāk-i kāhū* خاک کاهو "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

<sup>4</sup> A woman's curse to a woman. The *Āl* is a monster that attacks pregnant women. A Persian woman that sees the '*Āl*' insists on dying, such is the power of imagination.

<sup>5</sup> A compound noun, pl. *pidar-sag-hā* پدر سگها .

<sup>6</sup> Subs. *pidar sūkhṭagī* پدر سوختگی .

نسناسی *nasnās*, ourang outang.

ولد زنا <sup>1</sup> *walad-i zinā*

ولد الزنا *walad<sup>2</sup> z-zinā* } offspring of adultery.

ای لوند <sup>2</sup> *ay lavand*, fascinating coquette <sup>2</sup> (often used to little girls).

ای لکاته *ay lakāta*, oh flighty one.

قرمباق *T. qurumsāq*, cuckold.

جاکش *jā-kash*, pimp.

دایوٹ *dayyūṣ*, cuckold.

زن قحچه *zan-qahḥba*, <sup>3</sup> husband of a prostitute.

فضول *fuzūl*, meddler.

احمق *aḥmaq*, fool.

هر از پرنوی داند *hir az pir namī-dānad*, he is such a fool he can't read whether the word is *hir* or *pir*.<sup>4</sup>

ابله *ablah*, a fool.

کودن *kawdan*, a dunce.

حر مزاده *ḥarām-zāda*, base-born, illegitimate; frequently used in the sense of trickster.

لوطی <sup>5</sup> *lūṭī*, blackguard.

قلاش *qallāsh*, cheat.

(4) The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

ریدم در دهن پدرش <sup>6</sup> *rīdam dar dahan-i pidar-ash* “I spit on his father's beard” (mildly paraphrased).

There is besides a whole vocabulary of abuse called نقش مادر و پدر *fuḥsh-i mādar u pidar*, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.<sup>8</sup>

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

1. Not often used as it is considered a sin to call a man this, who is not.

2. Used also in a bad sense.

3. *Qahḥba* قحچه in Arabic signifies lit. “cough.”

4. In Arabic لا يعرف الهر من البهر, which is explained as meaning “he knows not a *hīrr* or ‘cat,’ from a *bīrr* or ‘fox’s cub.’”

5. *Lūṭī* derived from Lot. In Urdu a “sodomite.”

6. A similar expression is used in the Punjab.

7. نالان سرهنگ زاده مرا دشنام مادر داد (Sa'dī).

8. It is perhaps some extenuation, that, from constant use, these words have lost much of their force.

§ 94. Signs and Signals.<sup>1</sup>

The following signs<sup>1</sup> are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

*Silence*:—*Dast bar sar-i damāgh zadan* دست بر سر دماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the closed lips as in England. Biting the lower lip is a secret sign to keep silence.

*Come here, biyā* بیا:—As in India, i.e. the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

*No* نه:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.”

Raising them with a slight turn of the head means = “Ask him.”

*Yes*:—*Dast bar chashm nihādan* دست بر چشم نهادن. This action generally accompanies the reply *chashm* چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.” Lowering the eyelids is also a sign for “Yes.”

*Astonishment*:—*Angusht gazīdan* انگشت گزیدن, or *angusht-i tahayyur* (or *ta’ajjub*) *gazīdan*<sup>2</sup> انگشت تحیر (or تعجب) گزیدن. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhād and Shīrīn.

The Afghans lay the forefinger (underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

*Halt*:—*Vā īst*<sup>3</sup> or *bi-īst* وا ایست or بی ایست.—The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

<sup>1</sup> Republished for the JI. As. Soc. Beng., 1907, by kind permission of the Council.

<sup>2</sup> It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.

<sup>3</sup> *Istgāh* ایستگاه “railway station.”

*Mad*:—Tapping the right side of the nose with the tip of the forefinger = *dimāgh-ash khushk-ast* دماغش خشک است “he’s cracked.”

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = “All gas, he’s talking rot.”

*Go out*:—Slightly poking the chin forwards.

## § 95. Bibliomancy, Divination, Superstitions,<sup>1</sup> etc.

(a) *Istikhāra* <sup>2</sup> استخارة signifies asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qurʾān and finding the answer on the right-hand page. The seeker first repeats the *Sūrat-l-Fātiḥah* سورة الفاتحة or “Opening Chapter of the Qurʾān,” the *Sūrat-l-Iklās* سورة الإكلās “On the declaration of God’s Unity” (Chap. 112), and the 58th verse of the *Sūrat-l-Anʿām* سورة الأنعام “the Chapter of Cattle” (6th Chapter) three times, and then opens the Qurʾān. Sometimes seven *Ṣalawāt* are repeated in addition; or else the seeker first *si ṣalawāt* <sup>3</sup> *mī-firistad* سه صلوة میفرستد, i.e. he says three times اللهم صل على محمد و آل محمد. He then says one *Al-ḥamd* (i.e. the *Fātiḥah* or Opening Chapter) and then *Qul huʾllāh* قل هو الله, and lastly the *Āya-yi-majālīh* <sup>4</sup> *l-Ghayb* آية مفاتیح الغیب which is the 58th verse of the sixth chapter or “Chapter of the Cattle.”

Then saying اللهم استخرني *Allāhummaʾstakḥir-nī*<sup>4</sup> the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word *Allāh* occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

<sup>1</sup> Republished from the JI. As. Soc. Beng., 1906, by kind permission of the Council.

<sup>2</sup> *Istikhāra* استخارة, lit. “asking favours, etc.” The *istikhāra* استخارة that the Prophet taught was a prayer asking for guidance.

The seeker goes to a *Mulla* for an *istikhāra*, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

<sup>3</sup> *Ṣalāt* صلوة is properly any prayer, being the Arabic equivalent of *namāz* نماز: by the Persians, however, the word has generally a special signification.

<sup>4</sup> Incorrect Arabic for —*khir-lī* “choose for me.”

The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an *istikhāra* استخاره from the *tasbīh* تسبیح or "rosary."<sup>1</sup> The *Fātiḥah* is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says *Subḥān'illāh* سبحان الله "Holiness be to God"; as the second is slipped *Al-ḥamd'li'llāh* الحمد لله "Praise be to God"; as the third is slipped *wa'lā* = "don't do it."

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. *khūb* خوب, *miyāna* میانه, or *bad* بد.

From laziness, the *Fātiḥah* is in practice usually recited only once.

This form of *istikhāra* استخاره takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.<sup>2</sup>

*Tafā'ul* تفاؤل "auguring," is generally applied to seeking a *jal*<sup>3</sup> or omen' from *Hāfiẓ*. A volume of the *Dirvān* of the poet is held in the left hand and the following words are said:—*یا خواجه حافظ شیرازی تو کاشف هر رازی* *Yā Khwāja Hāfiẓ-i Shīrāzī tu kāshif-i har* *āz-i bar-i mā biyā va yak fāl-i munāsib-i ḥāl biyandāz*,<sup>4</sup> or *یا خواجه حافظ شیرازی ترا بحق شاخ نبات قسم میدهم که کل احول را در این کتاب خود معین کن* *Yā Khwāja Hāfiẓ-i Shīrāzī turā bi-ḥaqq-i Shākh-i Nabāt qasam mi-dīham ki kull-i aḥvāl rā* *dar in kitāb-i khud mu'ayyan kun*. The eyes are closed, the volume opened at hazard<sup>5</sup> and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that *ghazal* غزل. If the omen is unfavourable, the *ghazal* غزل following it is read (called the *shāhid-i ghazal-i avval* شاهد غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,<sup>6</sup> before start-

<sup>1</sup> There are several ways of making this *istikhāra* استخاره, one way is merely a game of "odds and evens."

<sup>2</sup> "Shall I or shall I not take a purge?" Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

<sup>3</sup> *Fāl girīstan* فال گرفتن "to take an omen": *tafā'ul zadan* تفاؤل زدن.

<sup>4</sup> There is no fixed formula.

<sup>5</sup> By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

<sup>6</sup> *Munajjim* منجم "astrologer"; *'ilm-i nujūm* علم نجوم "astrology"; *rammāl* رمال "geomancer": *'ilm-i raml* علم رمل (*raml andākhtan* رمل انداختن) "geomancy": *'ilm-i hayat* علم هیات "astronomy", a term also applied to Euclid. *Zich-i kālī*, کشیدن "to cast a horoscope."

*Fāl-gīr* فال گیر is applied to any professional omen-taker.



ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, “*Yā Hazrat-i Dāniyāl*” یا حضرت دانیال.

(d) The 13th of *Ṣafar*, the second month in the Muslim calendar, and the 13th of *Nawrūz*, are days of evil omen<sup>1</sup>; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of *Nawrūz*, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of *Ṣafar*, boys and girls jump over a fire.<sup>2</sup>

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, *chashm-i bad* چشم بد, or *chashm-zakhm* چشم زخم.<sup>3</sup> Any one may be possessed of the evil eye without knowing it,<sup>4</sup> and some superstitious people say *Mā shā Allāh* ماشا الله before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the *ispanā* seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets *ta'vīz* تعویذ.<sup>5</sup>

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

<sup>1</sup> *Manḥūs* منحوس or *bad* بد.

<sup>2</sup> The Prophet died in the month of *Ṣafar*. It is supposed that the Last Day will fall on the last Wednesday of a *Ṣafar*.

<sup>3</sup> The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The *Mujtahids* have the same right, being considered *maḥram*.

<sup>4</sup> In *mard bad-chashm ast* این مرد بد چشم است, or *chashm-i shūr* (or *shūm*) *dārad* این شخص زبانش شوم (or شوم) دارد (m.c.): *in shakhṣ-zabūn-ash shūm ast* شوم (m.c.) “this man always prophesies unlucky things.”

<sup>5</sup> *Bāzū-band* بازو بند, a charm made by writing a text, wrapping it in *bulghar* بلغار or scented leather (*qāb-i Qūrān*), which is then bound on the child's arm. An amulet is also called *ṭilism* طلسم or “*talisman*.”

*Dam-rāhī* دم راهی, more commonly *sar-rāhī* سر راهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.

Strange to say, a pig<sup>1</sup> in the stables will ward off the evil eye from the horses and mules.

(g) Certain cities, Mullas' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or *bast* بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was *bast* بست. However in spite of his protestations he was finally removed by the Governor's *farrāshes*.

(h) The time of *Naw Rūz* نوروز is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month's pay. The chief of a dervish sect will auction certain sites, such as the Governor's Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

(i) Persians attribute misfortunes to the revolution of the heavens, to the 'evil eye' of time, to the world, etc., etc.<sup>2</sup>

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man's fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, *Qazā* قضا, *Qadar* قدر, or *Taqdīr* تقدیر. In the religious drama of *Husayn*, the sky is accused of being the author of his misfortunes.

Examples:—

ای چرخ فلک خرابی از کینه تست

*Ay charkh-i falak: kharābī az kīna-yi tust—(O. K.)*

"Ah! Wheel of heaven to tyranny inclined."

(*Whin. trans. Rub. 25*).

این چرخ جفا پیشه عالی بنیاد      هرگز ز گره کار کسی را نگشاد  
هرجا که دلی دید که داغی دارد      داغ دیگری بر سر آن داغ نهاد

<sup>1</sup> Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In Arabistān, pigs' flesh is said to be eaten under the name of *gūsand-i farangī* گوسفند فرنگی. Ham in Persia is sometimes called *gūsh-i bulbul* گوشت بلبل, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

<sup>2</sup> *Gardish-i Falak* گردش فلک, *Dunyā* دنیا, *Dahr* دهر, *Gardūn* گردون, *Charkh* چشم زخم زمانه, *Chashm-zakhm-i Zamāna* چشم زخم زمانه.

*Īn charḵh-i jaḡā-pīsha-yi 'ālī-bunyād*  
*Hargiz girih-i kār-i kas-i rā na-gushād*  
*Har jā ki dil-i dīd ki dāgh-i dārad*  
*Dāgh-i digar-i bar sar-i ān dāgh nihād—(O. K.)*

“The wheel on high, still busied with despite,  
 Will nev'r unloose a wretch from his sad plight;  
 But when it lights upon a smitten heart,  
 Straightway essays another blow to smite.

(Whin. Rub. 154).

ای چرخ چه کرده ام ترا راست بگوی پیوسته فکند مرا در تگ و پوی  
*Ay charḵh chi kardā-am turā : rāst bigūy*  
*Payvasta figandā-i marā dar tag u pūy—(O. K.)*

“Oh wheel of heaven, what have I done to you  
 That you should thus annoy me? Tell me true.”

(Whin. Rub. 499).

چون لاله بند—و روز قدح گیر بدست با لاله رخی گر ترا فرصت هست  
 می نوش بخرمی که این چرخ کبود ناگاه ترا چ—و باد گرداند پست  
*Chūn lāla bi-Naw-rūz qadaḡ gīr bi-dast*  
*Bā lāla-ruḵh-i agar turā fursat hast<sup>1</sup>*  
*May nūsh bi-ḵurramī ki īn charḵh-i kabūd*  
*Nāgāh turā chu bād gardānad past.—(O. K.)*

“Like tulips<sup>2</sup> in the Spring your cups lift up,  
 And, with a tulip-cheeked companion, sup  
 With joy your wine, or e'er this azure wheel  
 With some unlooked-for blast upset your cup.”

(Whin. Rub. 44).

## CHAPTER XI.

### § 96. Diminutive Nouns (اسم تصغیر or اسم مصغر).

(a) Diminutive terminations are :—ک - اک - ۛ and چ; also colloquially ۛ. These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying “small,” “little,” etc.

(b) For rational beings the three first only ک اک or ۛ are used, as:—

- (1) مردک<sup>3</sup> *mardak* “a small man.”  
 مامک *mamāk* “little mother” (Sa'dī).

<sup>1</sup> In prose *ast* would be used.

<sup>2</sup> *Lāla* is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

<sup>3</sup> Colloquially *mardaka* مردک, also *zanaka* زنک (m.c.). This *k* is called *kāf-i taṣghīr* کاف تصغیر.

زنک *zanak* "a little woman" (rare).

<sup>1</sup> دخترک *dukhtarak* or دختره *dukhtara* "a little girl."

*Tiflak-i man nā-khush ast* طفلك من نا خوش است (m.c.) "my poor little child is sick": *Farangiyak* (Trans. H.B.) "contemptible European."

*Remark.*—In *bād-i khurūsak* باد خروسی "croup" (so styled from the sound of the cough) the ک is *nisbatī*.

(2) که generally gives a sense of contempt:—

مردکه <sup>2</sup> *mardaka* (m.c. only) "fellow."

زنکه <sup>2</sup> *zanaka*, "virago."

(3) ۛ generally gives the idea of immaturity, as:—

پسرۛ *pisara* "little boy."

دخترۛ *dukhtara* "little girl."

In *dūshīza* دوشیزه "virgin" (from *dūshīdan* دوشیدن to milk) the termination appears to be the ۛ, referred to in Remark to No. (5).

بچه <sup>ۛ</sup> *bachcha* "child, or young of any animal."

*Remark I.*—The termination ۛ also occurs in substantives without life, as: سفیده *safīda* (from *safīd*, adj. "white"): کوهۛ *kūha* "a camel-hump" (from کوه "a hill"): فلکۛ <sup>4</sup> *falaka* "bastinado pole" (from *falak* "the sky"), vide § 98 (b).

*Remark II.*—The forms *pisarū* پسرۛ, *dakhtarū* دخترۛ, *kuchukū* کوچکو are colloquial only.

*Remark III.*—In *kurra* کوره "a foal (of horse or donkey)," باره *barra* "a lamb," جوجه *jūja* "chicken," etc., the final ۛ has no diminutive signification.

*Remark IV.*—Final ۛ is frequently elided, as: بنده *banda* "slave," dim. بندک *bandak* (class.) [in Mod. Pers. بندۛ, or بندیک]. روزنامه *rūz-nāma* "newspaper," dim. روزنامهچۛ *rūz-nāmcha* "small book, or a daily account." Sometimes it is changed into *g*, vide (5). Similarly یی is sometimes elided, as: طوطی *tūtī*, "parrot," dim. توتاک *tūtak* (class.); توتیک *tūtiyak* (mod.).

<sup>1</sup> An unmarried girl or woman is called *dukhtar* دختر (m.c.).

<sup>2</sup> These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as *zanaka* زنکه she replies, *zanaka mādar-at* زنکه مادریت.

<sup>ۛ</sup> Said to be derived from an obsolete form *bach*. The *tashdid* is apparently used to distinguish this word from *bī-chī* "for what, why?"

*Darakeht bach-zada* "the tree (or any plant) has sent out a sprout."

<sup>4</sup> Also *falak*: to which the feet are fastened by a loop and held soles up. The pole is held by two men.

(4) The only termination found in irrational animals is ک, as:—

خرک مسکین *kharak-i miskīn* “poor wretched ass.”

مرغک کوچک *murghak-i kūchak* “a little chick.”

اسبک کوچک<sup>1</sup> *aspak-i kūchak* “a little horse or pony.”

This termination is generally added to the generic noun, as: حیوانک *haywānak* “poor creature”; مرغک *murghak* “wee little bird”; (vide also last example (c)).

(5) For inanimate objects ک and چ (or za) are used:—حوضک or حوضچه *hawṣak* or *hawṣcha* (m.c.) “a small artificial pond”; باغچه *bāghcha* (m.c.) “a little garden”; کفچه<sup>2</sup> *kafcha* “a ladle” (*kaf* the palm of the hand): بازیچه *bāzīcha* “a little game”; تفنگچه *tufangcha* “a pistol”; پولک *pūlak* “a spangle, a fish’s scale, a scale on a bird’s leg”; کمانچه *kamāncha* (m.c.) “a violin bow”; مردمک چشم *mardumak-i chashm* (m.c.) “pupil of the eye”; کوچه *kūcha* “lane”; مشکیزه *mashkīza* “a small leathern bottle”<sup>3</sup>; چند *chand* (m.c.) “a few little verses”; روزکی چند *rūzak-i chand* (Sa’di) “a few days.”

دلتنگ شوی یک جوئی<sup>4</sup> بنگ بخور یا یک مذکی<sup>4</sup> بادۀ گل رنگ بخور

*Diltang shavī yak javak-i<sup>4</sup> bang bi-khur*

*Yā yak manak-i<sup>4</sup> bāda-yi gul-rang bi-khur.*

“Are you depressed? then take of *bang* one grain;

Of rosy grape-juice take one pint or twain.”

(O.K. 251. *Whin.*).

In *lakhsha* “a live coal, a spark,” *naysha* “a small reed” and in one or two words the *sha* is merely a corruption of *cha*.

Words ending in *alif* take the termination چ, as: دریا *daryā*, dim. دریاچه *daryācha*; صحرا *ṣahrā*, dim. صحراچه *ṣahrācha*; سرا *sarā*, dim. سراچه *sarācha*.

As when forming the plural in *ān*, final silent *z* becomes *g*, so sometimes with the diminutive in *z*, as: جامه *jāma* “garment,” جامگی *jāmagak*<sup>5</sup> “a little garment” (vide also (3) Remark IV).

The termination ک is also added to adjectives, as: سرخک *surkhak* (m.c.) “measles”; تلخک *talkh-ak* (class.) “somewhat bitter; the colocynth”; کمترک *kam-tar-ak* (m.c.) “a little less”; دورترک *dūr-tarak* (m.c.) “a little further”; دیرترک *dīr-tarak* (m.c.) “a little later”; پستترک *past-tarak* (m.c.)

<sup>1</sup> In modern Persian *aspak* اسپک also means a “toy horse”: in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

<sup>2</sup> In m.c. *kaf-gīr* کفگیر, a name also given to a shovel for the fire.

<sup>3</sup> قزلیچه *qiziljih* is properly for *qizilcha* (dim. of *qizil*) P.: *surkhak* (m.c.) = “measles” (in the dict. also a gold coin and a bag).

<sup>4</sup> *Javak-i* جوئی “a small barley corn or so,” *manak-i* مذکی “a small man or so.”

<sup>5</sup> Also in mod. Pers. جامه *jāma-ak*.

“a little lower”: *zūd-tarak* “a little quicker”: *muzd-i hammāmī rā bad-ak na dādam* “I tipped the bath attendant not at all badly” (Tr. Haj. Bab. chap. 17).

*Remark.*—The termination *ja* appears to be a form of *ja*, as: *dān-ja* or *dān-ja* (class.) “a lentil,” the diminutive of *dāna*.

In a few words *īcha* and *īsha* occur, as: *darīcha* “a small door, i.e., a window (opening like door)”; *māhīcha* “a crescent; ornament.” In *bāzīcha*, the *ī* belongs to the original form.<sup>2</sup> *īza* is also for animate nouns, as: *dūshīza* “virgin”; *nāvīza* “a small boat.”

(c) The words *pisar* and *bachcha* added to rational nouns, sometimes give a diminutive sense:—

*ay pisara mihtar* or *pisar-mihtar* (m.c.) “oh *sais* boy” (not “son of groom”); *ghulām-bachcha* (m.c.) “a boy slave”: *shutar-bachcha* (Sa’dī) “young camel”; *darvīsh-pisar* (Sa’dī) “a boy dervish.”

مرغک از بیضه برون آید و روزی طلبد و آدمی بچه ندارد خبر از عقل و تمیز

*Murgh-ak az bayza birūn āyad u rūzī talabad*

*Va ādamī-bachcha na-dārad khabar az ‘aql u tamīz—(Sa’dī).*

“The chick comes out of the egg and seeks its living,  
But the young of man has nothing of sense or discernment.”

*Remark I.*—Words like *jū* (or *jūy*) “a brook or stream” require the *ī* in the diminutive, as: *jū-ī* or *jūy-ī*.

*Jaw* “a grain of barley” becomes *javak*.

*Remark II.*—These diminutive suffixes are called *chīm-i tasghīr* and *kāf-i tasghīr*. In *kharak* “poor ass” and *pisark* “darling boy,” the suffix may be called *kāf-i tarāḥḥum* (“the *k* of compassion or kindness.” In *zalūk* “a leech” for *zālū* (gen. *zālū*) the *kāf* is *zāyid* or superfluous.

(d) The diminutive termination *ak* also gives a modified signification to the original noun, as:—

*chashmak* (m.c.) “a wink,” (*chasm* “eye”).

*dastak* “clapping of the hands,” (*dast* “hand”).

*pushtak* “somersault,” (*pusht* “back”).

<sup>1</sup> Similarly *kaj* “crooked” is sometimes *gazh*.

<sup>2</sup> *Bāghcha* “a little garden” is in Urdu *baghīcha*.

<sup>3</sup> *Pisar-i mihtar* (m.c. and class.) “the elder son.”

<sup>4</sup> *Dar āb pushtak bi-zan* (m.c. and local) “dive into the water.”

تخمک *tukhmak* “water-melon seeds” (roasted and salted); (*tukhm* “seed” or “egg”).

زردک *zardak* “a carrot.”

باد خروسک *bād-i khurūsak* “croup”; (imitative word).

*Remark.*—*Īnak* and *ānak* اینک and آنک, the diminutives of *īn* and *ān*, signify “behold!, here is!”; (*ānak* not used in m.c.).

(e) The m.c. *kūchūkū* کوچوکو or *kūchūlī* کوچای “tiny” (for children or things in a good sense) is creeping into writing. *Kūchukū* کوچکو or *kūchūkū* “small” is less diminutive than the former.

This diminutive و is very common in m.c., as: *pisarū* پیسرو, *dukhtarū* دختر, *aspū* اسپو, *kitābū* کتابو, etc.

*Mardū* مردو and *zanū* زنو are not used, but *mardakū* مردکو and *zanakū* زنکو (vulg. and local) are used to express greater diminutiveness than *mardak* مردک or *zanak* زنک. *Yārū* یارو (m.c. and vulg.) is used as “boy” is, by the Irish, and does not express diminutiveness. This suffix is called *vāv-i taṣghīr* (واو تصغیر).

(f) *Khurāsānīs*, in speaking, use the suffix *gak* گک as a diminutive, as: *bachchagak* بچه گک “dear or tiny little child”; *barādar-gak-i shumā* برادر گک شما “your small brother.” Persians however look upon *Khurāsānīs* as savages.

(g) *Mashkūla* مشکوله “a small *mashk* مشک” (leather water-skin), and *mushkūla* مشکوله “a small bit of musk,” are formed according to no rule, and are probably the only examples of the diminutive terminations *ūla*.

## § 97. Affixed ي and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (*Persian*) formative ي<sup>1</sup>:

(1) By affixing a ي (*ma'rūf* معروف) to an adjective, simple or compound, an abstract noun is formed, as: *nīkī* نیکی “goodness,” *dānā'ī* دانائی “wisdom,” from *nīk* نیک “good,” and *dānā* دانا “wise”: *zar-bakhshī* زربخشی “the bestowing of gold”; *jahān-dārī* جهان داری “empire,” (from *zar-bakhsh* adj., “giving gold” and *jahān dār*, adj., world-holding”).<sup>2</sup>

Abstract nouns are also formed by affixing this ي to nouns, pronouns, verbal roots, and past participles, etc., etc., as: *pādīshāh* پادشاه “king,”

<sup>1</sup> Briefly, from all adjectives and from some participles, abstract nouns are formed by adding ي: silent *h* becomes *gī*.

From nouns, adjectives are formed by adding ي, as: *panjāh tūmānī* پنجاه تومانی “worth 50 tumans.”

<sup>2</sup> A few abstract nouns and adjectives are formed by adding *alif*, as: *garmā* گرما (m.c.) “heat, hot weather” from *garm* “hot”; *sarmā* سرما (m.c.) “cold, or cold weather”; *shaydā*, P. “mad from love” from *shayd*, substantive: vide foot-note (2) to (b) (3).

*pādishāhī* پادشاهی "sovereignty"; *hashtī* هستی "existence"; *nāstī* نیستی "non-existence"; *manī* منی "egotism."

In *hashtī* هستی "existence, being" and *nāstī* نیستی "non-existence, not being," the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: *bī-dast u pā* بی دست و پا "helpless, unweildy," the ي is usually added to the second part of the compound only, as: *bī-dast u pā* بی دست و پائی "helplessness."

Similarly in the case of a double simple adjective, the ي is usually added to the second only, as: *tar u tāzagī* تر و تازهگی "freshness" (for this *vide* below); *past u bulandī* "ups and downs"; *bā kamāl-i šāf šādiqī* (H. B. Chap. XLI, p. 236). Compare also: *ham-nishīnī* هم نشینی با او داشتیم (Tr. H. B., Chap. XXII) "for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—"; here, however, *ham-nishīnī* هم نشینی should be substituted for *ham-nishīn* هم نشین.

This Persian ي may also be added to some Arabic past participles. Thus from *muraḥḥaṣ* مرخص "permitted to leave and licensed," comes the m.c. substantive *muraḥḥaṣī* مرخصی "permission to depart, leave" which is now preferred to the correct form *rukḥṣat* رخصت.<sup>3</sup>

If the noun ends in silent *z*, the *z* is changed into گ, as: *banda* بنده "slave," *bandagī* بندگی "bondage"; *shikasta* شکسته "broken," *shikastagī* شکستگی "fracture, also being worn out, broken down (old age)": *chūnī* چونی and *chigūnagī* چگونگی "the how and wherefore; state."

This ي is called the *yā-yi maṣḍar* یای مصدری, or the ي of the verbal noun, and also *yā-yi ismī* یای اسمی.

Such nouns are included in *ḥāṣil-i maṣḍar* حاصل مصدر, *vide* § 115.

A noun may be formed from the Imperative root of the verb by affixing ي, as: *khud sitāfī* خود ستائی "self-praise" (compound word); *vide* also § 115 (e) and (i).

(2) Nearly allied to the *yā-yi maṣḍarī* یای مصدری is the *yā-yi mushābih*, or *yā-yi musāḥabat* یای مصاحبت, which expresses similitude or assumption of character, as:—

زاغ بفر—و همائی کند      سرکه رسد پیش تو پائی کند

*Zāgh bi-farr-i tu humāfī kunad*

*Sar ki rasad pīsh-i tu pāfī kunad.*—(Nizāmī).

1 *Manī*, P. "egotism," but Ar. from root مَنِی "seminal fluid"; also *bā man-ī* بامنی "thou art with me."

2 An instance of the Persian dislike to the repetition of the same word or sound.

3 *Rukḥṣat* is always used in India.

4 *Maṣḍar* مصدر = source, and hence the Inf. of a Persian verb or the root in Arabic.



“At seeing thy splendour the magpie acts the *humā*,<sup>1</sup>

The head that comes near thee humbles itself (lit. acts the foot).”

In this example *humāʿī* همائی and *pāʿī* پای both illustrate the ی of similitude. *Hātimī* حاتمى “boundless generosity (from Hātim of Tay, famous for his generosity).”

(3) The *yā-yi nisbatī* یای نسبتی<sup>2</sup> indicates relationship, as: *Īrānī* ایرانی “Persian,” from *Īrān* “Persia.”

In Arabic, the relative ی has a *tashdīd*, as: شمسى *shamsiyy*<sup>3</sup> “solar”; but in Persian the *tashdīd* of the Arabic relative ی is omitted in the masculine, as: *shamsī* شمسى<sup>3</sup>, but restored in the feminine, as, *shamsiyya* شمسینه<sup>4</sup>.

If the substantive is Persian and ends in *hā-yi malḥḥfī* های مخففى, a *hamza* is substituted for the *yā-yi nisbatī* یای نسبتی, as: سرمه *surma*<sup>5</sup> “blue-black in colour”: پسته “light-green, i.e., *pista*<sup>6</sup>-coloured.” The forms سرمئی and پستمی however also occur, but are incorrect. Sometimes the ڤ is changed into گ before the ی, as: خانه *khāna* “a house,” خانگی *khānagī* “domestic”; قلعه *qalʿa* “fort,” قلعهگی *qalʿagī*<sup>6</sup> “garrison-soldier.” In India the form *khānī* occurs as well as *khānagī*, vulg. *khāngī*, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule,<sup>7</sup> (vide Ar. Gr., Appendix); thus from *bayza* “egg” is derived بیضی, Ar. “oval.” The form بیضه is incorrect, though occasionally used in Persian. *Nuqra* “silver” نقره *nuqra*<sup>6</sup> (mod.) “made of silver”; but classically نقرئی is also found.

As regards the final relative ی in words like *Shirāzī*<sup>2</sup> vide p. 179 of Volume

<sup>1</sup> Called also *murgh-i dawlat* مرغ دولت. *Humā* “the Common Lammergeyer” (vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; *humāyūn* همایون, adj. “fortunate.”

<sup>2</sup> This ی is not the Arabic ی that forms Arabic relatives, as: مصری (Pers. *misrī*) “Egyptian,” etc., though it corresponds to it.

<sup>3</sup> The “relative noun” is a substantive or adjective, as: ارژی *arziyy*<sup>un</sup> “earthy”; *misriyy*<sup>un</sup> “an Egyptian.” For the Arabic pl. of these nouns vide Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding ـیة, as: الهیة *ilāhiyyat* “God-head”; انسانیة *insāniyyat* “humanity.” In imitation of the Arabic, this termination is also added to Persian words, as: *khariyyat* “stupidity,” also *khari*; زانییة *zanīyyat* “womanliness”; *mardumiyyat*, etc., vide (1) (1). The words طفولیة *tufūliyyat* “childhood” and کراهیة *karāhiyyat*, etc., “aversion,” are Arabic infinitives and not abstract nouns of the above class. Vide (c).

<sup>4</sup> Similarly with plural of sects, as: دهریة *dahriyya* pl. دهری “the sect of *dahrīs*.” عبرانیة “the Hebrew language” is the feminine of the word عبوانی.

<sup>5</sup> i.e. the light-green colour of the skin of the kernel.

<sup>6</sup> But قلعی “a tinman.”

<sup>7</sup> Words of the form فعيلة generally make فعلى.

1, 2, p. 179 of the *Grundriss der Iranischen Philologie*. It is derived from the Pahlavi *īk*. Pahlavi *dīn-īk*, Persian *dīnī*, pious. This *īk* is derived from an older *yaka* (old Iranian) or possibly *ika*.

The Hindi *ī* is derived from a Sanskrit *īka* and other terminations. The old Iranian *yaka* or *īka*, and the Sanskrit *īka*, etc., have a common origin in the old Aryan language.

*Remark I.*—This ی is added to the native city of a person as a patronymic, but not to the name of a tribe, as: *Muḥammad Ḥasan-i Shīrāzī* محمد حسن شیرازی “Muḥammad Ḥasan the Shirazi (or of Shiraz)” ; but *Fath ‘Alī Shāh-i Qājār* فتح علی شاه قاجار: *Afrāsīyāb-i Turk* افراسیاب ترک; *Ghulām ‘Alī-yi Afshār* غلام علی افشار “Ghulām ‘Alī the Afshār (of the Afshār Tribe).” For things, however, the ی is added to both the city and the tribe, as: *Shāl-i Kirmānī* شال کرمانی “a Kirman shawl” and *qālī-yi Afshārī* قالی افشاری “an Afshār carpet.”

The Persians, however, say *mardum-i Kirmān* مردم کرمان (not *Kirmānī*) “the people of Kirman,” and *zanhā-yi Shīrāz* زنهای شیراز “the women of Shirāz (and not *Shīrāzī*).”

*Remark II.*—The Ar. ordinal ثانی *ṣānī* (for ثان <sup>1</sup>) “second” does not end in the relative ی; there is no *tashdīd*, neither in the masculine nor in the feminine: ثانیة *ṣāniya* the feminine of ثانی; also means “a second of time.” *Yahūdī* یهودی (P.) has for its feminine *Yahūdīyya* یهودیه “a Jewess”; also, “Judea”; and for its plural *Yahūd* یهود “the Jews.”

The forms *bayṣavī* بیضوی (for *bayṣī* بیضی <sup>2</sup>) “elliptical” and *Baṣrāvī* بصراوي (for *Biṣrī* بصري) though used in Persian are incorrect; *vide* Notes on Ar. Grammar.

*Remark III.*—This ی is sometimes added unnecessarily to an adjective, as: *dūst-i qadīmī* دوست قدیمی (m.c.) and *dūst-i ṣamīmī* دوست صمیمی: *in-hā qadīmī*<sup>3</sup> *shuda* and اینها قدیمی شده اند (m.c.) “these have become antiquated.”

This ی might be considered the *yā-yi nisbat* یای نسبت, or perhaps the *yā-yi zā'id* یای زاید.

*Remark IV.*—This ی can be added to the Infinitive, as: *navishtanī*, adj. (m.c.) “manuscript” = خطی *khattī*. *Navistanī* نوشتنی is also the Future Participle “that has to be written”; *vide* (b) (1).

<sup>1</sup> The Arabic ordinals from 2 to 10 inclusive are formed on the measure of فاعل.

<sup>2</sup> *Bayṣī* in Persian “whiteness, purity,” but in Arabic “elliptical.” In mod. Persian *tukhm-murghī* تخم مرغی “oval” and “elliptical.”

<sup>3</sup> The Indian Parsis are divided into two classes, *rasmī* رسمی (adj.) “the moderns” and *qadīmī* قدیمی “the old-fashioned.”

<sup>4</sup> In India *qalamī* قلمی.

*Remark V.*—From دہلی or دہلی “Delhi,” دیہلی *Dihlavī* “a man from Delhi.” From مصطفیٰ comes مصطفی, also مصطفوی modern and corrupt.

*Marvazī* مرزوی ‘a man of Marv’ is an irregular form of *Marghazī* مرغزی ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and *Rāzī* رازی ‘an inhabitant of Ray’ is derived from *Rāz* راز the older name of the city.

From *Kāshān* کاشان is formed *Kāshī* کاشی ‘an inhabitant of Kāsh,’ and from *Badakhshān*, *Badakhshānī* بدخشانی or *Badakhshī* بدخشی (of *Badakhsh*).

If this ی is affixed to the Arabic *kunyat* کنیه, the words *abū* ابو, *ibn* ابن disappear; thus, from *ibn-i Zubayr* ابن زبیر is formed *Zubayrī* زبیری, and from *Abū Hanīfa* ابو حنیفہ comes *Hanafī* حنفی.

*Remark VI.*—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is انی—as: جسمانی *jismānī* “corporeal” (no *tashdīd* in Persian on the final ی); روحانی *rūhānī* “spiritual”; نورانی *nūrānī* “bright, luminous”; نفسانی *naḥsānī* “psychologic, etc.”; vide notes on Ar. Gr., Appendix.

(4) The *yā-yi maf‘ūl* یاى مفعول or ی of the object, expresses some person or thing being affected by some act, as: دست خطی *dast khattī* “signed”: لعنتی *la‘natī* “cursed.”

(5) The *yā-yi fā‘il* یاى فاعل is the ی of the agent in such words as: جنگی *jangī* “warrior”; حکمی *ḥikmatī* “man of science.”

(b) Other descriptions of ی are:—

(1) The *yā-yi liyāqat* یاى لیاقت, or *yā-yi qābiliyyat* یاى قابلیت, ‘the ی of fitness’; this is the ی added to the Infinitive, as: سوختنی *sūkhṭanī* “fit to be burned”; vide Remark IV.

(2) The *yā-yi waḥdat* یاى وحدت, ‘the ی of unity,’ and *yā-yi tankīr* یاى تنکیر, ‘the ی of indefiniteness’; vide § 41.

(3) The *yā-yi khitābī* یاى خطابى, or ‘ی of address,’ is the ی of the 2nd person singular of the verb, as: کردی *kardī* “thou madest”; نیکی *nīkī* “thou art good.”<sup>1</sup> This second ی is, however, usually distinguished as, یای اثبات نعل *yā-yi isbāt-i fi‘l*.

(4) The *yā-yi mutakallim* یاى متکلم, or ‘ی of the speaker,’ is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: ایلّی *ilāhī* or ربّی *rabbī*

<sup>1</sup> In *Yā Rabb tu Karīm-i va karīmī karam ast* یا ربّ تو کریمی و کریمی کرم است, “Oh God, thou art generous and generosity is clemency,” the accent distinguishes the first *karīm-i* from the second which is a substantive *karīmī*.

“my Lord”<sup>1</sup>; *mushfiq-i* مشقي “my friend.” This ي is also called *yā-yi mulāṭaʿaṭi* ياي ملطعتي “the *yā* of courtesy (or benignity).”

(5) The *yā-yi ṣifat* ياي صفت, or ‘*y* of qualification,’ is the ی that is followed by the relative particle که, and gives the force of the demonstrative pronoun: *vide* § 42 (b) for other names of this ی.

(6) The *yā-yi zā'id* ياي زايد, or ‘redundant ی,’ occurs in the Imperative after a quiescent *alif* or و, as: *bi-gushāy* بكشاي for *bi-gushā* بكشا “open this”: *bi-qūy* بگوي for *biqū* بگو. Also in other words as in *karīgar* (کارگر) “a clever workman”; *vide* also (a) (3), Remark III.

(7) The *yā-yi ishbā'* ياي شباع, ‘the ی of satiating or filling up,’ is the ی of poetical license used to eke out the measure of a verse as when an *iṣṭifā'* is lengthened into ī:—

زمین شوره سنبل بر نید—ارد درون تخم عمل ضائع مگردد

The metre is *مفاعیلن مفاعیلن فعول* and the *iṣṭifā'*s after زمین and تخم have therefore to be pronounced long.

(8) The *yā-yi istimrārī* ياي استمراری, or ‘*y* of repeated action,’ is the ی added to the Preterite tense to form the Past Habitual<sup>2</sup>; *vide* p. 225.

(9) The *yā-yi ma'rūf* ياي معروف is the ی pronounced ī (as in ‘police’); so named by the Arab invaders because they were *acquainted* with its sound.

(10) The *yā-yi majhūl* ياي مجهول is the ی classically<sup>3</sup> sounded like *e*; so named by the Arabs because the sound was *unknown* to them.

(11) The ی preceded by *fatḥa* and pronounced like the English diphthong *ai* in ‘aisle’ or *ey* in ‘they,’ is called *yā-yi sākin-i maftūḥ mā qabl*, i.e., ‘quiescent ی,’ its preceding letter being movable by *fatḥa*.

(12) The *yā-yi iṣṭifā'* ياي اضافت, or *yā-yi iṣṭifā'* ياي اضافی, is the ی that is the substitute for the *iṣṭifā'* after the weak consonants ا and و, as in صدای نی صدای نی and بوی گل بوی گل.

*Remark I.*—The ی in adverbs of time may be either the *yā-yi vaḥdat* ياي وحدت, or else what might be called the *yā-yi taqrīb* ياي تقريب “the *yā* of approximation,” as in عصری بود که بخانه آمدم ‘*aṣr-i būd ki bi-khāna āmadam* (m.c.) “it was about evening when I reached home”; ‘*aṣr-i* may also mean “one evening, an evening; this night” (Scottice ‘the night’). In *shab-i ṣubḥ-i bāyad bi-yāyad* شبی صبحی باید بیاید (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either *yā-yi vaḥdat* ياي وحدت, or the *yā-yi taqrīb* ياي تقريب.

<sup>1</sup> With verbs, and certain particles that resemble verbs, this Arabic ی becomes

ني, as: انتي “verily”; ضربني “he struck me.”

<sup>2</sup> Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

<sup>3</sup> Preserved by Indians and Afghans.

*Remark II.*—*Yā* is sometimes substituted for *alif*, as : *يرمغان* *yarmaghān* for *armughān* *ارمغان* (class. and m.c.) “a present.”<sup>1</sup>

(c) Arabic abstract nouns of quality are formed :—

(1) By adding *iyat* :—

*First* to nouns. Strictly speaking these are formed by adding the feminine ۛ to the relative adjectives, as : *الهيت* “divinity” : *ضدية* “being discordant” ; *انسانية* “humanity ; politeness.”

*Second* to adjectives, as : *مسكينة* “poverty.”

*Third* to participles, active and passive, as : *منعمية* *mun'imiyat* “bestowment” ; *مجردية* *mujarradiyyat* “being in solitude.”

*Fourth* to particles, as : *كيفيت* from *كيف* “how?” : *ماهيت* “substance,” from *ماهو* *mā-huw* “what is it?”

(2) This Arabic termination is even added to Persian words, as : *خریت*. Other Persian forms are *افزليت* - *معشوقيت* - *شهريت* - *خيريت* ; *vide* p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called *مصادر جعلی* “artificial infinitives.”<sup>2</sup>

*Remark I.*—In the same way, the Persian words *pādshāhat* (Indian) and *nazākat* *نزاکت* are formed on the Arabic measure of *najābat* *نجابت*, *hamāqat* *حماقات*.

*Remark II.*—If the feminine termination ۛ is added to an adjective terminating in a single *ی*, there is no *tashdīd*, as : *عالي*, fem. *عالية*, but *على* “high” has of course for its feminine *عليه*.

## § 98. The Terminal ۛ.

(a) In Persian the terminal ۛ is of two kinds, viz. *ظاهر* *zāhir*, “manifest” (i.e. sounded), and *مخفی* *makhfī* or *مخفی* *mukhtafī* “hidden” (i.e. mute). The former may be preceded by any one of the short vowels, as : *rāh* “road,” *andūh* *اندۀ* “grief” ; *farbīh* *فربة* “fat,” and is consequently sounded.<sup>3</sup> As already stated, final ۛ when mute is unsounded and transliterated *a* : it is considered a vowel by some Grammarians.<sup>4</sup>

<sup>1</sup> Also *rāh-āvurd* *راه آورد* (class.) and *sawghāt* *سوغات* ; all mean a present brought back from a journey.

<sup>2</sup> Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.

<sup>3</sup> *Panja* “claws, grasp,” but *panjah* (for *panjāh*) “fifty.”

<sup>4</sup> After silent ۛ, the *izāfat* assumes the form of *hamza*, but after sounded ۛ, it is written in the ordinary manner, viz. *کسرة* *kasrah*. Mute ۛ should be, but is not always, dropped in writing before the *hā* of the plural.

The final ʔ in Arabic words though aspirated in Arabic as in كَلِمَة *kalima*, the pausal form of كَلِمَةٌ, become silent in Persian, thus *kalima*; the *fatha* of *mīm* drops out.

(b) Mute or silent ʔ is added to:—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: *dast* دست “hand,” *dasta* دسته “handle”; *garm-āba* گرمابه = *hammām*; *āreza* آوژه “reputation; singing”: *chahār-chūba* چهار چوبه “frame” (of door, picture, etc.): *āftāba* آفتابه “ewer.” This ʔ is called های مشابَهت *hā-yi mushābahat* “the ʔ of resemblance.”

(2) It is added to both stems of the verb to form substantives. Thus from *bastan* بستن (Imp. stem *band*) “to bind” comes *bandā* بنده “a slave,” and from *dīdan* دیدن (shortened Inf. *dīd*) comes *dīda* دیده “eye”: *girīstan* گریستن (*girī*) “to weep,” *giryā* گریه “lamentation”: *nālīdan* نالیدن (*nāl*), *nāla* ناله “complaint”: *shukūfa* شکوفه “blossom”: *larza* لرزه “trembling” from *larzīdan* لرزیدن: *khandā* خنده “laughter.”

This ʔ is called های مخفی فعلى *hā-yi makhfī-yi fi‘lī* “the silent verbal h.”

(3) It is added to adjectives to form analogous nouns, as: *safīd* سفید (adj.) “white,” *safīda* سفیده: *siyāh* سیاه “black,” *siyāha* سیاهه “an inventory, list of items”: *panj* پنج “five,” *panja* پنجه “a claw, a bunch of fives, grasp, possession”; but *chap* چپ “left,” *chappa* چپه “left-handed.”

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: *chahārsāla* چهار ساله “four years’ old”; *du-māha* دو ماهه “two months’ old”; *har-rūza* هر روزه “daily”; *chahār-shaba* چهار شبه “every fourth night”; *shabān-rūza* شبان روزه “lasting 24 hours”; *du-dila* دو دل “wavering, of two minds”: *du-bāra* دوباره “once more, over again”; *chand-rūza* چند روزه “enduring for a few days, short-lived”: *har-sāla* هر ساله “yearly”: *rūza* روزه “daily, also a fast”; *panj-shākhā* پنج شاخه “five pronged”: *du-rūya* دو رویه “double, two-faced”; *du-marda* دو مرده “of two men” (task, work, etc.). This ʔ is called های نسبت *hā-yi nisbat*.

<sup>1</sup> *Ṣafīda-yi* (or *sapīda-yi*) سفیده صبح “the dawn”: *siyāhī-yi chashm* سیاهی چشم (m.c.) “the black of the eye,” but *siyāha-yi hisāb* سیاهه حساب (m.c.) “a list of the account, statement.”

<sup>2</sup> Subs. *chahār-sālagī* چهار سالگی, *panj-sālagī* پنج سالگی, etc., etc., “the state of being four and five years’ old.”

<sup>3</sup> *Du-rūya sipāh* دو رویه سپاه “the opposing (facing) armies.” *Du-rūya* دو رویه sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

<sup>4</sup> *Mī-dānistam chand-marda hallāj būdam* میدانستم چند مرده حلاج بودم (m.c.) = “I knew my limitations; capabilities.”

(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مجسمه “a statue”, from *mujassam* “embodied”: it is really a feminine agreeing with *šūrat*, etc., understood: معرّوطه “an inclosure.” This is also the “*h* of resemblance”; vide (b) (1).

(6) In such words as *shāhāna* شاهانه “fit for a king (or kings)”: *mardāna* مردانه, etc., the *z* is called by some native grammarians *hā-yi liyāqat* های لیاقت “the *h* of fitness or suitability,” and is supposed to be added to the noun in the plural (*shāhān*, etc.).

*Āna* آن, however, occurs as a separate suffix, as in *ʿuzāna* عزّانه “in a self-interested manner”; *dastāna* “glove”: *sālāna* “yearly”; vide § 108.

(c) Further uses of mute *z* are:—

(1) To form the past participle, as: *rafta* رفته “gone” (pl. *raftagān* رفتگان “the departed, the dead”). This *z* is called *hā-yi mukhtaṭṭā-yi mafʿūl* های مختطّی مفعولی “the silent *h* of the passive participle.”

When, however, the participle is past active, as: *shunīda guft* شنیده گفت “having heard he replied,” the *z* is called *hā-yi atṭ* های عطّ “copulative *z*” and is considered equal to the conjunction و “and,” as: *shunīd va guft* شنیده و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *navīsanda* نویسنده “writer” (also part. “writing”) and is then called *hā-yi mukhtaṭṭā-yi fāʿiliyyat* های مختطّی فاعلیت “the silent *z* of agency.”

(3) It is used to form the feminine of Arabic words, thus *malik* “king”; *malika* “Queen” (in Arabic *malikah*). This *z* is called *hā-yi tānīs* های تانیث.

*Remark.*—In Persian, this feminine *z* is considered a silent *h*, but not so in Arabic, thus *malikat* ملكة (and *malikah*) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

*Remark I.*—The final mute *z* of a Persian word sometimes becomes *q* in Arabic, thus *pista* پسته, P. “a pistachio-nut” is *fustaḡ* فستق in Arabic.

*Remark II.*—The final *z* is sometimes redundant, as in *chāra* چاره: کینه *kīna*.

## § 99. The Suffixes بان *bān* or وان <sup>1</sup> *vān*; وانه *vāna*; and وون *ūn* and وون *vān*.

(a) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* ماننده “remaining” (also “resembling”).

They are more probably the Sanskrit suffix *vān* or *wān*, and are, according to Platts, in O. P. and Zend *pāna*.

<sup>1</sup> *Gārī-wān* or *gārī-bān* گاریوان or گاریبان Hindustāni, “driver of hackney-coach, etc.”

(b) This suffix added to substantives forms substantives, as:—

(1) باغبان *bāghbān* (m.c.) “gardener”; دروان *darvān* (m.c.) “porter”; پاسبان *pāsān* “sentry, watchman”; شتربان *shuturbān* “camel-man (in charge of camels)”; سایه بان *sāya-bān* “a shelter (from sun, rain, etc.)”; (this last is usually written سایبان): گریبان *girībān* “collar of a coat” (that which guards the neck گری).<sup>1</sup>

(2) To nouns it forms adjectives, as: مهربان *mīhr-bān* “kind” (in m.c. *mīhrabān*).<sup>1</sup>

(3) *Gardūn* گردون “the wheel of heaven”; وارژن *wāzhūn* “inverted”; *humāyūn* <sup>2</sup> همایون “fortunate.” *Vān* وان, and *vāna* وانه (and *ūn*), are also affixes forming substantives of relation, as: پروانه *parvāna* “moth (feather-like)”; استروانه *astarvāna*, *astarvan* استرون, *satarvan* سترون, etc. (lit. mule-like) “barren, a barren woman”; پلوان *pulvān* (bridge-like) the raised path or partition in a field.”

### § 100. The Suffixes *gar* گر, *gār* گار, *gārī* گاری, *kār* کار.<sup>3</sup>

(a) The Persian suffix *gār* گار is the old Persian suffix *kāra*, Sanskrit *kār*: it signifies “doer or maker,” as: خدمتگار *khidmat-gār* “performer of service, attendant”; پروردگار *parvardagār* “one who provides nourishment, i.e. God (also a king)”; کامگار *kām-gār* “successful”; آموزگار *āmūz-gār* (m.c.) “teacher”; روزگار *rūz-gār* “time, etc.”; یادگار *yād-gār* (in m.c. *yād-i-gār*) “souvenir”; گناهگار *gunāh-gār* or گناهکار *gunāh-kār* “sinner”; سازگار *sāz-gār* also سازکار *sāz-kār* (class.) “agreeing with (of food, climate).”

*Remark.*—In *yād-gār* یادگار “memorial, souvenir,” etc., the idea of agency is not marked.

In *rūz-gār* روزگار “time; fortune” it is even less prominent.

(b) *Gar* گر is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* گار, *gār* گار, etc.; *vide* (a). It has the signification of the English suffix *-er*. Examples: زرگر *zargar* “goldsmith (or a worker or maker in gold)”; توانگر *tavāngar* “rich”; کارگر *kār-gar* “one skilful in business; also taking effect (as of medicine, of an oration, etc.)”; کیمیاگر *kīmiyā-gar* “an alchemist.”

<sup>1</sup> *Mīhr*, P.: Sanskrit *mītr* or *mitra* or *mihira*. By affixing a ی *[yā-yi maṣḍar* or *yā-yi mushābahat*, *vide* § 97 (a) (1)] we get further substantives, as: شتربانی *shuturbānī* “the work or office of camel-man”; مهربانی *mīhrbānī* “kindness.”

<sup>2</sup> *Humā* هما or *humāy* همای the Lammergeier or Ossifrage, a bird anciently revered.

<sup>3</sup> All are connected with the verb کردن *kardan*, P. “to do,” Sanskrit *kartum*, and give the idea of actor or action.

<sup>4</sup> Sometimes written as: آفریده گار - پرورده گار.



*Remark I.*—It should be noticed that *gar* گر generally signifies a maker, while *gār* گار indicates a performer.

*Remark II.*—By adding a formative ی, the suffix *garī* گری is formed which signifies “art, business,” as: *ū shikār-chī-garī namī-dānad* او شکارچی گری نمی داند (m.c.) “he knows nothing about the business of a *shikārī*.” In India *bāwar-chī-khāna-garī* بارچی خانه گری “the culinary art.”

If two words occur together, it is usual to add the suffix to the second only, as: *Bābī u<sup>1</sup> Ṣūfī-garī* بابی و صوفی گری “the Babi and Sufi religions.”

(c) *Kār* کار “work” is another suffix sometimes interchangeable with *gār*.

*Bad-kār* بدکار “evil-doer”; *jaḡā-kār* جفاکار “oppressor”; *gunāh-kār* گناه کار (in India *gunāh-gār*) “evil-doer, sinner”; *taqṣīr-kār*<sup>2</sup> تقصیر کار “one who has committed a fault.”

Possibly in *āmūz-gār* آموزگار and *kām-gār* کامگار, etc., the affix is substituted for *kār*.<sup>3</sup>

### § 101. Ār آر, dār در, āl آل.

(a) By cutting off the final ن of the Infinitive<sup>4</sup> and adding *ār*, verbal nouns are formed:—

(1) Indicating action, as: *guṭār* گفتار “speech”; *kirdār* کردار “works (as opposed to words)”; *dīdār* دیدار “seeing, sight.”

(2) This termination sometimes gives the sense of an agent, as: *kharīdār* خریدار (m.c.) “buyer”; *firīštār* فریشتار “deceiver”; *parastār* پرستار “a worshipper (class.); a nurse (modern).”

(3) Occasionally this termination is found in concrete nouns, as: *kushtār* کشتار (m.c.) “anything killed (also slaughter); classically anything slain in sacrifice”; *murdār* مردار “carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite.”

<sup>1</sup> If, however, the suffix be added to both words, then the copulative و must be pronounced *va*, as: *bābī-garī va ṣūfī-garī* بابی و صوفی گری: vide also 97 (b) (3) foot-note (3). Similarly *taqṣīr u gunāh-kār* or *taqṣīr-kār va gunāh-kār* تقصیر و گناه کار or تقصیر کار و گناه کار.

<sup>2</sup> Also *taqṣīr-wār* تقصیروار, *taqṣīr-dār* تقصیردار and *taqṣīr-mand* تقصیرمند attracted.

<sup>3</sup> By adding ی, substantives like *khidmat-gārī* خدمت گاری “service attendant”; *zargarī* “the business of goldsmith”; *kārgarī* کارگری “shod are, according to making anything” are formed.

<sup>4</sup> According to Platt's (Hindustani Grammar) the suffixes after cutting off *dan*.

<sup>5</sup> Note—not *kardār* as might have been expected. *āl*, “driver of hackney-”

<sup>6</sup> *Farūshanda* فروشنده (m.c.) not *farūkhār* فروختار.

(4) Some adjectives with a passive signification are formed by this suffix, as: *girištār* گرفتار “taken captive; arrested.”

(5) *Divār* دیوار “wall” is said to be derived from *dāv* داو<sup>1</sup> “stratum” and *ār*.

(b) *Dār* دار is the Imperative stem of *dāshtan* داشتن “to have, to hold,” and in compounds generally signifies “holder, keeper,” as: *pīshānīdār* پیشانی‌دار (m.c.) “fortunate”; *āb-dār* آب‌دار (m.c.) “a man who looks after tea, pipes, etc.”; *hiṣṣa-dār* حصه‌دار (class.) “share-holder.”

It is also used in forming adjectives from nouns, as: *pīch-dār* پیچ‌دار “twisted.”

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* پیچ و خم “twists,” *pīch u khamdār* پیچ و خم‌دار “twisted”; *aql u hūsh-dār* عقل و هوش‌دار “intelligent, etc.”

*Remark.*—The Infinitive itself can be used as verbal noun, as: *āmadan-i man* آمدن من “my coming”; vide § 115 (*h*).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u farūkht* خرید و فروخت “buying and selling”; *az guft-i ū man īn kār kardam* از گفت او من این کار کردم (m.c.) “I did this at his instigation”; vide § 115 (*j*) (*k*).

(c) *Āl* آل is a relative suffix that forms substantives, as: *changāl* چنگال “claw; fork”; *dumbāl* دنبال “tail, after-part.”

In *zangāl* زنگال “rust” (for *zangār*, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

## § 102. The Turkish Affixes *j̄* جي or *chī* چي, *Bāsh* - *Tāsh* or *Dāsh* باش - تاش - داش<sup>4</sup>

(a) The Turkish affix *chī* affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: *qūsh-chī* قوش‌چی “falconer”; *bandūq-chī* بندوق‌چی “a musketeer”; *shikār-chī* شکارچی “a shikārī”; *qālīr-chī* قاطرچی “a muleteer”; *chī* چي “a servant who prepares coffee.”<sup>5</sup>

In Persian this *chī* چي appears to be applied to professions only.

<sup>1</sup> By *īmāla*, *div*.

<sup>2</sup> *Ābdārī* آبداری is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called *nahār-dār* نهار‌دار.

<sup>3</sup> Or *bū* ‘*aql u hūsh* با عقل و هوش’.

<sup>4</sup> *Chī* has much the same signification as *wūlū* in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: *qātib-chī* قاتب‌چی “custom’s official.”

<sup>5</sup> The business of one servant, as guests are continually dropping in.

If the substantive end in *z*, the *z* is dropped, as: *khizān-chī* خزانچی “treasurer”; *mash'al-chī* مشعلچی “torch-bearer (in India dish-washer, scullion)”: *parvānchī* پروانچی “one who writes *parwānas*, or Government orders, etc.”

After a soft letter like *n*, *chī* چي in m.c. sometimes becomes *jī* جي, as: *būstānjī* بوستانجی “a gardener”; *miyānjī* میانجی “a mediator.” Possibly *jī* instead of *chī* is commoner in Tehran owing to Turkish influence.

For the forms *shikār-chī-garī* شکارچی گری, *qūsh-chī-garī* قوشچی گری, etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words *bāsh* “head,” and *tāsh* or *dāsh* “companion,” as: *qizil-bāsh* (lit. red-headed) “a soldier; a Persian; *Qizil-bāsh*; etc., etc.”; *yūl-dāsh* “a guide”; *beg-tāsh* or *khwāja-tāsh* “fellow-servant.”

### § 103. Dān دان.

The affix *dān* دان signifies something that holds, or contains, a vessel, as:—*namak-dān* نمک دان “a salt-cellar”; *qalam-dān* قلمدان (m.c.) “a pen-case”; *khāk-dān* خاکدان (m.c.) “the grave”; *kumāj-dān* کماجدان “a copper cooking-pot”; *anfiyya-dān* انفیه دان (m.c.) “snuff-box.”

*Remark.*—Compounds with the suffixes دان, and those mentioned hereafter that signify ‘place,’ as: *کده - خانه - ستان - زار - گاه - شن - بار* (as in *rūd-bār*), etc., form ‘Persian compound nouns of place’ (اسم ظرف مرکب).

In Arabic the ‘noun of time and place’ has special forms, as: *maqṭal* مقتل “place of slaughter, a vital spot”; *mashriq* مشرق “the East” (time or place of rising); *masjid* مسجد “mosque.”

Those ‘nouns of place’ that signify ‘abounding in’ (formed by the suffixes *zār* زار, *sār* سار, *bār* بار, *lākh* لاخ - - - are sometimes distinguished by the term *اسمهای کثرت* ‘nouns of excess.’

Such words as لعنتی “cursed” are included under اسم مفعول. For اسم مفعول اصلی, vide § 68 VIII.

§ 104. *Zār* زار, *sār* سار, *stān* ستان or *istān* استان, *lākh* لاخ, *kada* کده, *gāh* گاه, *ābād* آباد, *gard* گرد -, *khāna* خانه, *shan* شن, *nā* نا.

(a) The affix *zār* زار signifies abounding in, as:—

(1) *Namak zār* نمکزار “salt-ground (where nothing grows)”; *shūra-zār*

1 In Arabic مشعل, but in Persian also مشعله.

2 *Jī* is a Western Turkish form of *chī*.

3 A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some *qalam-dāns* قلمدان are beautifully painted and are very costly.

4 Originally used for baking a kind of bread in fat.

5 In Persian *anfiya* انفیه without *tashdīd*.

6 Compare حکمتی ‘skilful’: vide § 108 (a) Remark II.

زار “saltpetre ground”<sup>1</sup>; ‘alaf-zār علف زار “meadow”<sup>1</sup>; kār-zār کار زار “field of battle” (place of deeds); gul-zār گل زار (m.c.) “any garden.”

(b) The affix sār سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:—

(1) Kūhsār کوه سار “hilly”<sup>2</sup>; chashma-sār چشمه سار “a place full of springs”; sharm-sār شرم سار “full of shame.”

*Remark I.*—Sang-sār کوند سنگسار “to stone a person.”

*Remark II.*—In rukhsār رخسار “cheek,” the termination appears merely to modify the word rukh رخ “face (m.c.).”

(2) It also denotes “like.” khāk-sār خاکسار “like dust, base, low-born”; shāh-sār شاهسار “like a king, kingly.”

(3) It is used for sar “head,” as:—sag-sār سگ سار (old) “dog-headed”; subuk-sār سبکسار “light-headed; also unburdened by luggage”; nigū-sār, or nigūn-sar نگو سار or نگونسار, in classical Persian = “one who hangs the head from shame”; but in modern Persian only “inverted (= sar-nigūn).”

(c) The affix stān استان or istan استان signifies “place,” and is derived from the Sanskrit sthān “place.” The former is used after a substantive ending in a vowel and the latter after a consonant, as: bū-stan بوستان “a garden (place of scent)”; Hindūstān هندوستان “India”; gulistān گلستان “garden” (place of roses or flowers); qabristān قبرستان “grave-yard”; Farangistān فرنگستان “Europe.”

In a few words the termination gives the idea of time, as: tābistān تابستان “summer”; zamistān زمستان “winter”; bahāristān بهارستان “spring.”

*Remark.*—As regards the termination ān آں found in so many names, M. Chodzko writes:—

“Quelques érudits persans m’ont assuré qu’anciennement le formatif du pluriel ان, donnait aux mots primitifs le même sens géographique que leur stān; i.e. qui est très probable; car ān veut dire aussi: propriété de, appartenant à; از آن ez ān hūd, de son propre avoir, de ce qui lu appartient. Examples:—

همدان hemadan nom d’une ville, آردلان ārdelān nom d’une province, گلان gilān nom d’une province, مازندران māzenderān de même, آذربایجان āzərbayjān

<sup>1</sup> Ohaman is an artificial lawn or any stretch of good grass or a meadow, etc., ‘alaf-zār علف زار a green spot covered with weeds and grass.

<sup>2</sup> Kūhistān کوهستان means country with big mountains; kūhsār کوهسار “hilly.”

<sup>3</sup> With the formative ی, khāk-sārī خاکساری “humility.”

<sup>4</sup> Also Hind.

<sup>5</sup> For the adverbial termination ān (آبام دادان būmādādān, نه بخت نه آفتاب, نه آفتاب نه بخت) (Afghan), etc. vide Adverbs.

azer-bījān de même, 'دشت خاوران' *desht-i hāverān*, le desert de Hāverān, doivent, suivant ces érudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (māz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beéé) du feu (āzer), les déserts de l'Occident (hāver), etc."

*Remark.*—In poetry *istān* is sometimes pronounced *sitān*, as: *gulsitān* گلستان, for *gulistān* گلستان.

(d) The affix *lākḥ* لاک signifies "place," or "numerous, copious," as:—  
سنگلاخ <sup>1</sup> *sang-lākḥ* (m.c.) "a stony place; rocky, stony": دیولاخ *div lākḥ* "a demon-haunted place."

(e) *Kada* کده signifies "habitation, house," and as the last number of a compound, "place," as:—*Ātash-kada* آتش کده (m.c.) "temple of the Magi"; *may-kada* می کده (m.c.) "a tavern"; *mātam kada* ماتم کده (class.) "house of mourning"; *but-kada* بت کده "an idol temple."

*Remark.*—In *kad-khudā* کد خدا "a married man, a householder"; *kad-bānu* کد بانو "a housewife, a good manageress," the prefix is an abbreviation of *kada* کده.

(f) *Gāh* گاه (Sanskrit *gātu*) is an affix denoting:—

(1) "Place," as:—*Khvāb-gāh* خواب گاه "bedroom, also a cloth valise for bedding"; *takht-gāh* تخت گاه (m.c.) "an open-air platform for sitting on"; *farūd-gāh* فرود گاه (m.c.) "halting place"; *nishīman-gāh* نشیمن گاه (m.c.) "a seat": *ārām-gāh* آرام گاه (m.c.) "a resting place."

(2) "Time" as:—*Shām-gāh* शाम گاه "the evening time"; *ān-gāh* آن گاه (m.c.) "then"; *pasāngāh* پس آن گاه "after that"; *bī-gāh* بی گاه "untimely, out of season." *Sukhan na-bāyad guft magar āngāh ki maṣlahat bāshad* (class. and modern) سخن نباید گفت مگر آن گاه که مصلحت باشد; *vide* also § 116.

(g) The word *ābād* آباد suffixed to a noun denotes a city or place of abode, as: *Bahrām-ābād* بهرام آباد (Bahram Town).

The adjective *ābādān* آبادان is not used in forming compounds.

(h) The affix *gird* or *gard* گرد, found in a few names of towns, appears to have a similar signification, as: *Bahrām-gird* بهرام گرد: *Yazdigird* یزد گرد (for *Yazdigird*).

In *Dārāb-kard* داراب کرد (near Shiraz), the suffix is perhaps a corruption.

<sup>1</sup> Also *sang-lākha* (m.c.) and *sangistān* (m.c.).

<sup>2</sup> In m.c. *mātam-khāna* or *mātam-sarā* ماتم سرای or ماتم خانه.

<sup>3</sup> *Gāh* گاه is sometimes contracted into *gāh* گه: (not to be confounded with *guh* گه which means "human excrement)."

<sup>4</sup> *Ābād kardan* آباد کردن "to cultivate a place, or found a town": *ābādī* آبادی "cultivation; also the condition of being populous or inhabited."

(i) *Khāna* خانه “house” as a suffix has a somewhat similar meaning to *kada* کده and *gāh* گاه, as: *kār-khāna* کارخانه “factory”: *rūd-khāna* رودخانه properly “bed of a river”; and hence “a river.”<sup>1</sup>

(j) The suffix *shan* شن added to nouns, also forms a noun of place, as: *gul-shan* گلشن “a rose-garden or rose-bed.” In *rawshan* روش (for *rawzan*) “window” it is a corruption.

(k) *Nā* نا (sometimes *nāy* نای) is added to nouns or adjectives, as: *tang-nā* تنگنا “a narrow place”; *tāz-nā* or *tīz-nāy* تیز نای (class.) “the prominent part of the sword edge that does the work (lit. place of sharpness)”; *āb-nā* آبنا “strait.”

In Indian Persian, this suffix is often written نائی.

*Remark.*—*Nā* نا is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* درازنا (class.) “length.”

§ 105. *Ūmand* اومند, *Wand* وند, and *Mand* - مند,  
*Nāk* ناک, *Āk* آک.

(a) *Mand* مند is a suffix joined to nouns, generally to form adjectives, and signifies “possessor of, possessed of,” as:—

*Khīradmand* خردمند “possessed of wisdom, wise”; “*aqlmand* عقلمند “intelligent”; *sūd-mand* سودمند “profitable”; *tanū-mand* تنومند “strong.” In *arjūmand* (ارجمند) (also *arjmand*) “noble,” and *barūmand* برومند “fertile, fruitful,” the suffix is a form of *mand*.

*Wand* وند is occasionally found for *mand* مند, as in *khvīshā-wand* خویشاوند “kinsman”; *pūlād-wand* پولادوند “hard (like steel)”; *khudā-wand* خداوند “master.”

(b) *Nāk* ناک added to substantives, forms an adjective of quality, as:—  
*gham-nāk* غمناک “sad”; *khawf-nāk* خوفناک “frightful”; *khatar-nāk* خطرناک “dangerous”; *dard-nāk* دردناک “painful.”

(c) *Āk* آک is a termination used to form some substantives from verbs, as: *pūshāk* پوشاک “raiment” from پوشیدن; *khurāk* خوراک “food” from خوردن; *sūzāk* سوزاک “gonorrhoea.”

*Remark.*—In *maghāk* مغاک “ditch; low place, etc.,” from *magh* مغ “depth,” and *tabāk* تباک “fever,” the termination, apparently the same, is termed a ‘relative suffix’ by native Grammarians; vide § 115 (c).

§ 106. *Bār* بار and *Yār* یار.

(a) (1) The suffix *bār* بار signifies ‘abounding in,’ as: *zang-bār* زنگ بار, i.e. *Zangibār* (‘abounding in blacks’); *rūd-bar* رودبار (class.) “channel of a river”: *sang-bār* سنگ بار (old) “abounding in stones, stony.”

<sup>1</sup> There is hardly a river in Persia. Any dry ‘nāla’ that becomes a stream after rain, is called رودخانه *rūd-khāna*.

<sup>2</sup> With the formative *khīradmandī* خردمندی.

(2) *Bār* بار is also the root of باریدن and signifies “raining, scattering,” and is used to form compounds, as:—*gawhar-bār*<sup>1</sup> گوهربار “scattering pearls”; *shakar-bār* شکربار “raining sugar, mellifluous.”

(3) *Bār* بار is also a substantive signifying “load,” and is also used in compounds, as: *pur-bār* پُر بار “fruitful (of fruit trees)”; *sar-bār* سربار (m.c.) “a small extra load on a transport animal.”

In a few adjectives, the suffix takes the form of *yār* یار, as: *bakhtyār* بخشیار “fortunate” (also *bakht-āvar*, *bakht-var* or *bakhtūr*, and *bakht-mand*); *hūsh-yār* هوشیار<sup>2</sup> or *hūshyār* هشیار “full of senses, intelligent.”

§ 107. *Āvar* آور (contracted آر); *Var* در, and *vār* وار; *Gān* گان; and *Mān* مان

(a) The affixes *āvar* آور, and *ār* آر, which are used in forming adjectives from substantives, are from the verb آوردن “to bring” and signify “bringing, producing, or displaying,” as:—*dil-āvar*<sup>3</sup> دلآور “brave (displaying heart)”; *zūr-āvar* زورآور “strong (bringing strength).”

In *sālār* سالار “chief,” the suffix is the same, but contracted.

(b) Related to the above mentioned are *vār* وار and *var* ور<sup>4</sup> and *vāra* واره: these suffixes mean “endowed with, possessed of, full of,” as:—*dānīsh-var* دانش ور (m.c.) “learned”; *ummīdvār* امیدوار “hopeful; a candidate”; *gūsh-vār* (or *gūsh-vāra*) گوشوار “a ear-ring (becoming or adorning the ear)”; *shāh-vār* شاهوار “befitting, or, worthy of a king, kingly”; *zarra-vār* ذره وار “like an atom”; *jān-vār* جانوار “an animal (possessed of life)”; *sukhan-var* “eloquent”; *nām-var* نامور “famous.” In *musht-vāra* مشتواره “handful, the measure of a hand,” the *ṣ* is redundant.

In *dilīr* دلیر (also *dil-āvar* دلآور) “brave,” is another contraction of the same suffix.

*Remark.*—The suffix *vār* وار is sometimes redundant, as: *sazā-vār* سزاوار “worthy.”

In *ranjūr* رنجور “sick,” the suffix is perhaps the same as *var*.

(c) The suffix *gān* گان signifies similitude, as: *khudāyigān*<sup>5</sup> خدایگان “a great lord; happy.”

It also, like *vār* وار, signifies “worthy of,” as: *rāyigān*<sup>5</sup> رایگان (راه گان) “worthless (fit to be cast on the road)”; *shāyigān*<sup>5</sup> شایگان (for *shāh-gān*) “fit for a king”; *bāzār-gān* بازرگان (for *bāzār-gān*) “merchant.”

<sup>1</sup> *Gawhar-bārī* گوهرباری subs. with the formative ی.

<sup>2</sup> In India generally, but vulgarly, *hoshyār*.

<sup>3</sup> With the formative ی, *dil-āvarī* دلآوری.

<sup>4</sup> All adjectives may be used as adverbs, but adjectives in *vār* وار and *ānā* آن are specially adverbial in their signification.

<sup>5</sup> In India pronounced *Khūdā-e-gān*; *rā-e-gān*, *shā-e-gān*, etc.

*Remark.*—*Dihqān* دهقان is the معرب of *dihgān* دهگان or *dih-khān* دهخان.

In *girdgān* گردگان “walnut” the suffix is perhaps a corruption of گون “like.”

(d) *Mān* مان “like,” as: *ās-mān* آسمان “sky” (like a revolving ‘mill-stone’); *mih-mān* مهمان “guest.” In *shād-mān* شادمان the suffix seems to mean “continuity”: شادان or شاد = “glad” (i.e. temporarily happy). *Musalmān* مسلمان is by some said to stand for *muslim-mān*, by others to be a corruption of the Persian pl. of *muslim*, and by others to be a corruption of the Arabic plural.

§ 108. *Āna* آن<sup>1</sup>; *Īna* این<sup>2</sup>, *Īn* این; and *Ān* آن and *Ān* آن *Rā*; and *Vāv* و.

(a) The inseparable suffix *āna* added to nouns or adjectives signifies “like”; as an *adjective* it is usually applicable to things, not to persons, as:—

*Mardāna* مردانه “like a man, manly”; *div-āna* دیوانه “mad (like a *div*)”; *rūbāhāna* روباهانه “fox-like (in behaviour); wily”; *zanāna* زنانه “feminine, peculiar to women”; *zishtāna* زشتانه “in an ugly manner”; *ziringāna* زرنگانه “in a smart or clever manner”; *dast-āna* دستانه “glove”; *rūzāna* روزانه<sup>2</sup> (adj.) “daily”; *vide* also § 43 (aa) and § 98 (b) (6).

It can also be added to Arabic adjectives ‘*‘ajizāna* عاجزانه “helplessly, in a helpless or humbled manner.”

*Kāghaz-i dūstāna* کاغذ دوستانه “a friendly letter.” (but not *mard-i dūstāna* “a friendly man”); *dūstāna* دوستانه could, however, be used as an adverb, as: *dūstāna kār kard* دوستانه کار کرد “he acted in a friendly manner.”

In *khawfnāk-āna pūrsīd* خوفناکانه پرسید (m.c.) “he enquired fearfully,” the Persian affixed *nāk* ناک added to the Arabic substantive *khawf* خوف, forms an adjective “fearful,” applicable to persons; while the additional affix *āna* آن forms an adverb or an adjective applicable to things. *Tarsnāk-āna* ترسناکانه has the same signification, but its compounds are all Persian.

(b) (1) *Īn* این and *ina* اینه are two more formative elements used for forming adjectives of relation (*nisbat*), as:—*zarrīn* زرین (m.c.) “golden, made of gold” from *zar* زر gold; *sīmīn* سیمین (m.c.) “made of silver”: *pashmīn* پشمین, adj. “made of wool,” or *pashmīna* پشمینه, subs. “a woollen stuff”;

<sup>1</sup> All adjectives may be used as adverbs, but those in *vār* and *āna* are specially adverbial in their signification.

<sup>2</sup> *Rūzina* (class.) “daily; daily pay, pension.”

<sup>3</sup> In modern Persian *sīm* means “wire”; the Arabic word نقره *nugra* is used for silver and طلا *ḥilā* for gold, but *khaylī zar dārad* (m.c.) “he is very rich”; *zar-varaq* زر ورق (m.c.) “gold leaf.”



*pūstīn*<sup>1</sup> پوستین “an Afghan sheep-skin coat”; *pūstīna*<sup>2</sup> پوستینه (adj.) “made of skins”; *pīshīn* پیشین “of former times”; *dīrīna*<sup>3</sup> دیرینه (m.c.) “old, ancient: نقره نئین (rare) “of silver” (also نقره گین, also نقرئی and نقره).

*Remark.*—Adjectives formed by the terminations *āsā* آسا, *-āna* انه, etc., signifying “like,” or by *fām* فام, *gūn* گون, etc. “colour,” are classed as اسم تشبیه “nouns (adjectives) of similitude.”

(2) The termination *īn* ين also denotes resemblance in colour, as: *zumurrādīn* زمردین “emerald green”; *zarrīn* زرین “golden coloured”; *bulūrīn* بلورین “like crystal or made of crystal.” It also forms superlatives.

*Remark I.*—From *sang* سنگ “stone” comes *sangīn* سنگین “heavy,” but *sangī* سنگی “made of stone.”

*Remark II.*—The suffix *īn* ين also forms the superlative degree, but in *pīshīn* پیشین and *pasīn* پسین it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalīn* اولین; vide § 48 (c).

(c) The suffix *ān* آن, like the suffix *īn* ين, is used to form relative adjectives and nouns as in *biyābān* بیابان “desert” (from *ab* آب); *pāyān* پایان “end”; *kūhān* کوهان “horse-saddle; camel-hump.”

The suffix in *pīshānī* پیشانی “forehead” is probably formed from this *ān*.

This suffix is found in names, as: *Īrān* ایران and *Tūrān* توران; *Isfahān* اصفهان; *Māhān*<sup>6</sup> ماهان (near Kerman).

In *ābādān* آبادان “inhabited,” it appears to be redundant.

In *ṣubḥgāhān* صبحگاهان, *bāmdādān* بامدادان, *yagān yagān* یگان یگان, *bahārān* بهاران the suffix is adverbial.

In *jāvidān* جاویدان and *jānān* جانان it is adjectival.

(d) *Ān* آن joined to some substantives forms relative nouns, as: *rīman* ریم (adj.) from *rīm* ریم “pus, matter,” etc.; *jūshan* جوشن “coat of mail” from *jūsh* جوش “a ring (in a coat of mail, etc.).”

It is sometimes pleonastic, as: *pādāshan* پاداشن for *pādāsh* پاداش; *zībān* زیبان for *zībā* زیبا; *sūn* سون for *sū* سو “side, direction”; *lafchan* لفچن for *lafch* لفچ “thick-lipped, camel-lipped.”

<sup>1</sup> *Pūstīn darīdan* پوستین دریدن (class.) “to blab out a secret” and *pūstīn kandan* (class.) or *dar pūstīn-i kas-i uftādan* افتادن در پوستین کسی (class.) “to backbite” are classical idioms.

<sup>2</sup> *In pūst-i mīshīna ast ya buzīna?* این پوست میشینه است یا بزینه (m.c.) “is this a sheep or goat’s skin?”

<sup>3</sup> *Dīr* دیر “late,” but *yār-i dīrīna* یار دیرینه “an old friend.”

<sup>4</sup> *Ān-i nisbat.*

<sup>5</sup> *Ir* ایر and *Tūr* تور are said to have been sons of *Farīdūn*.

<sup>6</sup> Always pronounced *Māhūn*.

(e) According to native Grammarians a final *r* is added to some substantives for *nisbat*, as: *angushtar* انگشتَر “ring” from *angusht* انگشت “finger”; *lahar* لهر “tavern” from *lah* له “wine.”

(f) Native Grammarians give instances of final formative *vāv* (*vāv-i fā'iliyyat* فاعليت) in *patū* پتو, from *pat* پت “goat's hair, wool”; (*patū* in India is a woollen stuff, but *patū* پتو in Persia “a blanket”): *shāshū* شاشو “piss-a-bed”; *rīshū* ریشو “bearded”: the last, however, is probably a corruption.

### § 109. *Āgīn* آگین, or *Gīn* گین.

*Gīn* گین is a contraction of *āgīn* آگین from *āgandan* آگندن “to fill”; *gīn* and *āgīn* therefore signify “filled with.” They are used as suffixes to nouns, to form possessive adjectives, as:—*gham-gīn* غمگین “full of grief, sorrowful”; *khashm-gīn* خشمگین “angry”; *sharm-gīn* شرمگین “ashamed”; *ambar-āgīn* انبر آگین “full of amber”; *surma-gīn* سرمگین (class.) “full of *surma* (or antimony for the eyelashes)”; *khirad-āgīn* خرد آگین (m.c.) “wise.”

### § 110. The Formative *ā* (الف)

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from *dān* دان the root of *dānistān* دانستن “to know”, *dānā* <sup>2</sup> دانا “learned”; *gūyā* گویا; *bīnā* بینا; vide also § 70 (a).

It is added to adjectives to form abstract nouns as: *garmā* گرما “heat,” *sarmā* سرما “cold”; *pahnā* پهنا “breadth” (also *pahnā-i* پهنائی).

*Remark.*—The following examples illustrate the forms that are included under the title of اسم فاعل مجععي <sup>3</sup> “Irregular Present Participle,” as distinguished from the اسم فاعل اصلي (or قياسي) “the Real or the Regular Present Participle” in—*anda* دانا: “knowing”: *skilful* حکمتی: “purchaser” خریدار: “thief” دزد (Imp. rt.): “hearer of complaints” (رسندۀ فریاد =) فریادرس: “fond of learning” علم دوست: “of little sense” کم عقل: “of pleasing speech” خوش گو: “feeble” ناتوان: “servant” خدمتگار: “camel-man” شتران: “king” تاجور: “a wise man” دردمند: “painful” شتران: “hard” پولادوند: “Lord” خداوند: “rifleman” بندوقچی: “painful” دردناک: “hero” پهلوان: “steel” پهلوان.

Under this head are also included such words as: جاسوس “spy”: جالِد “executioner”: کریم “kind”: شریر “mischievous,” etc. Also, of course, the Arabic Present Participle of the form فاعل, as: ظالم “tyrant.”

<sup>1</sup> *Sharm-rū* شرم رو “shy, bashful.”

<sup>2</sup> This verbal *alif* is called *Alif-i fā'iliyyat* الف فاعليت.

<sup>3</sup> Many of these are also اسم صفت مرکب “compound adjectives.”

<sup>4</sup> The “participle” formed by adding an Impera. root to a noun is generally called اسم فاعل ترکیبی (or مرکب).

(b) Some adjectives expressing fulness and completeness are formed by inserting an *aliḡ* between the two compounds, as: *lab-ā-lab* ٻالٻ “lip to lip; also brimful”; *sar-ā-sar* سر سر “entirely”; *gūn-ā-gūn* گونا گون “of many colours, variegated”; *sar-ā-pī* سر پا “from head to foot, cap-a-pie.” Vide also § 140 (h) (5), (6), (7) and foot-note.

(c) Prefixed to some Persian words it signifies privation, as: *ajumbān* جنبان “motionless, fixed.”

(d) *Aliḡ* is used to form the vocative singular. When used to summon or to attract attention it is called *aliḡ-i nidā* ٻالٻ نداء “the *aliḡ* of calling.” When used in the vocative of distress, as in *darīghā* دريغا “alas!” it is called *aliḡ-i nuḡā* ٻالٻ نداء “the *aliḡ* of plaint.”

For the different kinds of *aliḡ*, vide § 2.

(e) *Buḡhārā* بخار is said to be derived from *buḡhār* بخار (Zand) “wisdom, learning,” because of the learning that prevailed there. Some native grammarians style this final *ā*, *aliḡ-i rasfiyyat* ٻالٻ وصفيت, and give as further examples *zibā* زیب and *gandā* گند: in these, however, the *aliḡ* appears to be that of the participle [vide § 2, Remarks II].

§ 111. *Fām* ٻام, (*Pām* ٻام and *Wām* ٻام; *Gūn* گون; *Charīa* چرٻه.

(a) The suffix *jām* ٻام (rarely ٻام or ٻوم) indicates “of the colour, form, or likeness of,” and is affixed to both substantives and adjectives: *siyāh-jām* سياه ٻام (m.c.) “blackish”; *laḡl-jām* لعل ٻام “somewhat ruby-coloured”; *nīl-jām* نيل ٻام “bluish”; *zumurrud-jām* زمرد ٻام “rather like the green hue of an emerald”; *kuḡl-jām* كحل ٻام = *miḡl-i surma* (مٻل سمرٻه).

Instead of ٻام, sometimes ٻا is found, as: *sapīd-bām* سپيد ٻا “whitish.”

(b) *Gūn* گون signifies “colour, species, form, fashion, etc.,” and in compounds “of the colour of”: *lāla-gūn* لاله گون “poppy-coloured, scarlet”; *gul-gūn* گلگون “rose-coloured”; *gūn-ā-gūn* گونا گون “of various colours, also, of various sorts.”

*Gūna-ash zard shuda* گونا اش زرد شده “he’s become pale (from sickness).”

(c) *Charīa* چرٻه, sometimes written *chārda* چرده and also *jarta* چرٻه, means “colour, hue,” and occurs in a few compounds, as: *zard-chārda* زرد چرٻه and

1 Syn. *lab-rī* لٻرٻر “overflowing,” *lab ḡi-lab* لٻ لٻ “lip to lip.”

2 Or *sar-ḡi-sar* سر سر: as *ḡi-dīn va bīstān i man sar-ḡi-sar mī-guzārād* ٻده و بستان من سر سر ميگذارد (m.c.) “my income and expenditure are equal.”

3 Syn. *rang-ā rang*.

4 In Persian *j* and *p* are often interchangeable: *pīl* or *jīl* “elephant”; *sapīda* سفيد, *sapīda* سفيد, “white”: *pām* or *uām* are not used in modern Persian as suffixes: but *uām* or *pām* (m.c.) “debt.”

5 *Kuḡl* or *sur-a* “antimony, callyrium.”

6 *Gul-ā-yi gūn-ā gūn* گلهاي گونا گون “various coloured flowers”; *kuḡl-i gūn-ā gūn* کتب گونا گون “books by various authors”; *murch-i ḡā-parhā-yi gūn-ā-gūn ādān* مرغی با پرهاي گونا گون (m.c.) “I saw a bird of many colours.”

*rd-charta* زرد چرته (old) "yellow coloured" (not used of people). According to some grammarians this affix is found only in the word *siyāh-charda* سیاه چرته.

(d) *Rang* رنگ is also used, as *gul-rang* گل رنگ, *sabza-rang* سبزه رنگ, etc., de § 112 (f).

(e) In old Persian *diz* دیز and *dīza* دیزه are also found for *dīs* دیس, as: *ab-dīz* آب دیز "night-coloured, black"; "the name of Khusrāu's horse."

These suffixes are now obsolete (متروک).

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* دهی, *Dis* دیس; *Vand* وند.

(a) *Sā* سا and *āsā* آسا are affixes signifying "like," as: *mushk-sā* مشک آسا "scented like musk"; *ambar-sā* عنبر سا "resembling amber (in scent)"; *ihr-sā* سحر سا "like magic"; *mard-āsā* مرد آسا "like a man, manly."

*Remark.*—These suffixes must not be confounded with *sā* سا from *sāyidān* سائیدان "to rub," and *āsā* آسا from *āsūdan* آسودن (m.c. intr.) "to be satisfied, refreshed, etc.," both of which also occur in compounds, as: *jabha-* or *jabīn-* -sā جبهه سا or چپین سا "rubbing the forehead on the ground, making a profound reverence"; *rūh-āsā* روح آسا "soothing the mind."

(b) *sān* سان has the same signification as the suffix *āsā* or *sā*, and is probably akin to the Sanskrit *saṁān* and the Hindi *sā*. Examples: *shīr-sān* شیر سان (class.) "like a lion"; *sham'-sān* شمع سان (m.c.) "like a candle"; *khurshīd sān* خورشید سان (m.c.) "like the sun" (also *khurshīd-wār* وار خورشید); *yak-sān* یکسان (m.c.) "alike."

*Remark.*—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارستان (m.c.) "a thorny place."

In modern Persian *sān-i qushūn dādan* سان قشون دیدن "to review an army"; *imrūz sarbāzhā sān dādand* امروز سربازها سان دادند, or *az sān guzashtand* از سان گذشتند (m.c.) "the troops were reviewed."

(c) (1) *Vash* وش (*pash* پش or *fash* فش; obsolete), is an affix signifying "like," as: *māh-vash* ماه وش (m.c.) "like, or beautiful as, the moon"; *ghuncha-vash* غنچه وش "like a bud (of a pretty mouth)"; *qamar-vash* قمر وش (class., rare); *farishta-vash* فرشته وش (m.c.) [also *farishta-sān* فرشته سان (m.c.) or *farishta-vār* وار فرشته (m.c.)].

<sup>1</sup> Probably connected with the Hindi *sā* (*kālā-sā* "black-looking"; *mujh-sā* "like me"; *dev kālā sā* "like a demon").

<sup>2</sup> In modern Persian *āsūda kardan* آسوده کردن and *āsūda shudan* آسوده شدن.

<sup>3</sup> *Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The Qazzāq use *sān* سان for either ten or a hundred millions (the author is uncertain which).

(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as : *shāh-fash* شاه فش “like a Shah”; *sarv-pash* سروپش “like a cypress.”

Native Grammars also give the form *bas*, as : *shīr-bas* شیر بس “like a tiger.”

(d) *Das* دس and *dīs* دیس are also suffixes signifying “like,” which are used to form adjectives, as : *khurdīs* خردیس “like the sun”; *māh-dīs* ماه دیس “like the moon”; *das* دس has the same signification as *dīs* دیس, but is very rarely used.

*Remark.*—The Zardushtis sometimes write *Khudā bī das va damān* است خدا بی دس و دمان (old Persian) = “God is eternal.”

(e) *Vand* وند “like,” as : *Khudā-vand* خداوند “like God, lord, possessor”; hence by contraction *khāvand* خاوند “master, husband”; *pūlād-vand* پولادوند “hard as steel, also the name of a hero.”

This suffix is also used for *mand* مند “possessed of,” as : *dawlat-vand* دولت وند = *dawlat-mand* دولت‌مند.

*Remark I.*—The word *āvand* آوند “furniture,” especially “kitchen furniture (as pots and pans)”, appears to be derived from *āb* آب “water,” and *vand* وند (old) “experiment; labour; praise; vessel; vase; cup.”

*Remark II.*—These nouns and adjectives of similitude, formed by the suffixes *āsā* آسا, *vash* وش, *sār* سار, *āna* آنه, *gūn* گون, *vand* وند, *mān* مان, etc., are styled تشبیه اسم.

*Remark III.*—*Kirdār* کردار is also used to form adjectives of resemblance : *farishta-kirdār* فرشته‌کردار “like an angel.”

### § 113. The Suffix *um* اُم .

The termination *um* اُم added to the cardinal numbers forms the ordinals, as : *chahār-um* چهارم “fourth”; *bīst-u haftum* بیست و هفتم “the twenty-seventh.”

Note that in a compound number the termination is added to the last only.

### § 114. The Termination *-ish* یش .

This termination added to the Imperative root forms abstract nouns, as : *dānish* دانش “knowledge” from *dānistan* “to know”; *bīnish* بینش (m.c.) “sight” from *dīdan* (root *bīn*) “to see”; *jūshish* جوشش (m.c.) “boiling”; *āzmāyish* آزمایش (m.c.) “proving”; *ārāyish* آرایش (m.c.) “adornment”; *nikūhish* نکوهش (m.c.) “reproaching, blaming,” also *sar-zanish* سرزنش (m.c.).

<sup>1</sup> Called *shīn-i masdarī* شین مصدری, or *shīn-i masdar* شین مصدر. Radical *sh*, as in the word *pīsh* پیش is called *shīn-i aslī* شین اصلی.

## CHAPTER XII.

### § 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from *sūkhtan* سوختن (tr. and intr.) “to burn”, *sūz* سوز<sup>1</sup> (m.c.) “burning, inflammation”; *ranjīdan* رنجیدن “to be grieved”, *ranj* رنج “grief”; *bi-dih u bī-stān-i man*<sup>2</sup> بد و بستان من (m.c.) “my expenditure and my income”; *bidih-kār* بد کار (m.c.) “debtor”; *bistān-kār* بستان کار (m.c.) “creditor.”

(b) A few of the verbs ending in *ūdan* آوردن form substantives ending in *ān* آن, as: *farmān* فرمان<sup>3</sup> “an order” from *farmūdan*; *paymān* پیمان “promise” from *paymūdan* “to measure; to travel.”

*Remark.*—*Āsān* آسان, however, is an adjective “easy” (from *āsūdan*).

(c) A few nouns are formed by adding *āk* اک to the imperative stem, as: *sūzāk* “gonorrhoea,” *vide* § 105 (d).

(d) For nouns derived from verbs and terminating in silent *z*, *vide* § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a *yā*, or *hamza* and *yā*, to the Imperative stem, as: *had-gū* بد گوئی<sup>4</sup>; *rakht-shu* رخت شوئی; *bidih* (m.c.) “debt”; *bidihī* بدعی (m.c.) “revenue of a district”; *shinavā* شنوائی “power of hearing”; *gūy* گوی (obs.), *vide* § 97 (1).

In *bīnā* بینائی the termination is added to the verbal adjective بینا.

For *jahāndārī* “sovereignty,” *vide* § 97 (a) (1).

(f) For *ish* added to the Imperative stem, as: *āfarīnīsh* آفرینش “creation” from *āfrīdan*, *vide* § 114.

(g) For verbal nouns in *ār* آر, as: *dīdār* دیدار “seeing,” *vide* § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: *az dād u faryād kardan hīch fāīda-i nīst* از داد و فریاد کردن هیچ فایده نیست “there is no use in screaming and crying out”: *az nā guftan-i in harf khaylī pashīmān-am* از نا گفتن این حرف خیلی پشیمانم (m.c.) “I am very sorry I did not mention this.”

In *bar mā tākhtan āvurdand* بر ما تاختن آوردند “they charged us,” the Infinitive is used as an object.

<sup>1</sup> *Sūzish* سوزش is commoner.

<sup>2</sup> *Bistān* for *bisītan*.

<sup>3</sup> Arabic broken plural *farāmīn* فرامین. *Farmān* فرمان has become anglicized under the guises *firmaun*, *fīrmand*, *phīrmaun*, etc., etc.

<sup>4</sup> Or *fāīda* (without ی of unity).

<sup>5</sup> In modern Persian *ān* is often prefixed instead of *nā*, *vide* (g).

Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as :—

از پیردنیهای رنگ و از طپیدنهای دل عاشق بیچاره هر جا هست رسوا میشود

*Az parīdanhā-yi rang u az tapīdanhā-yi dīl*

*‘Āshiq-i bīchāra har jā hast rusvā mī-shavad.*

“ By his changings of colour, and the beatings of his heart,

The wretched lover compromises himself wherever he is."

این آمدنها و رفتنهاى ما ثمر نكرد *īn āmadan-hā va raftan-hā-yi mā šamar na-kard* (m.c.) "these comings and goings of ours produced no result"; but it would be better to substitute here *āmad u raft-i bisyār* for the plural Infinitive: خوردنها *guh-lehurdan-hā* is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing *इ*, *vide* § 97 (a) (1). Further examples:—

From بوئیدن “to smell” comes *būy* بوی “scent”; from پوئیدن intr. “to traverse” comes *pūy* پوی, (but *pūy mī-kunad* می‌کند (m.c.) “he is searching”); روئیدن intr. “to grow,” *rūy* روی; موئیدن intr. “to mourn”, *mūy* موی; شوئی و شوست *shusht u shūy* “washing, etc.”; *rakht-shūy* رخت شوی “a washerwoman,” but *rakht-shūi* رخت شوئی “washing clothes: the act or state of being a washerwoman.”

(j) It was stated in (a) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: *sar-navisht* سرنوشت<sup>1</sup> "destiny"; *guzasht kardan* گذشت کردن "to pardon, let off"; *rīkht* ریخت "the casting; form"; *dādu bāzdāid*<sup>2</sup> دید و باز دید "visiting and returning visits"; vide also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of *two* verbs, with or without the copula و, are used as a substantive, as: *dād u sitad* <sup>۳</sup> داد و ستد (m.c.) “commercial transactions”: *kharīd u farūkht* خرید و فروخت “commerce”; *āmad ū shud* آمد و شد, or *āmad u raft* آمد و رفت, or in m.c. also *raft u āmad* رفت و آمد: *guft u shunīd* <sup>۴</sup> گفت و شنید (Syn. *guft-u-gū*). These forms are sometimes in m.c. used in the plural, as: *dād u sitadhā-yi ū ziyād ast* داد و ستدهای او زیاده است “he has extensive dealings.”

<sup>1</sup> *Lawḥ-i Mahfūz* لوح محفوظ "the Preserved Tablet," on which the decrees (مردوشت) of God regarding men are recorded. In the Qurʾān the term is used for the Qurʾān itself. The law tablets of Moses are called *ahwāḥ*.

<sup>2</sup> *Bāz-dīd* باز دید can be used alone (for the return visit), but not *dīd* دید. *raftam* او رفتم (m.c.) not *dīd* “I went to visit him.”

3 Compare Hindi *len den*.

<sup>4</sup> Or *kharīd farūkh* خرید فروخت; also *kharīd u farūsh* خرید و فروش (m.8).

<sup>5</sup> *Qīl u qāl* قيل وقال "noise of taking" is somewhat said" and *qāla*, Ar. "he said," are coupled by the Persian Radical; similar; *qīla* Ar. "it was said"; *wa*: vide § 116 (c) Remark on doubled words.

(l) Sometimes both stems of the same verb are used to form a noun with or without the copula و, as: *guft-u-gū* گفت و گو, or *guft u gūy* گفتگوی, or *guft-gū* گفت گو, [= *guft u shunīd*, 'vide' (k)] "conversation"; *just-jū* or *just u jū* جست و جو "search" (or *just u jūy*).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: *bi-gīr u bi-kush* بگیر و بکش, subs. (m.c.) (seize and kill) "arresting"; *bi-gīr u bīzan* بگیر و بزن (rare) (seize and beat) "tumult, noise," or *gīr u dār* گیر و دار, or *dār-gīr* درگیر "tumult, confusion, trouble"; *bi-gīr u bi-band* بگیر و ببند (m.c.) "tumult."

(n) Sometimes the Imperative stems alone are used, as: *gīr u dār* گیر و دار (m.c.) "tumult": vide (m); *tak-ā-pū* تکانپو (m.c.) "searching"; *tak-ā-daw* تکاندو "running."

(o) Sometimes the Imperative stem of the same verb is repeated,<sup>2</sup> as: *kash-ma-kash* کش مکش "pulling different ways; also quarrelling" (*kash ma-kash dāsh-tan*): *bi-kush u bi-kush* بکش و بکش "fighting, rowing (crying 'kill and kill')"; *kash-ā-kash* کشاکش (m.c.) "a struggling"; *kashā-kashī* کشاکشی (old) "allurement, attracting" (*kashish*, subs. m.c. "attracting").

(p) For the Noun of Agency *farūshanda* فروشنده "seller"; *gū-yanda* گوینده "speaker," etc.; vide § 43 (r), and:—

سازنده کار مرده و زنده توئی      دارنده این چرخ پر گنده توئی

*Sāzanda-yi kār-i murda u zinda tu-ī*

*Dāranda-yi īn charkh-i parāganda tu-ī.*

"Who framed the lots of quick and dead but Thou ?

Who turns the troublous wheel of heaven but Thou " ?

(O. K. 471 *Whin.*).

(q) The suffix ی added to an Infinitive (as *kardanī*, pl. *kardanī-hā*) forms nouns and adjectives. Examples: *īn zurūf rīkhtanī hast* این ظروف ریختنی هست (vulg.) "these vessels have been cast": *īn rang pukhtanī, na shustanī* این رنگ پختنی نه شستنی (vulg.) "this has been coloured by boiling not merely dipping"; *īn sūkhtanī ast* این سوختنی است (m.c.) "this is for burning"; *khurdanī-hā* خوردنیها (m.c.) "food, eatables"; *Masīh dar dunyā āmadanī būd* مسیح در دنیا آمدنی بود (m.c.) "Christ had to come into the world": *īn khāna kharāb-shudanī na-dārad* این خانه خراب شدنی ندارد (m.c.) "this house is so strong it will not go to ruin."

<sup>1</sup> This alif is called *alif-i 'atf* الف عطف. Also *tak u pūy* تک و پویی

<sup>2</sup> For force of repetition, vide 'doubled words.'

<sup>3</sup> مرد باید که در کشاکش دهر      سنگ زیرین آسپا باشد

*Mard būyād ki dar kashākash dahr*

*Sang-i zīrīn āspā bāshad.*



The negative is formed by prefixed *nā* نـ as: *nā-guftanī* ناگفتنی (m.c.) “unfit to be uttered”; *nā-shunīdanī-hā* ناشنیدنیها (m.c.) “things unfit to be heard”; vide also § 116 (m).

In modern Persian, however, *ni* نـ can be substituted, as: نشنیدنیها.

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:—

از حادثهٔ زمان <sup>1</sup> آیندهٔ مـد-رس      وز هرچه رسد چونیست پایندهٔ مپرس  
این یک دمهٔ نقد را غنیمت میدان <sup>2</sup>      از رفته-د میندیش و از آیندهٔ مپرس

*Az hādīṣa-yi zamān-i āyanda ma-purs*

*Va'z har chi rasad chu nīst pāyanda ma-purs*

*Īn yak-dama naqd rā ghanīmat mī<sup>2</sup>-dān*

*Az rafta mayandīsh vaz āyanda ma-purs*

“Ask not the chances of the time to be,  
And for the past, 'tis vanished, as you see;  
This ready-money breath set down as gain,  
Future and past concern not you or me.”

(O. K. 278 *Whin.*).

*Rafta* رفته, and *āyanda* آینده “what is past” and “what is to come,” hence “the Past” and “the Future.”

آن به که بجام بادهٔ دل شاد کنیم      و از آمدهٔ و گذشتهٔ کم <sup>3</sup> یاد کنیم

*Ān bih ki bi-jām-i bāda dil shād kunīm*

*V'az āmada u guzashṭa kam<sup>3</sup> yād kunīm*

“'Tis well to drink, and leave anxiety  
For what is past, and what is yet to be.”

(O. K. 308 *Whin.*).

Vide also Example in (p).

*Guzashtagān* or *murdagān* مردگان or گذشتگان “the dead”; vide also § 43 (r).

*Muḥarramāt* محرمات “things forbidden; black clothes”; *maḥṣūrīn* محصورین “the besieged”; *manẓūr* منظور (m.c.) “aim; objection, view, intention”; *maktūb* مکتوب “written; a letter”; *al-maktūb* المكتوب “Holy Writ.”

*Remark.*—Persian nouns derived from verbs are called اسم مصدر ترکیبی “compound verbal nouns,” or حاصل مصدر (or حاصل بالمصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر آمی, or اسم مصدر حقیقی.

<sup>1</sup> In original *zamāna* زمانه perhaps a misprint for *zamān* زمان.

<sup>2</sup> Note continuative Imperative.

<sup>3</sup> *Kam*, negative; not “less”, but “not.”

The Past Participle, however (used as a noun), is not called *hāsīl-i maṣḍar*.

A few Persian nouns of instrument (اسم آلة) are by some grammarians included in the *hāsīl-i maṣḍar* حاصل مصدر, as: پیمانه “a cup, a measure” and آستره “a razor,” but this seems to be an error.

## COMPOUND WORDS.

### § 116. Compound Substantives.

(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without *izāfat*,<sup>1</sup> as: *ruṣ-nāma* روزنامه “newspaper<sup>2</sup>; diary; account of daily expenditure”; *jahān-panāh* جهان پناه “Asylum of the World (in addressing the Shah in writing or speaking)”; *āsh-paz khāna* آشپزخانه (m.c.) “cook-house”; *shab-khūn* شبخون (class.) “night attack”; *barf-āb* برف آب “snow-water from the hills”; *shutur-murgh* شتر مرغ properly the “Ostrich” (but wrongly applied to other birds): *gul-barg* گلبرگ (poet.) “rose-petal”; but *gul-i barg* گل برگ (m.c.) “any non-flowering plant with coloured or variegated leaves”; *khāvar-zamīn* خاور زمین (class.) (or *mashriq-zamīn* مشرق زمین) “the Orient”; *gharq-āb* غرق آب “deep water”; *miyān-pāche* میان پاچه (m.c.) “a certain portion of the breeches”; *tah-jur’ah* ته جرعه “dregs.”

This compound is styled *murakkab-i mazjī* (مركب مزجي).

*Remark I.*—In some Arabic-Persian compounds the second part of the compound is tautological, as: *saḥar-gāh* سحرگاه (m.c.) “morning,” also *saḥar-gāhān* سحرگاهان (mod.); *manzil-gāh* منزلگاه (m.c.) “a stage; halting place”; *maktab-khāna* مکتب خانه “school”; *mashriq-zamīn* مشرق زمین (m.c.) “the East, Eastern Countries”; *maṭba’ khāna* مطبع خانه (m.c.) “printing

<sup>1</sup> Adjectives are also formed by two nouns, as: *balukht-yār* بختیار “fortunate; rich”; شیردل *shir-dīl*. Vide § 44 (b) (3).

<sup>2</sup> The words *ikhbār* and *akhbār* are also occasionally used for “newspaper.”

<sup>3</sup> *Āsh-paz* آشپز “a cook.” In India a cook is called *bāwar-chī* باورچی (from *bāwar*, subs. and adj., and the T. affix *chī*), i.e. “a person to be trusted”: originally an officer whose duty it was to taste the chief’s food, perhaps to prove that it was not poisoned: *bāwar-chī khāna* باورچی خانه (India) “cook-house”; *bawār-chī-garī* (India) “the culinary art.”

<sup>4</sup> Better *shab-khūn* (m.c.), also used by Firdawsī.

<sup>5</sup> But *āb-i barf* آب برف “iced water” (cooled by snow).

<sup>6</sup> But *tah-i āb* ته آب “the bottom of the water.”

<sup>7</sup> Amongst Indian Grammarians incorrectly مرکب امتزاجی.

house"; *ma'bad-gāh* مَعْبَد گاه (m.c.) "any place of worship"; *maw'id-gāh* مَوْعِد گاه (m.c.) "appointed place of any meeting, rendezvous."

In a few compounds an adjective is prefixed to a noun, as: *bad-bū* بدبو "stench" (also adj.); *khusk-sāl* خُشک سال or *khushk-sālī* خُشک سالی "a famine year (a year of drought)"; *safid-rīsh* سفید ریش (subs. and adj.) "grey bearded; an old man."

*Remark II.*—Such compounds as *khwab-gāh* خواب گاه, etc., have already been mentioned in Derivation of Words, *vide* § 99 (a) and (b), § 100, § 101 (b), § 102, § 103, § 104.

*Remark III.*—Many compounds are formed with *sar* سر, as: *sar-chashma* سر چشمه "a spring of water," *vide* § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: *marz u būm* مرز و بوم (m.c.) "empire, country"; *marz u kishvar* مرز و کشور (class.) = *marz u būm* (mod.); *tāb u tab* تاب و تب "heat"; *pīch u tāb* پیچ و تاب "writhing"; *nashv u namā* نشو و نما "growing (i.e. growing and increasing)"; *khār u khass* خار و خس "thorns";<sup>1</sup> *dād u bi-dād* "crying for help" (shouting justice and injustice).<sup>2</sup>

*Remark.*—In *qīl u qāl* قیل و قال the two portions of the compound are Arabic, lit. *qīl*<sup>a</sup> "it was said" and *qāl*<sup>a</sup> "he said."

(d) Also two substantives of different significations may be joined either by *Vāv-i* *Atf* واو عطف or by an *alif*, as: *āb u hawā* آب و هوا "climate (water and air)<sup>3</sup>"; *sayr u shikār* سیر و شکار "an outing and hunting"; *zanī shūy* زنا شوئی "wedlock" from *zan* زن "wife" and *shūy* شوی "husband"; *in ādam miṣl-i dīv u dad* (m.c.) این آدم مثل دیو و دد "this man like a beast." In *khirt u pirt* خرت و پرت (m.c.) "odds and ends, small belongings," the words have separately no signification. *Zūr u shūr* زور و شور "noise and tumult" (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a 'meaningless appositive'<sup>6</sup> (*tābi-i muḥmal* تابع مهمل, as: *shūr u shār* شور و شار = *zūr u shūr* زور و شور).

*Remark I.*—Adjectives used as substantives are also so employed, as: *garm u sard* گرم و سرد, and *talkh u shīrīn* تلخ و شیرین "the ups and downs"

<sup>1</sup> نشو from Ar. نَشَأَ.

<sup>2</sup> Compare also *shākh dar shākh* (adj.) "intertwined."

<sup>3</sup> Easterns attribute good or ill-health to either the water or air of a place. *Havā* can be used alone for "climate"; *āb* alone generally means literally that the water of a place is good or bad.

<sup>4</sup> A Persian gentleman's *shikār* شکار is a sort of picnic.

<sup>5</sup> For such compounds as *tak-ā-pū* تکاپوی, *vide* § 114 (f).

<sup>6</sup> By some Persians considered a *radīfa* ردیفه 'synonym.'

and “bitter and sweet” (of the world). In *zīr u zabar kardan* زیر و زبر کردن “to make topsy-turvy,” the words *zīr u zabar* are in reality nouns used ordinarily as prepositions.

In *nīst u nā-būd kardan* نیست و نابود کردن “to annihilate” (to make ‘is not’ and ‘was not’) the two portions of the compound are verbs used as substantives.

*Remark II.*—The compound may consist of two Arabic words, as: *akl u shurb* اكل و شرب “eating and drinking; meat and drink”; *rtq u ftq* رتق و فتق “closing a fissure, mending”, and *ftq* “cleaving, rending”]. For *qīl-u-qāl*, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: *āmāḍ u raft* آمد و رفت; *dīd u bāz-dīd* دید و باز دید; *guft-u-gū* گفت و گو vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as:—*si-pahār* سی‌پاها “the afternoon”; *yak-shamba* یک شنبه “Sunday”; *chahār-pā* چهارپا “a quadruped”; *chār-faṣl* فصل (m.c.) “summer-house; (open on all four sides).”

From adjectives similarly formed [vide § 98 (b) (4)], the final formative *z* is for nouns changed into *gī*, as: *panjāh-sāla* پنجاه ساله, adj. “of fifty years”; *panjāh-sālagī* پنجاه سالگی “the state of being fifty years old.”

Examples of an adjective and substantive:—*surkh-āb* سرخاب “rouge”; *safīd-āb* سفید آب “a liquid-white for the face.”

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as:—*āsh-paz* آش‌پز “cook”; *tīr-andāz* تیرانداز “archer”; *rū-numā* رونما “a present given to the bride by the bridegroom to induce her to show her face (for the first time<sup>4</sup>)”; *pīna dūz* پینه دوز “a cobbler, who patches<sup>5</sup> shoes.”

<sup>1</sup> Also *Charhār-pāya* چهارپایه, but in India this is a “bedstead.”

<sup>2</sup> *Bā in panjāh-sālagī mī-tavānam rūz-i dah farsakh bishtar pā-piyāda bi-ravam* (m.c.) “in spite of my fifty years I can walk more than ten farsakhs a day.”

<sup>3</sup> *Ash-pazī* آش‌پزی “the office or business of cook”: *tīr-andāzī* تیراندازی “archery.”

<sup>4</sup> The Afghans call the first wife “my father’s wife,” i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Persian women are not in *rū-band*, they are *rū-bāz*.

<sup>5</sup> *Kajsh-dūz* کفش‌دوز “a shoemaker.”

In *pīsh-kash* پیش کش “present, gift”, *pīsh* is a noun used as a preposition: *dast-band* دست بند “bracelet”; *pas-andāz* پی انداز “savings”; *pīsh-khīz* پیش خیز “servant” (also adj.).

*Remark.*—In *zar-baft* زر بفت, the corruption of *zar-bāfta*, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in *ān* to a noun, as:—*khil'at-pūshān* خلت پوشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested: *barg-rizān* برگ ریزان “autumn”; *āb rīzān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

*Remark I.*—*Sīna-sūzān* سیند سوزان (m.c.) adj. “running fast”

*Remark II.*—A Persian ‘noun of instrument’ (اسم آله) is generally a compound, as: *qalam-tarsh* قلم ترش “penknife”; *bād-bīzan* باد بزن “fan”; *dāst-māl* دستمال “handkerchief,” but in Arabic there are special forms, as: *miṭṭāḥ* مفتاح “key”; *mibrad* “file”; vide Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:—

(1) *Qarār-dād* قرار داد “arrangement, engagement”; *sar-guzāsh* سر گذشت “adventures”; *yād-dāsh* یاد داشت “memorandum”; *chashm-dāsh* چشم داشت “expectation of favours.”

This form can take the usual plural, vide also § 115 (j).

(2) *Bāz-dīd* باز دید “return visit”; *bāz-khwāst* باز خواست “calling to account, retribution; demanding reasons for action taken”; *bāz-dāsh* باز داشت “hindering”; [*bāz yāft* (k.) باز یافت کردن] “to recover from (a person)”; *pīsh raft dāsh* or *kardan* پیش رفت داشتن or کردن “to progress, improve”; *pīsh-nihād* پیش نهاد “custom.”

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) “a servant”; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن “apron”; *ham-rāh* همراه “fellow-traveller.”

(2) Also a preposition and Imperative root as: *pīsh-khwān* پیش خوان “one who announces the arrivals of guests; a leader in religious recitations”; *pīsh-ras* پیش رس “first-fruits.”

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) “a law-giver”; *pīsh-khwurd* پیش خورد (rare) “an early and light breakfast”; *pīsh* پس خورد vulg. for خورد “leavings.”

(l) An adjective prefixed to an Imperative root may form a noun, as:

*dūrbin*<sup>1</sup> “field-glasses, opera-glasses,” *durūgh gū* گو دروغ “a liar”; *khush-navīs* خوش نویس “calligraphist” (either professional or unprofessional).

*Remark I.*—Adjectives are also formed in this manner, as: *bārīk-bīn* باریک بین “looking into details: also, particular about trifles (m.c.).”

The two last examples in (1) may also be adjectives.

*Remark II.*—In *dūr-bāsh-kun* دور باش کن (m.c.) a man who clears the way for a personage, a man who cries ‘*dūr-bāsh*,’ an adjective is prefixed to two Imperative stems: *dūr-bāsh kardan* دور باش کردن (m.c.) “to clear the way”; *dūr-bāsh* دور باش subs. (class.) “a baton for clearing the way.”

(m) An Infinitive or a Future Gerundive preceded by *nā* may form a noun, as: *nā-shunīdan* ناشنیدن “the non-hearing”; *rāst nā-guṣṭanīhā* راست ناگفتنیها (m.c.) “tellings of untruths = *durūgh-guṣṭanīhā* (m.c.); *nā-shunīdanī* ناشنیدن (m.c.), pl. *nā-shunīdanī-hā* ناشنیدنیها “things unfit to be heard”; vide also § 115 (*h*) and (*q*).

(n) Many adjectives are used substantively. Compounds like *pidar-sūkhṭa*<sup>2</sup> (m.c.) “blackguard,” etc., etc., are treated under the head of Compound Adjectives. *Shāh-zāda* “Prince” is a substantive. Vide § 44 (*b*) (6).

(o) Sometimes a phrase is used as a substantive, as: *dar-bi-dar* دربر (m.c.) “a mendicant” (lit. from door to door); *khāna bi-dūsh* خانه بدوش (m.c.) “any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)”; *halqa bi-gūsh*<sup>3</sup> حلقه بگوش “slave (lit. ring in the ear)”; *kun-ma-kun* کن مکن (lit. “do and don’t do”) “hesitating; also a commander; also orders.”

Such phrases can also be treated as adjectives and joined to a substantive by the *izāfat*, as: *ghulām-i halqa bi-gūsh* غلام حلقه بگوش “bond-slave.”

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish *lar* is the plural termination, and *-i* (after a vowel *sī*) is the 3rd Person affixed possessive pronoun “his,” as: *daryā beg-i* دریا بیگی “lord of the sea (a title) [lit. the sea,—his lord]”; *beglar beg-i* بیگلر بیگی (title) lit. “Chief of Chiefs” (in certain districts = Mayor); *ishik āqā-sī* باشی ایشیک (modern) “chief usher” (apparently from *ishik* “a door, gate”; *āqā-sī* آقاسی “its master,” and *bāsh-i* باشی “its head.”

(q) A few Arabic phrases are treated as substantives, as: *mā ḥazar* ما حاضر (m.c.) “pot-luck or anything prepared in haste, (lit.) that what is, or whatever is, present”; *mā-ḥazar-i* ما حضری (with *yā-yī tankīr* یای تذکیر); *lā-ubā lā* لا ابالی لا ابالی lit. “I don’t care”; *layt u lā* ليت و لعل “prevarication, procrastination”

<sup>1</sup> *Zarra-bīn* ذره بین “microscope or magnifying glass.”

<sup>2</sup> Pl. *pidar sūkhṭa-hā* پدر سوختها.

<sup>3</sup> No *izāfat*: if the *izāfat* ( ة ) were inserted after *halqa*, it might be mistaken for the *ī* of unity.

(lit. *layt*<sup>a</sup> Ar. “would that” and *la'all*<sup>a</sup> “perhaps,” saying “would that and perhaps” ).

از هستي خویشتن بکلی رسته      پیدوسته بمحواب الستیم امروز

*Az hasti-yi khwīsh-tan bi-kullī rasta*

*Payvasta bi-mihrāb-i alast-īm imrūz.*

“I am become beside myself, and rest

In that pure temple, “Am Not I Your Lord?”

(O. K. 272 *Whin.*)

*Alast*<sup>a</sup> اَلَسْتُ in Arabic signifies “Am I not?” and in the Qurʾān occurs the phrase اَلَسْتُ بِرَبِّكُمْ<sup>1</sup>; hence in Persian *rūz-i alast* the day of the ‘original Covenant of God with man’<sup>1</sup>; *Ṣāni-i kun fa-yakūn* صَانِعُ كُنْ فَيَكُونُ “the Creator” (lit. the maker of ‘be and it will be’).

*Mā-jarā* مَا جَرَا Pers. “an event” (for Ar. مَا جَرَى “what happened”). *Kun fa-kān*<sup>a</sup> كُنْ فَكَانَ “the Creation” (lit. “be and it was”—the words used by God at the Creation); *Mālik-i kun fa-kān*<sup>a</sup> مَالِكُ كُنْ فَكَانَ “the Creator.”

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: *ḥālā va yak sāʿat-i dīgar mī-kunad* حالا و یک ساعت دیگر می کند (m.c.) = *imrūz u fardā mī-kunad* امروز و فردا می کند (m.c.) “he is procrastinating.”

---

<sup>1</sup> Before the creation of this world.

---

---

## PART II.

---

---



(c) The words *country*, *kingdom*, *city*, *river*, etc., are coupled to their names by the *izāfat*, as: *Mulk-i Īrān* ملک ایران "the country of Persia"; *shahr-i Kirmān* شهر کرمان "the city of Kirman"; *darakht-i bīd* درخت بید "the willow tree"; *gul-i nastaran* "the white nastaran rose, sweet-briar"; *rūd-i Nīl* رود نیل "the river Nile"; *murg-i humāy* مرغ همای "the bird (known as) Humā." As the last two examples show, the *izāfat* is sometimes used between two nouns that in English are in apposition.

(d) The *izāfat* is also used in the titles of books, as: *Kitāb-i māk-r-i zanān* کتاب مکری زنان "the Book of (or on) the Wiles of Woman"; *kitāb-i Gulistān-i Sa'dī* کتاب گلستان سعدی. Compare also *Injīl-i Yuhannā* انجیل یوحنا "the Gospel of St. John" and the Arabic *Kitāb-i Mulūk* کتاب الملوك "the Book of Kings."

(e) The *izāfat* is also used to form patronymics and surnames, as: *Rustam-i Zāl* رستم زال "Rustam (the son) of Zāl"; *Īsā-yi Maryam* عیسی مریم "Jesus the son of Mary"; *Sulaymān-i Dā'ūd* سلیمان داود "Solomon the son of David"; *Āghā Khān-i Khwāja* آغا خان خواجه "Āghā Khān the Eunuch"; *Umar-i Khayyām* عمر خیام "Omar the tent-maker"; *Husayn-i Imām* (but *Imām Husayn*) "Hūsayn the Imām."

(f) The *izāfat* is used with the Persian and Arabic fractions, as: *nīs-i nān-i* سه یک جمعیت "three quarters of the crowd"; *sih-yak-i jam-iyyat* نصف نانی "half a loaf"; *guls-i kitāb* ثلث کتاب "one-third of the book." *Nīm*, on the other hand, is treated as an adjective, is used in compounds, and is always without the *izāfat*, as: *nīm nān-i* نیم نانی "half a loaf," *nīm man* نیم من "half a maund."

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the *izāfat*; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: *ashraf mard-i* اشرف مردی "a most noble man"; *khilqat-i aḥsan* خلقت احسن "the best creation," or *aḥsan khilqat-i* احسن خلقت.

An Arabic superlative before a noun used collectively may retain the *izāfat* in such cases, as: *as'ad-i zamān ziyārat shud* دست خط مبارک در اسعد زمان زیارت شد "your letter reached me in the best of time," but *dar as'ad zamān-i* or *dar bihtarīn vaqt-i* without *izāfat* "in a most fortunate time"; *ū mard-i bihtarīn ast* او مرد بهترین است (Indian) or *ū bihtarīn mard ast* او بهترین مردم است (class.), or *ū bihtarīn-i mardum ast* (m.c.).

*Remark.*—The use of an *izāfat* after an Arabic superlative preceding a singular noun that is without the *ی* of unity is probably in imitation of the Arabic construction اسعد الزمان - احسن الخلق.

1 *Khayyām*, the *takhalluṣ* or 'nom de plume,' and the profession of the poet.

2 *Dar as'ad-i zamān-i* در اسعد زمانی is also used, but is incorrect.

3 *Izāfat-i maqlūbī*.

# CHAPTER XIII.

## SYNTAX.

§ 117. On the use and omission of the *izāfat*.

Something has already been said about the use, the pronunciation, and the forms <sup>1</sup> of the *izāfat* in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

*I.—Cases in which the izāfat must be inserted.*

(a) The *izāfat* is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: *Muhammad Khān-i tājir*, *na Muhammad Khān-i saqāṭ-farūsh* (vulg. *na-ki* the merchant—not Muhammad Khān the grocer<sup>2</sup>); *محمد خان تاجرنه محمد (m.c.)* “Muhammad Khān *Vazir*—not Muhammad Khān the grocer”; *Dabīr-u-s-Saltāna-yi Vazir-i Kirmān* “the Dabir-us-Saltāna, the Vazir”; (but *Dabīr-u-s-Saltāna Kirman*); *Muʿayyid-i-Islām-i Mudīr* <sup>3</sup> *مدیر الاسلام مؤید* “the M. of Islam, the Editor.”

(b) The *izāfat* is always inserted after a proper name followed by the territorial or tribal designation; thus, *Hājī Āghā-yi Shīrāzī* <sup>4</sup> *حاجی آغای شیرازی* “Haji Agha of Shiraz”; *Hājim-i Tāṭī* <sup>5</sup> *حاتم طائی* “Hatim of the tribe of Tay”; *Hasan-i Balūch* <sup>6</sup> *حسن بلوچ* “Hasan the Baluch”; *Hasan-i Afshar* <sup>7</sup> *حسن افشار* “Hasan the Afshar.”

The *izāfat* also couples the proper name and a nickname, or a descriptive epithet, as: *Bahrām-i Gūr* <sup>8</sup> *بهرام گور* (not *Bahrām Gūr*); *Iskandar-i Zuʾl-Qarnayn* <sup>9</sup> *یسکندر ذوالقرنین* “Alexander the Great (lit. the two-horned)”; *Īsā-yi Masīh* <sup>10</sup> *عیسای مسیح* “Jesus Christ”; *Mūsā-yi Payghambar* <sup>11</sup> *موسای پیغمبر* “the Prophet Moses.”

<sup>1</sup> The *izāfat* has three forms  $\text{ـ}$ ;  $\text{ـی}$  (after the weak consonants *l* and *و*); and  $\text{ـه}$  after silent *h*; after  $\text{ـی}$  it is either  $\text{ـه}$  or  $\text{ـی}$ . When its form, expressed or understood, is  $\text{ـه}$ , it is pronounced like short *i* or *e*, as in “*bid*” and “*bed*”; in other cases like *yi*.

<sup>2</sup> Note the Persian adjective where we use a substantive in the genitive case.  
<sup>3</sup>  $\text{قاری}$  is a relative adjective.

<sup>4</sup> *Balūch* and *Afshār* are to be considered adjectives. The latter word is also *Afshārī*, as an adjective, *qālī-yi Afshārī* (not *Afshār*) “an Afshari carpet.”

*Remark II.*—*Ahl* also means “a person of sense; a worthy man, etc.” as —

*Man mī-khūram u har-ki chu man ahl buvad*  
*May khwurdan-i ū nīzd-i Khudā sahl buvad*

“True I drink wine, like every man of sense,  
 For I know Allah will not take offence.”

(*O. K. Rub. 197 Whin.*)

دوزخ به جهان صحبت نا اهل بود

*Duzakh bi-jahān shahbat-i 'nā-ahl buvad*

“Ill company will make this earth a hell.”

(*O. K. Rub. 232 Whin.*)

*Az nā-ahlān hazār jāsakh gurīz* از نا اهلان هزار فرسخ گریز “but from the worthless keep your walk remote.” (*O. K. Rub. 263 Whin.*)

*Ū ahl-i īn kār ast* (m.c.) “he is fit to do this.”

(d) The Arabic plural word *arbāb* ارباب “masters” is also followed by the *izāfat*, as: *arbāb-i kharad* ارباب خرد “masters of wisdom, wise”: *arbāb-i ma'ārif* ارباب معارف “people of science.” In m.c., *arbāb* ارباب is used as a singular, as: *Arbāb-i shumā kīst* ارباب شما کیست (m.c.) “who is your master?”

The singular *Rabb* means “Lord” and if used independently is only applied to the Deity.

(e) In modern colloquial the word *marhūm* مرحوم precedes its substantive with the *izāfat*, as: *Marhūm-i pidar-am* پدرم “my late father”: *marhūm-i āqā-yam* آقایم “my late master.” Grammatically the *izāfat* should be omitted, *vide* § 43 (b).

However, classically and in m.c. *pidar-i marhūm* پدر مرحوم, the correct form, is used.

(f) The word *abnā'* ابناء, pl. of *ibn* (*vide* III (a) (3)), takes the *izāfat* before the noun following, as: *abnā'-i ins u jānn* انسی و جان “men and jinns”; *abnā'-i jahān* ابناء جهان (m.c.) “men, plants and animals” (i.e. everything in the world):—*abnā'-i jins-i mārā bāyad* ابناء جنس ما را باید “people of our order or class should —”; *abnā'-yi vaṭan* ابناء وطن (m.c.) “fellow-countrymen.”

(g) The word *shāhib* “possessed of, master of”, when not forming a compound, takes the *izāfat*. This is especially the case when more than a

1 *Nā-ahl* نا اهل = *nā-muvāfiq* نا موافق or “people without sense, etc.”

2 Prop. and in India *khīrad*.

3 Pl. of معرفه.



*Remark.*—*ولى الدم valiyy<sup>u</sup>d-dam* “a relative entitled to exact retaliation” (legal).

*الولى al-valī* “The Helper” (one of the 99 special attributes).

*Valī* *ولى* is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word *pīr* is used for a departed saint and also for the spiritual guide (living).

*Karāmāt* *كرامات* are miracles performed by “saints” while *mu‘jizāt* *معجزات* are miracles performed by “prophets.”

(3) *Ibn* *ابن* or *bin* *بن* (pl. *abnā* *ابناء*) :—

*bin sultān* *بن سلطان*<sup>1</sup> “son of a king” (on coins, on official documents, etc.).

*Ibn* *ابن*, however, is generally used with the Arabic construction, as: *ibn<sup>u</sup>-l-vaqt* *ابن الوقت* “a time-server”: *ibn<sup>u</sup>-s-sabīl* *ابن السبيل* (m.c.) “traveller”: *ibn<sup>u</sup>-l-baṭn* *ابن البطن* (glutton).

In Arabic the word *ابن* “a son” loses its initial *alif* (*vide* Appendix) when preceding the name of the father or mother, as: *حسين بن فاطمة Husayn<sup>u</sup>bn<sup>u</sup> Fāṭimah*.

In *Atābak Abū Bakr-i bin Sa‘d-i Zangī* *اتابک ابوبکر بن سعد زنگی*, and in *Zikr-i Amīr-i kabīr-i Fakhr<sup>u</sup> d-dīn Abū Bakr-i bin Naṣr* *ذکر امیر کبیر وفخرالدین ابوبکر بن نصر* (Preface to the Gulistan), the Arabic construction is retained. Usually, however, in such cases *ibn* is in Persian written in full and is followed by the *izāfat*, as: *محمد ابن کریم Muḥammad ibn-i Karīm*.

(4) *Sar* :—

*sar-māya* *سرمايه* “capital.”

*sar-rishta* *سررشته* “a slight knowledge of a thing.”

*sar-dard* *سردرد* “headache.”<sup>2</sup>

*sar-āb* *سر آب* “source, fountain-head.”<sup>3</sup>

*sar-āghāz* *سر آغاز* “beginning.”

*sar-afsār* *سر افسار* “head tether and halter.”

*sar-anjām* *سر انجام* “conclusion.”

*sar-angusht* *سر انگشت* (m.c.) “tips of the fingers.”

*sar-bār* *سر بار* (m.c.) “a last small load added on the top.”

*sar-chashma* *سرچشمه* “the hole or head of a spring.”

<sup>1</sup> This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

<sup>2</sup> *Sar-dard* *سردرد* (m.c.) “headache” but *dard-i sar* *درد سر* (m.c.) generally “worry, nuisance, trouble.”

<sup>3</sup> *Sarāb* *سراب* Ar. “mirage”: but *sar-i āb* *سر آب* W. C.

single notion is expressed, as: *sāhib-i in khāna* خانه صاحب این (m.c.) "the owner of the house." *Vide* also III (a) (5).

Occasionally the Arabic construction is used, as: *sāhib al-bait* صاحب البيت. - *bayt* (m.c.) "the master of the house"; *sāhib-l-amr* (m.c.) "The Mahdī."

Very rarely the feminine is used, as: *sāhibat-l-jamāl* صاحبة الجمال "possessed of beauty" (woman) = *malikat-l-jamāl* (modern): *fulān zan* *sāhibat-i in khāna ast* خانه است صاحب این خانم (in writing), but more commonly *sāhib-i in khāna ast* خانه است صاحب این خانم (m.c. and in writing).

The Arabic plural of *sāhib* is *asḥāb*, is *asḥāb-i tadbīr* اصحاب تدبیر 'the prudent; good managers.'

### III. *Fakk-i Izāfat* (*Dispensing with the Izāfat*).

(a) (1) The *izāfat* is frequently omitted after the words *amīr* امیر, or *mīr* میر forming the compound express one notion. This omission of the *izāfat* is called *fakk-i izāfat* فک ایضات.

but *amīr-i tūp-khāna* امیر توپخانه "a commander of 10,000" (nominal, as a rule), *amīr-shikār* امیر شکار "a head game-keeper; also a goot shot."

*mīr-ākhur* میر آخور "master of the horse."  
*mīr-panj* میر پنجه "chief of 5 (battalions); commander of 5,000"; also *amīr-panj*.

*mīr-ghazab* میر غضب "executioner."

*mīr-āb* میر آب (m.c. and Indian) "an official in charge of a stream, who superintends the distribution of the water for irrigation purposes." But *mīr-i qāfila* میر قافله require the *izāfat*.

(2) *Valī* ولی :-

*valī ahd* ولی اهد "heir-apparent."

*valī ni'mat* ولی نعمت "sovereign, father, a person in a father's place

(lit. 'lord of bounty')."

<sup>1</sup> But not after *ibn*, *vide* (3).

<sup>2</sup> Not to be confounded with *izāfat-i maqlūbī*, for which *vide* IV.

<sup>3</sup> In India, in words like *shikār mīr-shikār*, the title *mīr* is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of *mīr-shikār*.

The word *mīr-zā*, which before a name corresponds to Mr., but after a name to Prince, is a contraction of *mīr-zāda*.

<sup>4</sup> In Kerman *āb-yār mīr-zāda*.

<sup>5</sup> In Arabic *valīyyun* (*aashdād* over the *ay*).

*Valī valī rū mī-shīnāsād* ولی ولی را می شناساد (proverb) = "set a thief to catch a thief"; *valī* "a governor."

<sup>6</sup> A servant writing to his master would style him *valī ni'mat* ولی نعمت.

that one should trust him ”: اي لکانه آخرگارت را بجائی رسانيد؟ که کنيز مرا فحش: *ay lakāta! ākhir kār-at rā bi-jā'i rasānīda? ki kaniz-i marā fuhsh bi-dihī, bi-sar-i man bi-firistī* (m.c.) “oh you trollope! so you've so advanced matters as to use abuse to my maid and set her at me (to worry<sup>1</sup> me)? ”: عقاب بر سر این آب دور میکرد: *sar-i mū'i farq na-dārad* (m.c.) “there's not a hair's difference between them ”: سر بریدن: *az zamīn sar bar zad* “sprouted from the ground ”: سر بردن: *bi-sar burdan* “to pass the days, the time ”: پسر در صنعت و قوت برآمد: *pisar dar šan'at va quvvat bi-sar āmad* (Sadi) “the boy became perfected in his art and in his strength ”: من مدتی با او بسر بردم و از او سر خوردم: *man muddat-i bā ū bi-sar burdam<sup>5</sup> va az ū sar khwurdam* (m.c.) “I lived with him some time and suffered much ”: سلطان از سر درختی چیزی نمیگیرد: *Sultān az sar-darakhtī<sup>4</sup> chīz-i namī-gīrad* (class.) “the King takes no tax on the produce of fruit trees ”: سر بزانو نشستن: *sar bi-zānū nishastan* “to sit pensive ”: سر فلان می جنبد: *sar-i fulān mī-jumbad* (m.c.) “So-and-so is still alive, he's still got a kick in him ”: سر زخم و مالیدم: *sar-i zakham-i ū nālīdam* “I rubbed salt on his wound (figuratively), hit him when he was down ”: سرخس: *sargūshī kardan* “to whisper ”: سر دادن: *sar dādan* “to let loose ”: پس اشارت کردند که باز سر سرود گفتن روم: *pas ishārat kardand ki bāz sar-i sarūd guftan ravam* (class.) “a signal was then made to me to begin singing again.”

*Remark I.*—It will be noticed that when *sar* is a preposition, it always requires the *izāfat*.

*Remark II.*—According to native grammarians the word *sar* sometimes gives the idea of amplification or excess (عبالغة) as in the words *sar-mast* سر مست, *sar-sabz* سر سبز, *sar-shār* سرشار.

(5) *Šāhib*. Vide also II. (g). This word is frequently used (without the *izāfat*) to form compounds. In modern Persian the *izāfat* is sometimes used where it is omitted in old Persian.<sup>6</sup>

Examples of *šāhib* صاحب in compounds:—

*šāhib-maṣṣab*<sup>6</sup> “an officer.”

<sup>1</sup> *Sar-i man* سر من means “set her at me”: the maid worries the mistress to take her part and so makes herself a nuisance.

<sup>2</sup> In m.c. *dawr mī-zad* دور میزد.

<sup>3</sup> *Zan sar-i shawhar-ash rā mī-khūrad*, or *ū sar-khūwār ast* زن سر شوهرش را میخورد (m.c.) “whomsoever she marries dies.” Also applied to owners of an unlucky animal.

<sup>4</sup> *Sar-darakhtī* سر درختی “produce of fruit trees”: in some localities applied only to oranges and lemons, citrons, etc.

<sup>5</sup> The Afghans follow the old Persian idiom in this as in other points.

<sup>6</sup> I. *šāhib-maṣṣabān* (or *hā* ها) صاحب منصبان, or *šāhibān-i maṣṣab* صاحبان منصب “the possessors of office.”

سرخط *sar-khatt* "a copy<sup>1</sup>: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant."<sup>2</sup>

سوار *sarkār* "a head land-agent, an overseer of anything."

سرواست *sar-rāst* "straight, complete, settled in full" (of account).

سرواستگ *sarhang* "a rank just junior to a Lt.-Col. commanding a regiment."  
سروفتنه *sar-ftna* (m.c.) "the ringleader of a disturbance."

سروفتلی *sar-qusfī* "money paid for goodwill to a shop master on transfer of business."<sup>4</sup>

سروقیان *sar-qalyān* "the top of a Persian pipe."

سروکردنه *sar-karda* "the head of a tribe (or of an army, or of a riot)."

سرونامه *sar-nāma* "address on an envelope."

سروشیر *sar-shīr* (m.c.) "cream" for *sar-i shīr* (class.).

سرواب *sar-āb* (i-qanāt) (m.c.) "the source of a *qanāt*."

سرواهی *sar-rūhī* (m.c.) "a present before a journey, to the traveller."

Further examples of this common and idiomatic word with and without the *izāfat*: سروآزار دوستان دود: *the izāfat*: *dushmanān-i dūstān-i khud* *ṣulḥ kunad sar-i āzār-i dūstān dārad* (Sa'di) "whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends."

سروقت *sar-i vaqt* (m.c.) "punctually."

سرودست *sar-i dast* (m.c.) "at hand."

سروزبان *sar-i zabān* "on the tip of the tongue."

سوراه *sar-i rāh* "on the road."

سورنو *az sar-i naw* "new."

سورمهر *kīsa-yi sar bi-muhr* "a purse sealed up."

سورقل *qal'a sar-i sang ast* (m.c.) "the fort is on the rock."  
"after that we got up and went to the table": سروخاسته سرومیز رفتیم *jang-i Ālmān u Frānsa dar sar-i hamīn shāhzāda shud* (Shah's Diary) "the Franco-German war was concerning this very Prince": سروبالا رفتیم *sar-bālā rafīm* "we ascended, went up hill": سروقول خورد ایستاد: *ast ki ādam 'bi-tavānad harf-ash rā bāvar kunad* (m.c.) "when has he ever kept to his word

<sup>1</sup> Also *sar-mashq* سرومشق (m.c.) "copy."

<sup>2</sup> One copy kept by each. Each month payments, if any, are entered on the back.

<sup>3</sup> Or *mubāshir* موباشر (m.c.) or *sardār* سردار (m.c.).

<sup>4</sup> The shops in a *kāravānsarāy* کاروانسرای belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

<sup>5</sup> *Sar-gurūh* سرگوروه (Af.) "a chief of a body."

<sup>6</sup> Or *ta*.

<sup>7</sup> Note *ādam* آدم for "one" (indef. pron. and the subjunctive after *ast*).



*sivā man* سوا من (m.c.); *pā sandalī bi-ist* پا صندلی به ایست (m.c.); *jā-namāz* جای نماز (m.c.) “prayer-carpet,” but *jā-yi namāz* جای نماز “a place for praying”; *pas-kūcha* پس کوچه (m.c.) “a back street,” but *pas-i kūcha*<sup>1</sup> (m.c.) “behind the street”; *gul-anār* گل انار (m.c.) “a flower resembling the pomegranate,” but *gul-i anār* گل انار “the blossom of the pomegranate.” Such common compounds, as : *nay-shakar* نی شکر (m.c.) “sugarcane” and *āb-rū* آب رو (m.c.) “honour” have come to be regarded as one word.

Before an adjective:—*pisar farangī* پسر فرنگی “a Frank boy”; *dukhtar Farangī* دختر فرنگی (m.c.) “a Frank girl”; *dukhtar Turk* دختر ترک (m.c.) “a Turkish girl”; *hakīm-Farangī* حکیم فرنگی “the Frank doctor”; *gunjīshk-zard* گنجشک زرد (m.c.) “a (kind of) finch.”

(c) By poetical license the *izāfat* is sometimes discarded specially after a silent *h*:—

توصنم بینی ومن خانه خدا می بینم

*Tu šanam bīnī u man khāna Khudā mī-bīnam.*

#### IV. *Izāfat-i Maqlūbī* اضافت مقلوبی.

The *fakk-i izāfat*<sup>2</sup> “the releasing of the *izāfat*” of which examples are given in (III) is not to be confused with the *izāfat-i maqlūbī* “the inverted construction”: in the former the usual order of the two words in construction is observed, in the latter the order is inverted. Examples : *Kāfir-ni‘mat* کافر نعمت “ungrateful” (or *kāfir-i ni‘mat* کافر نیعمت); *kāfir-mājarā* کافر ماجرا “denier of facts” (or *kāfir-i mājarā* کافر نیماجرا) are examples of *fakk-i izāfat*. *Īrān zamīn* (m.c. for *zamīn-i Īrān*) “Persia”; *mashriq zamīn* مشرق زمین (m.c.) “the East”; *jāhan-panāh* جهان پناه “Asylum of the World” are examples of the *izāfat-i maqlūbī*.

Compounds such as *āsh-paz khāna* آشپزخانه “cook-house” are also examples of the inverted *izāfat*.

Adjectives that precede their nouns do not properly take the *izāfat* and are examples of the “inverted construction” (*vide* 43 (b)).

#### V. Cases in which the *Izāfat* must be omitted.

(a) There is no *izāfat* between the proper name and the title following it, thus : *Mīrzā Maḥmūd Tabāṭabā‘ī* میرزا محمود طباطبائی علاءالملک حاکم کرمان *‘Alā‘-l-Mulk Hākīm-i Kirmān* “His Excellency Mirza Maḥmūd of the tribe

<sup>1</sup> Compare *avval shab* اول شب “the first night” and *avval-i shab* اول شب “the beginning of the night.”

<sup>2</sup> In Persian also *fak*. *Bi-nām Izad* بِنَام ایزد “in the name of God” is an instance of this ‘releasing of the *izāfat*.’

<sup>3</sup> The proper name here is *Mīrzā Maḥmūd*, and *Tabāṭabā‘ī* is the adjective indicating the family (derived from a famous Sayyid who stammered).



“a very small quantity of water,” while *yak khwūrda āb* (m.c.) without *izāfat* “a little water”; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* *دسته مقلد* (without *izāfat* and noun in singular) “a band of mummers,” but *dasta-yi muqallidān* *دسته مقلدان* and *dasta-yi muqallid* (m.c.) “the band of mummers.” *Yak dasta-yi muqallidān* *دسته مقلدان* would be wrong.

(c) In *maslahat ān ast* *مصلحت آن است* there is no *izāfat*, but in *bīm ān būd*<sup>1</sup> and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqī*,<sup>2</sup> when it is treated as a noun, as: *bāqī-yi rūz* *باقی روز* “the remainder of the day”; in this case there is perhaps an ellipsis of the word *vaqt*. In *bāqī rūzhā* *باقی روزها*, or *rūzhā-yi bāqī* *روزهای باقی*, *bāqī* is an adjective. In India *mādar-i zan* *مادر زن* “mother-in-law,” but in modern Persian *mādar-zan* without the *izāfat*.<sup>3</sup>

(d) *Bishtar mardum* *بیشتر مردم* “most men”; *bishtar awqāt* *بیشتر اوقات* “most times,” but *bishtar-i mardum* *بیشتر مردم* “the greater part of the men”; *bishtar-i awqāt* *بیشتر اوقات* “the greater part of the times”; the meaning in both the constructions is the same. *Bishtar-i ishān* *بیشتر ایشان* “the greater part of them” (not *bishtar-ishān* *ایشان*) with the *izāfat* construction = *bishtar az ishān* *بیشتر از ایشان*. *Ghālib-i awqāt* *غالب اوقات* is used, not *ghālib-awqāt*.

Similarly *aghlab-i awqāt* *اغالب اوقات* and *akṣar-i awqāt* *اکثر اوقات* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in *gumān-i ghālib ān ast* *گمان غالب آن است*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that *rahm āvardan bar badān* *رحم آوردن بر بدان* is the equivalent of *bar badān rahm āvardan* *بر بدان رحم آوردن*. In India the *izāfat* is omitted before a preposition even in such a sentence, as: *ba'd az savār shudan-i dar kishṭī* *بعد از سوار شدن در کشتی*. The advantage of the insertion of the *izāfat* is apparent from the following examples:—*mardumān-i dar Kirmān mī-ravand* (m.c.) “the people of Kirman are going”; *mardumān dar Kirmān mī-ravand* (m.c.) “the people are going to Kirman”; *ba'd az savār shudan dar kishṭī* *بعد از سوار شدن در کشتی*; *ba'd az savār shudan-i dar kishṭī* *بعد از سوار شدن در کشتی* “after embarking”). Some modern Persian agree that *ba'd az dar-āmadan-i bāgh* *بعد از در آمدن باغ*, being the equivalent of *ba'd az dar-āmadan dar bāgh* *بعد از در آمدن در باغ*, the *izāfat* is necessary. In *pas az āmadan-i Rustam bi-khāna* *پس از آمدن رستم بخانه* no *izāfat* is possible after Rustam.<sup>4</sup>

<sup>1</sup> *Maslahat ān būd* “that was the prudent measure,” but *bīm-i ān (chīz) būd* “there was fear of that (thing).”

<sup>2</sup> In this case *baqiyya* can be substituted.

<sup>3</sup> Similarly in all compounds of *mādar*.

<sup>4</sup> In m.c. *pas az āmadan-i bi-khāna* “after my return home” though common, is incorrect: the *izāfat* should be omitted.



being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause: the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb. *man chashm-am namī-bīnad* (m.c.) “I can’t see (lit. I—my eyes don’t see)” : دخترى را دید که هر که *dukhtar-i rā dīd ki harkī chashm-ash bar ū mī-ūftād kamāl-i mīhrbānī mī-namūd* “she saw a young girl whom every one that saw her loved. In, قریب جهاز ما دو جهاز دیگر که پر بار بودند دیرک انهارا تا *qarīb-i jahāz-i mā du jahāz-i dīgar ki pur-bār būdand dīrak-i ānhā rā tā nisf burīda būdand* “near our ship were two other laden ships that had had half of their masts cut down,” there is no verb for *دو جهاز دیگر*; and if there were, some conjunctions would be required before *دیرک*.

A somewhat similar construction is common in English ballad poetry as “My heart, it loves a gypsy, oh!” In, “the Prophets, do they live for ever?” (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

*darvīsh az sadma-yi safar k̄hasta va az sāk̄hī-yi rāh mutaʿalim pā-yash az jāy namī-jumbīd* (mod. Pers.) “the Darvish wearied by the journey and its hardships was unable to lift his feet.” Compare the old English construction “Thy Kinge hys eyes”; “the courtiers their nosys.”

The subject of a passive verb is called *مفعول ما لم یسم فاعله* “the object whose subject is not known” and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative.<sup>2</sup> This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun *urā* is incorrectly in the accusative:—اگر کدام ملازم چیزى گرفت اورا از ملازمت “should any<sup>3</sup> servant accept a tip, he will be dismissed.”

Genitive case:—

(b) There is no proper Genitive case in Persian.

<sup>1</sup> This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians *جمله ذات* a sentence with two faces, or aspects. Such a sentence as *ʿaql-am qabūl namī-kunam* though sometimes heard is obviously incorrect.

<sup>2</sup> Thus *Usko qatl kiyā giyā* اسکو قتل کیا گیا “him was killed” is as correct as *Wuh qatl kiyā giyā* وہ قتل کیا گیا “he was killed.”

<sup>3</sup> *Kudām* کدام ‘any’ as the equivalent of the Urdu *ko,ī* is an Afghan idiom. Instead of *girišt* گرفت it would be better here to substitute *bi-gīrad* بگیرد.

(/) The objective and subjective genitives "love of our neighbours," may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. *Mahabbat-i hamsāyagān* *nishāt bi-mā* ذهابت مع نیشات ما *mahabbat-i mā nishāt bi-hamsāyagān* محبت ما نیشات بهمسایگان are unequivocal.

### VII. On the use of ذُو.

The Arabic word ذُو "possessed of," is always connected with a following substantive; it is fully declined in Arabic as follows:—

Fem. plur.	Masc. plur.	Fem. sing.	Masc. sing.
ذَوَاتُ (ذَوَات)	ذَوُو (أُولُو)	ذَوٌ	ذُو
ذَوَاتُ (أُولَات)	ذَوِي (أُولِي)	ذَوِي	ذَوِي
		ذَوِي	ذَوِي
		ذَوِي	ذَوِي

Examples:—

ذُو الْفَلَاحِ ذُو الْفَلَاحِ "possessed of dignity, majestic."  
ذُو الْكَمَالِ ذُو الْكَمَالِ "possessed of all perfections."  
ذُو الْفَنَنِ ذُو الْفَنَنِ "learned."

ذُو الْوَحْدَانِ ذُو الْوَحْدَانِ "the prudent."

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muharram is in Persian ذُو الْحِجَّةِ ذُو الْحِجَّةِ or ذُو الْحِجَّةِ ذُو الْحِجَّةِ; it is even combined with Persian words, as ذُو حُوشِ ذُو حُوشِ "intelligent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *In shakhs khayl ulu'l-qadr ast* این شخص خیلی الو قدر است (m.c.) "this man has great rank, is honoured"; *khayl ulu'l-'azm ast* این شخص خیلی الوزم است (m.c.) "this man has great rank, is honoured"; *ulu'l amr* "Emperor or Emperors" (used as a sing. or pl.)<sup>1</sup>

The Persians ignore also the meaning of the definite article in the word following: so ذُو فُتُوحِ (m.c.) means the same in Persian as ذُو الْفُتُوحِ.

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

### § 118. The Cases of Nouns.

Nominative:—

(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

<sup>1</sup> The Arabic dual of this word is omitted as it does not occur in Persian.  
<sup>2</sup> Shi'as style their Imāms only *ulu'l-amr*.

*bā'is-i hayrat-i hama, balki man va ḥakīm ham, ārūgh-i ' chand zad* “when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—” (Haji Baba). In this passage *man va ḥakīm* are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no *izāfat* to distinguish the case. The words *باعث حیرت* *bā'is-i hayrat-i* should be repeated after *بلكي* *balki*, vide § 120 (h) Remark.

Note the genitive case or the use of the *izāfat* in the following:—

“The road from Kirman to Yazd” *راه کرمان به یزد* *rāh-i Kirmān bi-Yazd*; “the B. Abbās road” *راه بندرعباس* *rāh-i Bandar-i 'Abbās*; “authority for this” *سند این امر* *sanad-i 'in amr*; “fear of death” *ترس مرگ* *tars-i marg*; “a horse worth a thousand rupees” *اسب هزار تومانی* *asp-i hazār tūmānī*; “he is in need of money” *او محتاج پول است* *ū muhtāj-i pūl ast*; “tempted of the Devil” *آزمودۀ شیطان* *āzmūda-yi Shaytān* [vide § 121 (a)] and § 121 (o)]; contrary to reason, impossible” *محال عقل* *muḥāl-i 'aql* (m.c.).

Example of the objective genitive: *bi-ḥukm-i ghurūr-i pā-yi sutūrān-i khud* *بحکم غرور پای ستوران خود* (Tr. H. B., Chap. V) “confident in the sure-footedness of their horses—.”

Example of the subjective genitive: *gurīkhtan-i Hājī Bābā* *گریختن حاجی بابا* “the flight of Haji Baba”; vide also 120 (a) (1), of me; my. Vide also § 117.

(c) The Dative:—

(1) There are two forms of the dative, thus, *bi-ū guftam* or *اورا guftam* <sup>2</sup> “I said (to) him”: (also *bā ū guftam*).

(2) In m.c. the dative with *به* is usual.

(3) These two forms are not however always interchangeable. The dative with *را* is obligatory when it signifies possession, with or without the verb *بودن* *būdan*, and also with the impersonal verbs, <sup>3</sup> as: *تا هر که تیر از حلقۀ انگشتی بگذراند* <sup>4</sup> *tā har ki tīr az ḥalqa-yi angushtarī bi-guzarānad khātīm ūrā bāshad* (Sa'dī) “—that the ring will be his who shoots an arrow through it”; *āvarda and ki gazhdum rā vilādat-i ma'hūd nīst chunān ki sā'ir-i ḥayvānāt rā* (Sa'dī) *آورده اند که گزدم را ولادت می نیست چنانکه سائر حیوانات را* “It is stated that the scorpion has not an ordinary birth like other <sup>6</sup> animals.”

<sup>1</sup> *Ārūgh* *اروغ* is a ‘belch’ which Persians consider relieves the stomach.

<sup>2</sup> Either form of the dative can also be used after *دادم* *dādan* “to give.”

<sup>3</sup> The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative is used, the form with *را* and not with *به* must be used.

<sup>4</sup> In modern Persian *انگشتار* *angushtar*. Also instead of *اورا bāshad* the phrase *انگشتار مال او باشد* *angushtar māl-i ū bāshad* would be used: *bāshad* “let it be” but *mī-bāshad* “is” or “will be.”

<sup>5</sup> Or *tīr-i*.

<sup>6</sup> *Sā'ir* *سائر* signifies “the remainder, the rest,” but is frequently employed for “the whole.”

When two nouns are placed together in a "state of regimen" as *pīsar-i malik* "the son of the king," the first or governing word is called "the regent" (المضاف), the second or the word governed by it is called *izāfat*.<sup>1</sup> and the short *i* that couples the two words together is called the *izāfat*. This is the proper genitive construction; but the *izāfat* is used, besides, to couple the substantive to the adjective or adjectives that follow it, *vide* § 43 (*g*), and also to couple substantives together as a name and a trade or nickname, *vide* § 117.

Two substantives coupled by the *izāfat* are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: *kaṣrat-i lajrbā* "great experience."

The *izāfat* construction can also be used to signify the material out of which a thing is made, as: *sā'at-i tilā* "a watch of gold" (also *sā'at-i tilā'ī* (adj.) "a golden watch," or *sā'at-i az tilā* "a watch made from gold"); *angushtar-i almās* "a diamond ring," but *angushtar-i az almās* would mean "a ring made from diamonds."<sup>2</sup>

The genitive construction is often used where in English a substantive with a preposition would be used, as: *yak shab ta'ammul-i guzāshla mī-kardam* (Sa'di) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as: *ta'ammul bar ayyām-i guzāshla mī-kardam*.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as: *ba'd az savār shudan-i kashī* "after getting into the boat" [or *savār shudan* <sup>3</sup> *dar kashī* (m.c.) *vide* 117 (*h*)]; *az ra ḥāṭ* "their punishing lies in the hands of another, not in mine" (m.c.) "after quarrelling with him," but *ba'd az nizā' kardan-i bū ū* (m.c.) "after his quarrelling (with me or some one else)"; *vide* also remarks on the *izāfat* § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage: *بعد از آن [بیمار] با— حالت با'd az ān [bīmār] bā ḥālat-i*

<sup>1</sup> When an adjective follows and qualifies a noun, the *muzāf* and the *muzāf ilayh* are separated, as: *pīsar-i khush-gīt-i fulān*.

<sup>2</sup> There may sometimes be a slight difference in signification between the two constructions, thus *kāsa-yi nuqra* may mean either "a silver cup," or "a cup full of silver pieces," but *kāsa-yi nuqra'ī* "a silver cup" only.

<sup>3</sup> Or omit the *izāfat*. In India this *izāfat* would be omitted.

<sup>4</sup> For omit *bi-dast-i man*. Persians are very fond of elliptical expressions.



(6) Duration of time can also be expressed by ر of the dative,<sup>2</sup> as: *tamām-i rūz rā yurtma yā chahār na'l bāyad raft?* (m.c.) “must one trot or canter the whole day?”: *shab<sup>3</sup> rā ānjā māndam* (m.c.) “I stayed there the (whole) night.”

In the first example the preposition در *dar* (*dar tamām-i rūz*) could be substituted for the ر, but not in the second; for *dar shab ānjā māndam* would mean “I stayed there at night (not by day)”: so also *dar shab ānjā raftam* “I went there at night,” (*shab rā* would be wrong here).

A few adverbs can also be formed by the dative in ر, as: *qazā rā* “by accident, by chance,” (but *itti/fāq<sup>4</sup>*, not *itti/fāq rā*). Some grammarians consider this a form of the ablative case, apparently because the ablative (*az qazā* از قضا) can be substituted.<sup>4</sup>

*Andak fursat rā gard-i fanā az ān bar-āyad* (Anvār-i Suhaylī) “at the slightest opportunity (or in a short time) it ceases to exist”: *rāstī rā khilāf-i ‘aql buvad* (Qā,āni), vide § 89 (h) (3).

(7) If more substantives than one in the dative are coupled together, *rā* is usually added to the last only.

*‘Amr(u)<sup>5</sup> u Zayd rā kitāb dādam* عمرو و زيد را کتاب دادم, or *kitāb rā bi-‘Amr(u) u Zayd dādam* کتاب را بعمرو و زيد دادم.

(8) The affixed pronouns may take the place of the dative in ر, as: — *hāch yād-at mī-āyad ki—?* (m.c.) هیچ یادت می آید که—?, or *turā hāch yād mī-āyad kī—* (m.c.)—“do you at all remember that—?”: *urā khwāb mī-āyad* (less common, m.c.) او را خواب می آید *khwāb-ash mī-āyad*, or *urā khwāb mī-āyad* (less common, m.c.) “he feels sleepy.”

The affixed pronoun of itself does not admit of *rā*; but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by ر, as: — *silāh va diram dād lashkar-‘sh rā* (Shāh-Nāma) “he gave arms and money to his army”; the more ordinary construction would be *bi-lashkar-ash* به لشکرش.

(9) When the dative in ر has a noun in apposition, or is qualified by adjectives, the affix *rā* is usually added at the end, as: — *zayd pīshwāz rā gftam* زيد پسر وزیر را گفتم.

<sup>1</sup> The accusative with or without ر is used with compound verbs formed by دادن *dādan*, as: *yak-i az vuzarā pā-yi takht-i malik būsa dād* یکی از وزرا پای تخت ملک بوسه داد (Sa’dī) “one of the vizirs kissed the throne of the king”: *rā* could be inserted after *malik*.

<sup>2</sup> As the preposition *dar* can be substituted for this ر it is, I think, better to consider this the dative and not the accusative case.

<sup>3</sup> Or *shab ānjā māndam* شب آنجا ماندم.

<sup>4</sup> The Arabic accusative used adverbially, e.g. (*qazā<sup>an</sup>*) can also be substituted.

<sup>5</sup> *‘Umar*; but عمرو *‘Amr* (the final و not pronounced). *‘Amr* and *Zayd* are common in Arabic grammars.

هر که را طاعی باید جور هندستان<sup>۱</sup> کشد هر که را محبوب باید کنده و زندان کشد

*Har kirā tā'ūs bāyad jawr-i Hindustān kashad*

*Har kirā mahbūb bāyad kunda u zindān kashad* (Sadī).

“He who wants a peacock must endure the journey to India,  
He who wants his mistress must endure fetters and prison.”

*Yak-ē rā dil az dast rafta būd* رفتہ بود *Yak-ē rā dil* (Sa'di) “a certain person had quite lost his heart.” [Vide also (10) Remark].

و هر شب صنی ر بر که صبح تابان (ادست از صباحت او بردل) است و سرو خرامان را از  
*va har shab sanam-ē dar bar ki subh-i tābān rā dast az*  
*shabāhat-i ū bar dil ast va sarv-i kẖirāmān rā az kẖajālat-i ū pāy dar gil*  
(Gulistan) “the rich have each night a fresh mistress who shames the bright  
morning by her beauty and humbles the waving cypress by her exquisite  
figure.” In none of these cases could به be substituted for لا.

In *hamd u sipās Khudā-yi pāk rā ki* — پاک را که — “praise to  
God the Holy —” and similar constructions, the verb is understood.

This dative is rare in m.c.: کسی ندیده است: *marā bāgh-ē st*  
*ki hīch kas na-dāda ast* (m.c.) “I have a garden that no one has yet seen.”

In the above cases, the dative by native grammarians is considered the  
*muzāf ilayh*. Thus in, *savārān rā chūn chashm bi-mā wftād tākhtan āvardand*  
سواران را چون چشم سواران با افتاد تاختن آوردند  
charged down upon us,” *savārān rā* سواران را “when the mounted men saw us they  
charged down upon us,” the phrase being equal to *muzāf ilayh* of  
*chashm* چشم, according to English ideas *savārān* should be in  
the nominative and be the subject to *dānd āvardand*.

*Remark*.—The datives in two clauses should balance one another: *hamān*  
*taur ki ū bi-vay (urā) kẖil'at dād, bi-man (marā) niz yak shāl-i Kashmīrī dād*  
همان طور که او بوی (اورا) خلعت داد بمن (مرا) نیز یک شال کشمیری داد.

(4) If the indirect object express locality, the dative in لا cannot be  
substituted for به, as: *bi-shahr rasīdim* به شهر رسیدیم “we reached the city”;  
*bi-maqṣūd rasīdim* به مقصود رسیدیم “we attained our object”;  
*gulāla bi-shikār kẖwurd* (m.c.) “the bullet hit the ‘game’”: in none of the  
preceding examples could لا be substituted for به.

But *he is feeling sleepy*, *urā kẖwāb mi-āyad* (or *urā kẖwāb-ash*  
*mi-āyad*) “he is feeling sleepy.”

The m.c. phrase “what’s the matter with you?” can be rendered either  
by *turā chi shud?* or *bi-tū chi shud*.

(5) The preposition به has many other significations besides the “to”  
of the dative, as: گذاشت *pā bi-rikāb guzāsh* “he put his foot in the  
stirrup iron”: obviously in such instances its place could not be taken  
by لا.

<sup>۱</sup> Another and common reading is *ranj-i Hindustān*.

proper names, the separate pronouns, the demonstrative pronouns,<sup>1</sup> the interrogative<sup>2</sup> **ک**, the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying “all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others.” In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: *vide* (c) (8) and § 40 (b).

*Remark.*—After the name of a language, the **را** is only added if the noun is definite, as: “I wish to learn Persian” **میخواهم زبان فارسی بیاموزم** *mī-khwāham zabān-i Fārsī bi-yāmūzam* (m.c), but in selecting a course of study at school the pupil *might* say, “I will take up *the* Persian and not *the* Arabic.” *Zabān-i Fārsī rā mī-āmūzam* **زبان فارسی را می آموزم**; though grammatically correct to insert the **را** here, the sentence with it has the same stilted sound, as “I am now going to study the French language.”

(3) The *rā* **را** must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

*Remark.*—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. *Vide* p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the **را** must be added at the end of the phrase, as:<sup>3</sup> **علی رضی الله عنه را بخواب دیدم** *‘Alī (razīyā ‘llāh ‘an-h<sup>(u)</sup>) rā bi-khwāb dīdam* “I saw ‘Ali (may Allah be pleased with him!) in a dream.”

— **چند از مردمان واقعه دیده و جنگ آزموده را بفرستادند** *tan-ī chand az mardmān-i vāqī‘a dīda va jang āzmūda rā bi-firistādand ki—(Sa’dī)* “they sent several warriors of experience, tried in battle, to—”; **یکی از علمای راسخ را پرسیدند** *yak-ī az ‘ulamā-yi rāsikh<sup>5</sup> rā pursīdand* (Sa’dī) “they asked one of the learned men of fixed principles.” In classical Persian, however, such is not always the case:—

— **یکی از ملوک عجم حکایت کنند** *yak-ī rā az mulūk-i ‘Ajam hikāyat kunand ki<sup>6</sup>—(Sa’dī)* “they relate of one of the kings of Persia that—”; in this example the *rā* could with equal propriety be inserted after the word **عجم**.

Similarly in the apposition of substitution and of explanation, **را** must

<sup>1</sup> But not **اینقدر** *ān qadr*, **انقدر** *in qadr*.

<sup>2</sup> The *rā* **را** is in m.c. sometimes incorrectly omitted after the interrogative **کدام** *kudām*, or **کدام یکی** *kudām yak-ī*, unless definite, as: **کدام کتاب میخواهی** *kudām kitāb mī-khwāhī* (vulg.) “which book do you want?”; **کدام یکی میخواهی** *kudām yak-ī mī-khwāhī?* (vulg.) “which do you want?”

<sup>3</sup> *Vide* also Apposition.

<sup>4</sup> Final *u* omitted after the pause.

<sup>5</sup> *Rāsikh* **راسخ** means of sound belief, of firm faith in his religion.

<sup>6</sup> In modern Persian **یکی از ملوک عجم را** *yak-ī az mulūk-i ‘Ajam rā*.

*Zayd pisar-i vazir rā guftam* (or *Wazir guftam*) *به زيد پسر وزیر گفتم* *bi-Zayd pisar-i vazir guftam* *ki*—“I said to Zeyd the son of the Wazir.”—*شخصی از مردان جنگ آزموده و کار*: “*shakhs-i az mardān-i jang-āzmūda va kār-dāda rā guftam ki*—“I said to a certain experienced warrior—.” In *Minnaḥ Khudāy rā* ‘azz<sup>a</sup> *va jall<sup>a</sup>*—*مت خدایا عزوجل* (Sa’di) “thanksgiving to the Great and Glorious God—”, the *va jall<sup>a</sup>* could also be placed last after the phrase *عزوجل* *‘azz<sup>a</sup> va jall<sup>a</sup>*.

Similarly in *شد مدت صبر سپری* *yak-i rā az mulūk muddat-i* ‘*umr siparī shud* (Gul. B. II. S. 28), the *rā* would, in modern Persian, be preferably inserted after *mulūk*.

*Remark.*—When the dative in *va jall<sup>a</sup>* is qualified by a phrase, the affix *va jall<sup>a</sup>* is preferably added at the end of the phrase, as: *یکی از ملوک عرب را حدیث* *Arab rā ḥadīṣ-i Laylā u Majnūn bi-guftand* (Gul. B. S. 10).

(10) The dative in *va jall<sup>a</sup>* preceded by the particle *mar* (*vide* (d) 12), is still sometimes used in books, but not in letters.

*Remark.*—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as:—

نگردد گرزنی صد نوبتش سنگ      سگی را اتم—هرگز فراموش

*Sag-i rā luqma-i hargiz farāmūsh*

*Na-gardad gar zanī šad navbat-ash sang.*—(Sa’di).

“A dog ne’er forgets a morsel (thrown to it)

Even if afterwards you stone it a hundred times”:

In the example, “dog” is in the dative case.

*Urū hīch chīz farāmūsh namī-shavad* *او را هیچ چیز فراموش نمی* (m.c.)  
“he forgets nothing.”

(11) The dative in *rā* sometimes takes the place of the preposition *به*, *barāy*, as: *Khudā rā* *خدایا* “for God’s sake.” For further remarks on the locative dative, *مفعول به* and *مفعول زیه*, *vide* under these heads.

(d) The accusative case:—

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix *va jall<sup>a</sup>*. One of the difficulties to a beginner is the correct use or omission of *va jall<sup>a</sup>*.

(2) Generally speaking, as already stated, *va jall<sup>a</sup>* corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

<sup>1</sup> *Azz<sup>a</sup> va jall<sup>a</sup>* (or *ez-jall<sup>a</sup>*) are Ar. verbs, Pret., and signify “exalted and magnified (be His name)”: in Arabic the Preterite is used in precative sentences and in cursing, the wisher assuming the completion of the action.

clause followed, such as *که خدای تشنگ بود* *ki-khaylī qashang būd*; *فیلی امروز دیدم* *fil-i (or fil-i-rā<sup>1</sup>) imrūz dīdam ki khaylī qashang būd* (m.c.): *آشیانه مرغی دیدم* *āshiyāna-i dīdam* "I saw a nest," but *آشیانه مرغی (را) دیدم* *āshiyāna-yi murgh-i (rā) dīdam* "I saw the nest of a bird"; *آشیانه مرغی با* *āshiyāna-yi murgh-i bā chāhār tukhm dīdam* (m.c.) "I saw a bird's nest with four eggs." *دختری داشت* *dukhtar-i dāšt* (Sa'dī) "he had a daughter"; here it would be wrong to say *دختری را* *dukhtar-i rā* unless a relative clause followed, as: *دختری را که دیدی به طهران رفته است* *dukhtar-i rā ki dīdī bi-Tīhrān rafta ast* (m.c.) "the girl you saw has gone to Tehran," where the *rā* is necessary.

Compare the two examples already given in § 41 (t), *خانه آتش زدند* *khāna-i ātash zadand* and *خانه را آتش زدند* *khāna-i rā ātash zadand*.

For *را* in relative sentences qualifying a definite noun, *vide* the Relative and Demonstrative *ی*.

(7) Nouns preceded by a cardinal number do not usually admit of *را* *rā* unless definite, as:—*هزار سرباز دیدم* *hazār sarbāz dīdam* "I saw a thousand soldiers"; *دو اسب دیدم* *du asp dīdam* "I saw two horses," but *دو اسب را دیدم* *du asp rā dīdam* "I saw the two horses"; *من این دو طائفه را در جهان دوست* *man īn du tā'ifa rā dar jahān dūst mī-dāram* 'ulamā va zuhhād rā (Sa'dī) "these two classes I cherish dearly in this world, viz., the learned and the devotional." *Vide* also (15).

*Remark.*—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: *این دو تخته را ببر* *īn du takhta rā bibur* "cut these two planks"; *این دو تخته را بهم بچسبان* *īn du takhta rā biham bi-chaspān*.

(8) A noun in apposition to a definite noun in the accusative does not admit of *را*, but *را* must be affixed to the first noun, as: *خواهم گفت زن هدایت خان* *khvāham guft zan-i Hidāyat Khān-i Rashī īn nīm tana-rā barāy-i Shu'la Khānam sawqāt fristāda ast* (m.c.) "I'll say that the wife of Hidayat Khan of Resht has sent this jacket (را) as a present<sup>2</sup> (without *را*) for Shu'la Khānam"; *گفت خدای عز و جل مرا مالک این مملکت گردانیده است* *guft Khudāy 'azz va jall marā mālīk-i īn mumlakat gardānīda ast* (Sa'dī) "he said God the glorious has made me master of this kingdom." *Vide* also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, *rā* is not added to either noun, as:—*من چیزی را برای شما سوغات آورده ام* *chīz-i barāy-i shumā sawqāt āvarda am* (m.c.) "I have brought you back something (from a journey) as a present."

<sup>1</sup> In writing, and preferably in speaking, the *rā* should be inserted.

<sup>2</sup> *Sawqāt* سوغات is the m.c. for the classical *راه آورد* *rāh-āvard* "a present or curiosity brought from a journey"; also *ارمغان* *armaghān* (class. and m.c.).

be placed at the end, as: *Zayd pisar-i Vazir rā dīdam* زید پسر وزیر را دیدم *dīdam* 'I saw Zaid' the son of the Wazir," *vide* § 139 (b) (4).

(5) In the "apposition of qualification," a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes *ra*, as:—

طالبی را خفته دیدم نیم روز \* گذم این فتنه است خوابش برده به  
*zālim-i rā khushta dīdam nīm-rūz guftam in fitna ast khushtashburda bih* (Sa'di)  
 "I saw a certain tyrant asleep at mid-day—" *fil-i rā* *uftān'u khushtan dīdam*  
 "I saw an elephant limping and stumbling";  
*sang-i<sup>2</sup> dar rāh uftāda dīdam* سنگی در راه افتاده دیدم (m.c.) "I saw a stone  
 lying on the road"; *vide* also (8): in these examples *rā* could not be  
 omitted.

*Remark I.*—If, however, the participle or adjective be in apposition to an indefinite noun the *ra* is according to the usual rule omitted, as:—  
*siyāh-i dāsh-t kawdan* (Sa'di) "he had a slave, a blockhead":  
 "I had a servant, an ass."  
 In *navkar-i dāsh-tam ablah* (m.c.) "I had a servant, an ass."  
 In *ablah-i rā dīdam samīn va kihl'at-i dar*  
*bar samīn* (Sa'di) "I saw a fool, a fat fool, with a fine robe, a costly one":  
 the first substantive is definite and the second indefinite.

*Remark II.*—*Man mār-i rā<sup>3</sup> dar rāh murda dīdam* مرده مار را در راه دیدم  
 "I saw a snake dead on the road"; and *man mār-i murda-i rā<sup>3</sup> dar rāh*  
*dīdam* من مار مرده را در راه دیدم "I saw a dead snake on the road": *zālim-i rā*  
*khushta dīdam* طالبی را خفته دیدم "I saw a tyrant who (or when) he was asleep"  
 and *zālim-i khushta-i rā dīdam* طالب خفته را دیدم "I saw a sleeping tyrant."  
 The shade of difference in meaning is slight, if indeed any really exist.

(6) If the *ی* is merely an indefinite article, its noun does not require *ra*: if, however, the *ی* signify "a certain—," especially if followed by the relative *که*, it requires *ra*, as:—*Kitāb-i barāy-i shumā sawghāt āvarda-am* (m.c.)  
 "I have brought a book as a present for you"; if *rā* be added it signifies "a certain book as a present" and the sentence is incomplete and some such phrase as *ki lāyiq-i shumā ast* is necessary to complete the sense: it would also be correct to omit the *را* and say *am ki lāyiq-i shumā ast* برای شما سوغات آورده ام که لائق شماست.

Similarly in *fil-i imrūz dīdam* (m.c.) "I saw an elephant to-day," it would be incorrect to say *fil-i rā* *فیل را* unless some qualifying

<sup>1</sup> Zaid and 'Amr (عمرو) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that 'Balbus is building a wall,' while the Muslim boy is taught that 'Zaid is striking 'Amr(u).

<sup>2</sup> But *ra* سنگی را *sang-i rā* "a certain stone."

<sup>3</sup> The *rā* appears to be redundant.

<sup>4</sup> Unless the omission of *را* would cause ambiguity; *vide* (d) (11).

should make the noun indefinite. This, however, is not always the case:—

(14) *Rā* را cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires را *rā*, the dative should be expressed by *bi*: if the dative does not admit of *bi*, but requires را, then the را *rā* of the accusative must be omitted, as:— کتاب مرا بده or کتاب را بمن بده *kitāb-rā bi-man bi-dih*, or *kitāb marā bi-dih* (m.c.) “give me the book”: شاه پسر خود را تاج داد: *Shāh pisar-i khud rā tāj dād* (m.c.), or شاه تاج را به پسر خود داد *Shāh tāj rā bi-pisar-i khud dād* (m.c.) “the Shah gave the crown to his (own) son”: شبها نالیده ام تا مرا این فرزند بخشیده است *shabhā nālida am tā marā in farzand bakhshida ast* (Sa’di) “long nights I wept till He gave me this son”; = *tā bi-man in farzand bakhshida ast* (mod.), or *tā in farzand rā bi-man bakhshida ast* (mod.); here را *rā* is really necessary to show clearly that *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The *rā* must be omitted after nouns preceded by cardinal numbers unless definite (*vide* (7)), as: روز شنبه سه نفر دزد را طغاب انداختند *rūz-i shamba si nafar duzd rā tanāb andākhtand*, means “they hanged the three thieves on Saturday”; omit را *rā* and it means “three thieves”: *si nafar rā tanāb andākhtand va du nafar ra gardan zadand* “they hanged three (of them) and beheaded two.”

In the following arithmetical idioms the first cardinal numbers may be considered definite and require را:—

۳ + ۴ جمع سه را با چهار این طور می نویسند *jam-i si rā bā chahār in tāwr mīnavīsand* “three plus four is written thus, 3 + 4”; تقربق چهار را *tafrīq-i chahār rā az panj in tāwr* “five minus four, thus 5 - 4”: ۳ × ۴ چهار اینطور ضرب سه را با چهار *zarb-i si rā bā chahār in tāwr* “three multiplied by four, thus 3 × 4”: ۸ ÷ ۴ چهار اینطور تقسیم هشت را با چهار *taqsim-i hashṭ rā bā chahār in tāwr* “eight divided by four, thus 8 ÷ 4”: ما آنچه کسور است: *amma ānchi kusūr ast, du khums az hasht tis’ rā chunīn mī-navīsand* “but as for fractions two-fifths from eight-ninths is written thus  $\frac{8}{9} - \frac{2}{5}$ ”;  $\frac{5}{8} + \frac{2}{3}$  و هفت ثمن و دوسدس را چنین *va haft ṣumn va du suds rā chunīn*; “and seven-eighths plus two-sixths, thus  $\frac{7}{8} + \frac{2}{6}$ ”;  $\frac{2}{3} ÷ \frac{1}{4}$  دو ثلث را در نصف اینطور *va du sulṣ rā dar nisf in tāwr* “two-thirds divided by half, thus  $\frac{2}{3} ÷ \frac{1}{2}$ .”<sup>2</sup>

<sup>1</sup> Note that the figures are written from left to right as in English.

<sup>2</sup> *va in nishān = dalālat bar musāvāt dārad* = دلالت بر مساوات دارد

(9) *Rā* can be added to the Infinitive when it is the object, as :—  
 گشتی را ترک نمی کند *vil guştan va darūgh guştan rā tarke namī-kunad* "he does not give up loose talk and lying";  
 شنا کردن را خوب میداند *shinā kardan rā khūb mī-dānad* (m.c.) "he is a good swimmer."

(10) With several nouns coupled together by و it is necessary to add *ra* to the last only, *vide* example above in (9).

Two affixes of *ra* close together are "heavy" to the Persian ear. Thus the sentence "He invited my father and me" would in Persian be rendered by *او من و پدرم را دعوت کرد* *ū man u pidar-am rā da'vat kard*<sup>1</sup> and rarely by the grammatical *کرد دعوت را پدرم و او* *ū marā va pidaram rā da'vat kard*.

(11) Finally *ra* is added even to indefinite nouns if its omission would cause any ambiguity, *vide* § 41(ℓ).

In the sentence "vinegar curdles milk" *sirka shūr rā mī-burrad*, the *rā* is correct. In speaking, however, if a pause be made after *sirka*, and stress laid in *shūr*, the *rā* may be omitted, as the intonation prevents any ambiguity. *Vide* Remark to (12).

—دمنه گفت اگر کسی نیکی را به بدی عقابله کند و خیر را به شر پاداش دهد *damna guft agar kas-i niki rā bi-badī muqābala kunad va khayr rā bi-sharr pādāsh ravā dārad* (Anw. Suh., chap. II, S. 6) "Damna answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope)." (East. Trans.).

*Remark.*—Just as in m.c. the *rā* is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as :—  
 شراب را باب عوض کردن = *sharāb rā bi-āb 'awāz kardān* = عوض کردن باب شراب *sharāb bi-āb 'awāz kardān*; in both, *sharāb* is indefinite: the *rā* is, in speaking, unnecessary and may be omitted. *Vide* (19).

(12) An old form of the accusative is formed by prefixing the particle *mar* and suffixing *ra*, as :—*مر او را دیدم* *mar ūrā دیدam* (old) "I saw him"; *mar* is not here emphatic.

*Remark.*—In *میداند شنا کردن* *shinā kardan mī-dānad* (m.c.) "does he know how to swim?", the object is regarded as indefinite, but in the reply *میداند شنا کردن را خوب* *shinā kardan rā khūb mī-dānad* the object having been previously mentioned becomes definite, and *rā* must be inserted.

(13) The affix *ra* being equivalent to the definite article, its omission

<sup>1</sup> In the Persian idiom the speaker puts himself first. Here *man* is used instead of *marā*. It should be noticed that *را* *man rā* is a vulgar accusative of *man*: in the example given *rā* is understood after the first object.

<sup>2</sup> *'Awāz* colloquial for *'awāz*.



(19) In familiar language the *rā* is sometimes omitted when it would be correct to insert it [*vide* also (11) Remark], as: رفیق این سخن بشنید (*rafīq īn suḵhan bishunīd* (Sa'dī)<sup>1</sup> "the companion heard what was said"; *bār-ī īn* [the *īn* makes the noun definite without را] نکته پیش بزرگی همی گفتم (*nukta pīsh-i bəzurg-ī hamī-guftam* (Sa'dī) "well, I was mentioning this point to a certain learned man": حرف من نشنید: *ḥarf-i man na-shunīd*<sup>2</sup> "he didn't hear me": وگرنه شاید خیال این سفر هرگز نمی کردم: *vagar na, shāyad kḥayāl-i īn saḥar hargiz namī-kardam* (m.c.) "otherwise I might perhaps have never entertained the idea of this tour": in these examples it would have been correct, grammatically and idiomatically, to insert the را.

*gurūh-i mardumān rā*<sup>3</sup> دید که هر یک به قراغه زر در معبر نشسته و رخت بسته (*gul., Chap. III, St. 28, East.*) "he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods": (there is an error in the text; either اند *and* or بودند *būdand* must be added to بسته *basta*, or else که *ki* must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: او خوابید خوابیدن ابدی را *ū khwābīd khwābīdan-i abadī rā* (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of را, as: زدمش *zadam-ash* (m.c.) "I struck him." Neither do they admit of the dative را *rā*, as: گفتمش *guftam-ash* "I said to him."

(e) The following examples illustrate the rules given above:—

دیده ام او را تهی دست دیدم *ūrā tuhī-dast dīdam*, I saw him poor.<sup>4</sup>

سختن تو هیچ نمی فهمم *sukhan-i tu*<sup>5</sup> *hīch namī-fahmam* "I don't in the least understand you."

میخواهم ترا نایب خود کردن *turā nā'yīb-i*<sup>6</sup> *khud kardan mī-khwāham* (class. and Afghan coll.) = میخواهم ترا نایب خود بکنم *mī-khwāhām turā nā'yīb-i khud bi-kunam* (m.c.) "I wish to make you my agent."

<sup>1</sup> Also m.c. The *rā* could, of course, be correctly inserted.

<sup>2</sup> Commoner to insert *rā*.

<sup>3</sup> Here *rā* must be added (though the accusative is indefinite). Note that after the indefinite ی there is no *izāfat*. It would be correct to write *gurūh-i az mardumān* without *rā*.

<sup>4</sup> *Vide* (d) (5).

<sup>5</sup> Better *turā*.

<sup>6</sup> Note that نایب (pl. نواب *nuvāb* used in m.c.) in m.c. is نایب *nā'yīb* (without ء). In m.c. the ء in such words is generally omitted in pronunciation. But in نایب or نايب "misfortune" (pl. نواب *navā'ib* or نايبات *nā'yibāt*) the ء is retained in pronunciation: the plural only of this word is used in m.c.

(16) The *rā* is omitted of  
 "greed," etc.

457  
*ṭama*, *murgā* u *māhī bi-band* only when the sentence is very short. In *dar ārad* brings birds and fish into the net, a *rā* would be necessary in prose. Similarly after nouns used in a vague or general sense, as:—*dar ārad* *dast az ṭām bāz kashīd* (Sa'dī) "it is greed that stopped eating"; here *rā* could not be inserted; *dast* is pound verb *dast kashīdan*. But in—

پیشہ بند و بس

Jahān āzādī

*Dil and*

“The *ut-mamad bi-kaṣ* . . . *andar jahān-āfām* . . .”

By the world's, *u bas—(Sa'di).*

the word *dil* "thy heart," was in general sense.

*Remark.*—Compare the following examples :—  
 (m.c.) “get ready a (any) horse” ; اسپی حاضر کن  
 “get ready the horse” (which has been mentioned  
 the ) *rā* in this last example.  
*asp hāzār kun* (m.c.) “get ready a horse.”  
*asp rā hāzār kun* (m.c.) “get ready the horse.”

(17) Compound verbs such as "I have owned one word, the C..."  
 ...is omitted even if the speaker owns it... (discussed); but  
 ...say (the) horse", (used generally);

[illegible]

*Remark.*—In modern Persian the *l* should be inserted with an affixed possessive pronoun: *ṣurat-ash rā bi-dād* *ṣirat-ash rā bi-pasandīd*.

<sup>1</sup> Generic nouns may be used descriptively after an accusative pronoun, *vide* above and § 40 (c).

2 *Binā kard bi-barādar barādar* call on her brother (to say, shows that . . . may be used definitely, indefinitely, or generically—simple man.” § 40 (c).

<sup>3</sup> In another edition *barādar* *barādar* (m.c.) "here the position of the pronoun is also right to say oh brother, oh brother" *binā kard bi-guftan-i barādar barādar* (m.c.).

modern Persian the additional *ra* is inserted a second time after the first *ra* is necessary.

... after تديرش *tadbīr-ash*. In  
... necessary.

*miṣl-ash rā tā imrūz hargiz na-dīda bāshīd*<sup>1</sup> (m.c.) “if you want a good carpet I will show you something the like of which you have probably never yet seen.”

حالاً نائب دیگر برای خود تلاش خواهم کرد  
*ṭalāsh khwāham kard* (class.) “I’ll now look out for another agent for myself.”<sup>2</sup>

آیاز صندوقی را کشاده لباس کهنه و کثیف پوشیده است  
*ṣandūq-i rā kushāda libās-i kuhna va kaṣīf pūshīda ast* “what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes.”

دو نفر مدعی و مدعا علیه را پیش می آورد  
*va madda‘ā ‘alayh rā pīsh mī-āvarad* (m.c.) “Qadir Beg brings forward two persons, plaintiff and defendant.”

این کار دیگری را فرماید  
*in kār<sup>4</sup> dīgar-i rā farmā'id* (class.) “entrust this work to another, order another person to do this” : من در دل داشتم که از اینجا  
*man dar dīl dāsh tam ki az injā bīrūn ravam* (m.c.) “I inwardly intended to leave this place”<sup>5</sup> : فرض کن با آن طمپانچه زدی یکی را کشتی  
*farz kun bā ān ṭapāncha zadī yak-i rā kush tī* “supposing that you used that pistol and shot one of us<sup>6</sup> (or them)” : اگر این پسر ضعیف طاعون بگیرد البته خواهد مرد  
*agar in pīsar-i za‘īf ṭā‘ūn bi-gīrad albatta khwāhad mard* (m.c.) “if this fragile boy were to catch plague he would certainly die.”<sup>7</sup>

دیده دیدم که سبعی را دیده میدود  
*dānistam ki sabu‘-i rā dīda mī-davad* (m.c.) “I guessed that he had seen some wild beast and that was the cause of his precipitation”<sup>8</sup> : چیزهای را که آورده بودم اغلبش خوب بود  
*chīzhā-i rā ki āvarda*

<sup>1</sup> *Khwāsta bāshīd* خوراسته باشید, in m.c. considered more polite than *mī-khwāhid*, or *bi-khwāhid*. *Dīda bāshīd* دیده باشید Past Subj., = “of which I suppose you have never seen the like”: *dīda id* دیده ئید “you have never seen the like.”

*Chīz-i* چیزی “a thing,” or *chīz-i rā* “a certain thing”; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

<sup>2</sup> Or better *nāyib-i dīgar*: *nāyib-i dīgar rā* “the other—.”

<sup>3</sup> The Turks pronounce ‘beg,’ but the Persian almost like the English word ‘bag.’

<sup>4</sup> The *rā* of the accusative after the demonstrative pronoun is omitted, because the dative has it: if *bi-dīgar-i* were used the *ī* after *kār* should be inserted; the latter construction would be used in modern Persian.

<sup>5</sup> Here the object of *dāsh tam* is either the clause that follows or *in rā* understood.

<sup>6</sup> Or *yak-i az mārā kush tī*. The *ī* could not be omitted after the pronoun *yak-i*.

<sup>7</sup> Here *ṭā‘ūn gīrf tan* is a compound verb. At any rate the word “plague” is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said “he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, *ī* would be correctly used.

<sup>8</sup> The *ī* could be omitted, but is best inserted since if omitted *sabu‘-i* might be taken as the subject, *vide* (d) (11). \*In speaking, the *rā* might be omitted, the context or intonation preventing ambiguity.

(class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller."

"he sent some one to enquire into the matter." *buzurg bi-kunam* "he said to himself, I can't make my head larger." *azīz mī-dāsh* "the miser who counted a grain of silver as dear as a hundred lives."

*va rū-yi ūrā dīdam* "when he was killed I sent for light" and saw his face." *shakhs-i rā zūr-i dīd* "the king saw a certain person standing under the wall who held a fowl in his hand present."

*chūn kushā shud chīrāgh talabīdam* "he sent ten sheep as a present."

*dar dast girifta mī-namūd* "the king put each sheep as a present."

*mī-dānīd chīgūna gūsfand mī-kushand* "do you know how sheep are killed?" In m.c. the distinction between the two previous is not observed, to omit the *rā*, as *insān* were substituted for *gūsfand*, it would be incorrect, "I saw some birds," *ba'ī murgā dīdam* (m.c.), but the species man. latter example the *rā* is necessary because of the *agar* *qālī-yi khūb-ī khūb-ī* *nīst* (m.c.): in the

if a certain one. *Kas-i or mard-i* might be used without a *rā*. *He therefore thought to himself* "I can't make the head smaller but I can the beard."

- <sup>1</sup> An *attār* also sells Persian medicines, sugar, paper, etc. *Davā-farīsh* m.c.
- <sup>2</sup> *Vide* (d) (2); *yāk-ī* "a certain one."
- <sup>3</sup> He read in a book that whoever had a small head and a large beard was a fool.
- <sup>4</sup> Or *habba-i sim* (without *l*) and with *ī* of unity, i.e. "a (any) grain of silver."
- <sup>5</sup> i.e. lamp generally, not any special lamp.
- <sup>6</sup> *Vide* (d) (6).
- <sup>7</sup> *Vide* (d) (7).
- <sup>8</sup> Indefinite: the *yā-yi tankīr* (*gūsfand-ī*) could not be used here.

*namūdan-i shakhs-i humā-i rā barāy-i ishtihār-i hazār rupēya*<sup>1</sup> "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees" : *du dar miyān yek-i rā bi-bur* (m.c.) "cut down every third one (tree)"<sup>2</sup> : *du tā-yi dīgar rā ham bi-ū dādam* (m.c.) "I gave him the other two as well"<sup>3</sup> : *amal-i pādishah du taraḥ dārad* (Sa'dī) "the service of a king has two aspects" : *chashm-am jā-i rā namī-dīd* (m.c.) "I saw nothing, my eyes gazed at vacancy" : *rāḥat-i ājil rā bi-tashvīsh-i miḥnat-i ājil munaghghaṣ kardan khilāf-i rāy-i khirad-mandān ast* (Sa'dī) "to disturb one's (the) present<sup>5</sup> comfort by anxiety of future wrong, is to act contrary to the opinion expressed by the wise" : *sharāb bi-āb awaḥ kardan kār-i āqilān nīst* (m.c.) "to exchange wine for water is not the act of a wise person."

*Remark.*—To the query, *pādishāh kirā did?* the answer might be *darvīsh-i rā*; but to the query, *ki būd ki pādishāh ū rā dīd?* the answer would be *darvīsh-i* (without *rā*); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of *dīd*; in the second there is an ellipsis of *būd*.

### The Vocative Case.

(g) The Vocative formed by prefixing *ay* or *yā* to the nominative, is the form used in m.c.

<sup>1</sup> The Indian edition of extracts from the "*Tuzuk-i Jahāngīrī*" or "Memoirs of the Emperor Jahangir" has headed this extract *Hikāyat-i shikār kardan-i humāy jānwar dar kūh-i Pīr-Panjāl bi-ishtihār-i in'ām-i hazār rupēya*; owing to the omission of *rā* this sentence is quite unintelligible to Persians. In India the word *jānwar* is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules *māl*, while this same word in Panjab villages means "cattle." The *rā* is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In *hikāyat-i shikār kardan-i buz-i* "story of shooting an Ibex," the *rā* is not required as the Ibex is not specialized.

<sup>2</sup> The *rā* necessary after the pronoun *yak-i*, vide (d) (2): the *rā* would also be required according to (d) (4). *Yak-i bi-dih* "give me one, any one" but *yak-i rā bi-dih* "give me one of them."

<sup>3</sup> But *du tā-yi dīgar ham dādam* "I gave him two more."

<sup>4</sup> Here *jā-i rā* stands for *hīch jā-i rā* and is therefore definite: "*rā* preferable."

<sup>5</sup> Vide Remark to (d) (3). The *l* should not be omitted after *rāḥat* as the adjective specializes the *rāḥat*; if the adjective *ājil* were omitted the *l* also could be omitted.

<sup>6</sup> Though this is correct, it would be better to insert *rā* after *sharāb* to mark the object clearly; vide Remark to (d) (11).

*būdām aq̄hūb-aš k̄lūb hūd* (m.c.) "the things I had brought were mostly good" *muḥāl ast k̄* است که هنوزمندان بهیرند و بی هزاران جایی ایشان گیرند: "1  
*hunar-mandān bi-mīrand va bi-hunarān jā-yi īshān gīrand* (Sa'di) "it could never be that the skilled should die and the skill-less should take their place":  
 once I had lost my way<sup>2</sup> in the wilderness": *vaql-i dar biyābān rāh kard būdam* (Sa'di)  
 ملك در هیأت او نظر کرد شخصی: *malik dar hay'at-i ū na'zar kard, shakhs-i dīd sijāh-lām*  
 he saw a person<sup>3</sup> black in complexion and poor in physiquo": *shakhs-i dīd sijāh-lām*  
*shūmārāt va suḥbat-aš rā ghanūmat shumārāt va*  
*shūmārāt va suḥbat-aš rā minnat dārand* (Sa'di) "and they think his conversation a  
 treat and serving him a favour to themselves":  
*kūrān-i rā dar zamīn dūzān burdān* (Sa'di) "the  
 robbers had carried off a certain caravan in Greece."<sup>4</sup>

هرکه دشمن کوچک را حقیق شمارد؛ *har-ki dushman-i kūchak rā<sup>3</sup> haqir*  
*shumārād bi-dān mānād bi ātash-i andak rā<sup>3</sup> muhmil guzārād* (Gul., Chap.  
 VII, St. 1).

شمار هزار و پند  
هائی و برای  
ششمی شکار نمودن  
حکایت *hikayat* شکار *shikār*

<sup>1</sup> Note that *chī-zhū-i-rū* is the object of the verb in the relative clause · the *rū* could be omitted and in this case the word *ānhū rū* would be understood after *kī*.

2 In modern Persian *jū-yi ištān rū*.

2. Here *rūh* is used by Sn'dī in a generic sense: if previously mentioned, *rū* would be inserted.

† Here there is no  $\bar{u}$  because the  $\zeta$  is for the indefinite article and does not signify "a certain person."

6 Here *ly* must be used as the *ly* signifies "a certain—"

<sup>6</sup> Here the *ś* is indefinite and *kanīzak-i* is clearly the object; there is consequently no *rū*.

<sup>1</sup> *Bīā dūdān* بوسه دادن governs the accusative and not the dative. In modern Persian *zamin rū* would be preferred: زمین ادب بوسید: *zamin-i adab būsid*, or زمین ادب را بوسید: *zamin-i adab rū būsid* are both correct in modern Persian writing. Whether the suppliant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

<sup>3</sup> Here *rū* is necessary in classical and modern Persian, because the epithets make the two noun definite (Remark to (d) (3)). In "whoever thinks an (his) enemy mean—" *har ki dushman rū haqir shūmarad*, *har ki dushman rū haqir shūmarad*, the *rū* is equally necessary because enemy is to be considered definite, i.e. "his enemy."

*muhtaramā*, which latter is however also used. The usual classical construction, however, is to add the *alif* to the noun, and to every epithet that follows the noun, دوستا مکرم مهربانا or to the noun only if the epithets precede it, as: مکرم و معظم دوستا; but with two or more adjectives, the *ā* of the vocative is in modern Persian sometimes added to the last only, as: *dūst-i muhtaram-i mihrbānā* دوست محترم مهربانا.

The following are also common: محترم عزيزا and مکرم دوستا.

### The Ablative Case.

(h) The ablative is formed by the preposition از *az*. For its various uses *vide* § 90 Prepositions (h) (1).

## § 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus<sup>1</sup>:—

تا دم قصر جمعیت بود: *Shāhinshāh-i 'ādil rā ra'iiyyat lashkar ast* (Sa'dī) “to the just monarch the people is an army”  
 تا دم قصر جمعیت بود: *tā dam-i qasr jam'iiyyat būd* (Shah's Diary) “the crowd extended right up to the palace”  
 خلقی بتعصب بر او گرد آمدند: *khalq-i bi-ta'aṣṣub bar ū gird āmadand* (Sa'dī) “a whole people through fellow feeling collected round him”  
 گویند چه غم گر همه عالم مردند: *gūyand chi gham gar hama*<sup>3</sup> ‘ālam murdand (Sa'dī) “they say what care we if all the world die!”  
 اهل شهر هنوز خواب بودند: *ahl-i shahr hanūz khwāb būdand* (Shah's Diary) “the people of the city were still asleep”  
 این طایفه خرقه پوشان بر مثال حیوان اند: *in tā'ifa-yi khirqa-pūshān bar miṣāl-i ḥayvān and* (Sa'dī) “this sect clad in shreds and patches are like animals”  
 عرب گوید: *Arab gūyad* (Sa'dī) “the Arabs say”<sup>6</sup>: *hama-yi*

<sup>1</sup> In English “the committee sits daily,” but “the committee are at variance.”

<sup>2</sup> Note the plural verb even after a noun with the *ی* of unity.

<sup>3</sup> In modern Persian *hama-yi 'ālam*. In poetry *hama* is not followed by the *izāfat*, hence Indians *always* omit it after *hama*.

<sup>4</sup> Here the singular could not be used.

<sup>5</sup> Here the singular verb could not be used: the subject is not *طایفه tā'ifa* alone but the whole plural phrase *طایفه خرقه پوشان tā'ifa-yi khirqa-pūshān*. *Ḥayvān* حیوان used generically: similarly in *پاره سر بازها رفتند pāra-i sarbāzhā raftand* (m.c.) or *پاره از سر بازها رفتند pāra-i az sarbāzhā raftand* “some of the soldiers went” both the subject (*sarbāzhā* سر بازها) and the verb should be plural, but *pāra-i sarbāz raft* is used colloquially.

<sup>6</sup> Or *عربها میگویند Arab-hā mi-gūyand* (modern); *Arab* is an Arabic collective noun.

The Vocative formed by suffixing *ā* is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings<sup>1</sup> (prose or poetry). Ex.: *sa'far-ē dīgar dar pīsh ast* (Gulistan) "O Sa'dī! I have one other journey before me."

Sometimes the object addressed is understood, as: *Oh (thou) who hast—*,<sup>2</sup> ای داشتند در سایه هم خبر بد بیوم باز گذار

*Bulbulā muzhda-yi bahār biyār* (Sa'dī)  
*Khābar-i bad bi-būm bāz guzār*<sup>2</sup>

"Oh bulbul bring the good news of Spring,

And leave ill tidings to the owl,"  
*Manā* occurs in poetry as the vocative of *man* "I," but is rare and possibly not correct.

ای منم بر سر خاک تو که خاکم بر سر  
*Oh! I who am standing on your grave, woe is me*<sup>3</sup>

ثو to whom my person seemed mean,"  
Poetically the dative in *man-at haqir namūd* (Sa'dī) "oh

Thus Hafiz says:—

دردا که راز پنهان خواهد شد آشکارا  
*Dil mī-ravad zi dast-am shāhib-dilān* *Khudā rā*

My heart is leaving my control: oh ye who know about the heart help me for God's sake.  
*Alas! that my secret love should become public property.*

As stated already, the vocative in *ā* cannot be followed by the *īzafāt*. "oh king whose dignity is high as the stars!" Modern Persian letters often begin with *dūst-i muhtaramā*, instead of the correct classical *dūstā*.

<sup>1</sup> But *darīghā* "alas!" and *Khudāyā* "O God!" are still found in m.c.  
<sup>2</sup> Another reading is *bi-būm-i shūm* instead of *bi-būm bāz*.  
<sup>3</sup> Another reading is *in man-am*.  
<sup>4</sup> *Khāk bar sar-am* is a common saying in m.c.; *ākhār chi khāk bar sar-am bi-kunam* "oh what shall I do!" In the example, *khāk-am bar sar* might also imply "would that the earth covered me instead of you"; Persians delight in ambiguous expressions.  
<sup>5</sup> *Rā* is here equivalent to *barāy-i*.



*būdand* and *است خوب* *sarbāz-i Īrān khūb ast* are also used and considered correct in modern Persian. It is correct to say *بسیار زن*<sup>1</sup> *bisiyār zan ānjā būd* (or *بودند* *būdand*, not so good). It is not, however, obligatory to use the singular. Thus *الغ بحرين* *ulāgh-i Bahrayn*, or *الغ های* *ulāgh hā-yi Bahrayn* "the ass (breed) of Bahrain Island," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter *might* mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say *عمل* 'amal for "actions," *چوب* *chūb* for "sticks," etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural<sup>1</sup> even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples:—*از رودخانه زیادی گذشتیم* *az rūdkhāna-yi ziyād-i guzash-tīm* (Shah's Diary) (or *از رودخانه های زیادی گذشتیم* *az rūdkhānahā-yi ziyād-i guzash-tīm*)<sup>2</sup> "we crossed a lot of rivers"; *روس تلگراف زیادی از طهران داد* *talagrāf<sup>3</sup>-chī-yi Rūs talagrāf-i ziyād-i az Tāhrān dād* (Shah's Diary) "the Russian Telegraph-Master handed me a lot of telegrams from Tehran": *از پله بالا رفتیم* *az pilla<sup>4</sup> bālā raftīm* (Shah's Diary) "we went up the steps, or we went up the step": *رودخانه همه ده و قصبه و زراعت انگور و درخت گیلاس و غیره بود* *kinār-i rūdkhāna hama dih va qasaba va zirā'at-i angūr va darakh-t-i gīlās va-ghayra būd* (Shah's Diary) "on the edge<sup>5</sup> of the river were everywhere villages and townlets and vineyards and cherry<sup>6</sup> trees, etc.": *گفت این چه حرمزاده مردمان اند که سگ را* *guft īn chī harāmzāda mardumān and ki sag rā kushāda and va sang rā bastā<sup>7</sup>* (Sa'dī) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones": *خیلی شترورمه اینجا است*

<sup>1</sup> With the words signifying "much," *بسیار* *bisiyār*, *خیلی* *khaylī* and *فراوان* *farāvan*, the substantive may be in the singular.

<sup>2</sup> Or *رودخانه های زیاد* *rūd-khānahā-yi ziyād* (but not *rūd-khāna-yi ziyād* without *ی*): all three have practically the same meaning except that the *ی* makes the noun slightly more emphatic.

<sup>3</sup> Or *تلگرافها* *talagrāfhā*, plural.

<sup>4</sup> Here *پله ها* *pillahā* could be used. The singular *پله* *pilla* might mean "one step."

<sup>5</sup> *Kinār-i* کنار *kināra-yi* کناره "on the edge of"; *کناره* *kinārahā* would not signify the banks of one river: *دو طرف* *du tarāf* or *طرفین* *tarāfayn* would have to be used to signify "both banks."

<sup>6</sup> Dark sour cooking-cherry *الربالو* *ālū bālū*: dessert cherry *گیلاس* *gīlās*.

<sup>7</sup> Note that *اند* *and* is understood after *بسته* *bastā*. In modern Persian *حرمزاده* *harāmzāda* would follow its noun.



*‘arṣ-i rāh duzd zad* (m.c.) “the caravan was attacked on the road,<sup>1</sup>” but *دزدها زدند duzdihā zadand* “robbers attacked it or the robbers attacked it”: *آب آب biyār* “bring water,” but *این آبها بریز in ābhā bi-rīz* (m.c.) “throw away all this water (in different vessels)<sup>2</sup>”: *روي دریا از کشتی و rū-yi daryā az kashī va qāyīq va kashīhā-yi<sup>3</sup>* *bukhārī-yi buzurg pur būd* (Shah’s Diary) “the surface of the sea was covered with ships and boats and great steamers.<sup>4</sup> *Yak muddat-i bīmārī dāshī* (m.c.) “he was ill for an age without a break,” but *مدتها بيماري داشت muddat-hā bīmārī dāshī* (m.c.) “he was ill for ages on and off”; *تعجب بسیار میکند ta’ajjubhā mī-kunad* = *تعجب میکند ta’ajjub-i bisyār mī-kunad*. Vide also (k).

(f) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:—*این گندم است in gandum ast* (m.c.) “this is wheat” is correct, as the wheat is in one place, but *این گندمها را جمع کن in gandumhā rā jam’ kun* (m.c.) “collect this wheat”: in the latter example the singular *گندم gandum* should not be used as the wheat is in scattered heaps. Similarly *آب را ریخت āb rā rīkht* “he spilt some of the water (from one vessel),” but *آبها را ریخت ābhā rā rīkht* “he spilled the waters of various kinds or in various vessels”: *آبهای این دو رود خانه بهم جمع ābhā-yi in du rūd-khāna bi-ham jam’ mī-shavad* (m.c.) “the waters of these two rivers join<sup>5</sup>”: *شرابهای فرانسه sharābhā-yi Frānsa* “the wines of France”; *او روغن میفروشد ū rawghān mī-farūshad* (m.c.) “he sells butter (clarified)<sup>6</sup>”: *تخم tukhm* “seed,” but *تخمها tukhmhā* “various kinds of seeds”; *نان nān* “bread,” *نانها nānhā* “loaves”: vide (k). Sometimes the double plural is used for variety (and quantity), as:—*زوروفها zurūfihā* (Ar. and Pers. Pls.) “different kinds of vessels”:

<sup>1</sup> i.e., by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: *دزدهای شیرازی بردند duzdihā-yi Shīrāzī burdand*.

<sup>2</sup> In m.c., however, words like *آب āb*, *شراب sharāb*, etc. are incorrectly and vulgarly used in the plural when definite.

<sup>3</sup> Note the plural termination added to the last noun only.

<sup>4</sup> Though the first two words *کشتی kashī* and *قایق qāyīq* are in the singular expressing multitude, the last noun *کشتیها kashīhā* could not be in the singular: vide end of (d) (2).

<sup>5</sup> *Pas āngāh bi-dūstī kārkhā kunad ki hīch dushman na-tawānad kard* پس آنگاه بدوستی کارها کند که هیچ دشمن نتواند کرد (Sa’dī); here *کار kār* could be used generically instead of the plural, but would not be so forcible: *کارها kārkhā* signifies “such great or such numerous works”: in modern Persian *چنان کارها میکند chunan kārkhā* (or *چنان کار chunan kār*) *mī-kunad ki*—.

<sup>6</sup> Vulg. *روغن rawghānhā*.

*khaylī shutur va rama injā ast* (m.c.) "there are many camels and flocks here (the pl. *injā* and would be unidiomatic): *shunāda am injā kīsa-bur' bisyār ast* (or *and*) (m.c.) "I have heard that pick-pockets are common here"; *ānjā bisyār jahāz jam' shuda langar andākhta būd* (or *heard bisyār* gives the plural idea).<sup>3</sup>

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (*bisyār* *khaylī* *bisyār jahāz* in the last example were it is usually in the plural. Thus, if *jahāz* in the sentence would run *ānjā bisyār jahāz-hā-yi buzurg jam' shuda langar andākhta būdand*;<sup>4</sup> *bisyār* is also correct. *ānjā bisyār jahāz-hā-yi buzurg jam' shuda* large ships" might be mistaken for *jahāz-hā-yi bisyār jahāz-hā-yi bisyār jahāz-hā-yi buzurg jam' shuda* "many large ships"; the latter, however, is better expressed by *bisyār jahāz-hā-yi buzurg jam' shuda* "many large ships".

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise: thus "the asses of Bahreyn<sup>5</sup> are fine" could be rendered by either, thus *ulāgh-i Bahreyn bisyār khashāyāz ast*, or *ulāgh-i Bahreyn bisyār khashāyāz ast*, or *ulāgh-i Bahreyn bisyār khashāyāz ast*.

In referring, however, to "the asses of Bahreyn" *ulāgh-i Bahreyn bisyār khashāyāz ast* would be rendered "the peach of this garden is very fine" (signifying peaches) and there would be no misconception: but neither in English nor in Persian would it be correct to say "the tree of this garden is fine," unless of course there was only one species of tree under discussion; (e) The plural is also used to give prominence to a word, or to convey the idea of number or quantity:— *ulāgh-i Bahreyn bisyār khashāyāz ast* (m.c.)

<sup>1</sup> The Afghans say *ulāgh-i Bahreyn bisyār khashāyāz ast* (m.c.) "a cheat."

<sup>2</sup> If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.

<sup>3</sup> But *jahāz-i bisyār jahāz-hā-yi buzurg jam' shuda langar andākhta būd* (or *heard bisyār* gives the plural idea).

<sup>4</sup> *ānjā bisyār jahāz jam' shuda langar andākhta būd* (or *heard bisyār* gives the plural idea).

<sup>5</sup> This island is famed for a breed of large white asses.

would be wrong. (*Atrāf-i rāh khānahā būd* اطراف راه خانها بود (m.c.) "there were different kinds of houses on both<sup>1</sup> sides of the ways").

(k) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus *sharāb rā khunuk bi-kun* شراب را خنک بکن "cool the wine (one bottle, or one wine)," but *sharābhā-yi Farānsa* شرابهایی فرانسه "the wines of France": *zamīn-i Kirmān* زمین کرمان "the land (or tract) of Kirman," but *zamīnhā-yi Kirmān* زمینهای کرمان "the tracts or districts of Kirman"; *dar jangal hīzam jam' mī-kard* در جنگل هیزم جمع میکرد "he was gathering wood (collective and general) in the jungle": *dar jangal hīzamhā jam' mī-kard* در جنگل هیزمها جمع میکرد "he was gathering collections of wood (either different kinds or different heaps)"; *vide* also (r): *khūnhā rīkht* خونها ریخت "he shed streams of blood"; *luhūm mī-khurand* لحوم میخورند "they eat the flesh of various animals"; *ta'ajjubhā mī-kunad*, *vide* (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: *mūhā-yi sar-am safīd shuda ast* موهای سرم سفید شده است, for *mū-yi sar-am* موی سرم; *vide* (f).

(l) *Īn qism kitāb* این قسم کتاب "this sort of book"; *īn jūr kirm* اینجور کرم "this sort of worm": but *īn qism kitābhā* این قسم کتابها "these kinds of books"; *īn jūr kirmhā* اینجور کرمها "these sorts of worms (or insects)": *vide* also § 135 (i) Concord.

(m) After *aqṣām* اقسام and similar plurals signifying various kinds, the singular or plural is used, as:—*anvā'-i tūtūhā va tā'ūs-hā va qarqāvulhā-yi tītā'-i ki bisyār qashang būd* انواع طوطیها و قرقاولهای طلائی که بسیار قشنگ بود (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: *anvā'-i jānvar* انواع جانور (is incorrect).

(n) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" چگونه از چنگ آنها میگریزیم? *chigūna az dast-i īshān rihā'ī biyābīm?* (m.c.): *jān-i mā dast-i shumā-st* جان ما دست شماست (m.c.) "our life (lives) is in your hand": *Shāh gardan-i hama rā zād* شاه گردن همه را زد "the Shah beheaded them all."

In such sentences as "We have changed our mind" خیال خود را تغییر دادیم *khīyāl khud rā taghyīr dādīm* it is in the Persian idiom, as in the English, better to use the singular, i.e. if only *one* purpose or opinion is meant: "allow us to go home or to depart to our houses" would be correctly

<sup>1</sup> Note the plural for dual.

<sup>2</sup> Should be *būdand*: elsewhere the Shah correctly uses the plural in a similar sentence. The plural-termination is ordinarily added only to the last noun.



va az *Khudāy ta'ala na-larsand* (Sa'di). Even if خود be substituted for خویش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: *mā hama dūst-īm* (m.c.), or *mā hama dūstān-īm* "we are all friends": both are used in modern Persian, but the former is correct.

همه بندگانیم و خسروپرست من و گیو و گودرز و هر کس که هست

*Hama bandagān-īm u Khushraw-parast*

*Man u Gīv u Gūdarz<sup>1</sup> u har kas ki hast* (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as:—*Īn khalq hama kharān-i<sup>2</sup> bā afsūs and* این خلق همه "these folk are asses, laden with conceit."—(O. K. 227 *Whin.*).

In addressing people, however, as "You blackguards," the plural is requisite, as: *shumā pidar-sūkhla-hā* (m.c.): ordinarily, however, the pronoun would be omitted, as: *ay aḥmaqān* "oh ye fools."

(p) The plural is used instead of the singular out of respect, as:—*pas agar safā-yi vaqt-i 'azīzān az suḥbat-i aghyār kudūrat-i pazīrad ikhtiyār bāqī-st* (Sa'di) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."<sup>3</sup>

In *lāyiq-i qadr-i pādishāhān* لاایق قدر پادشاهان نباشد *al-tajā bḥānā* دهقانی رکیک *burdan* (Sa'di) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural *pādishāhān* is used in accordance with (g); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: *masmūl va matlūb az dūstān chunān ast ki* مأمول و مطلوب از دوستان چنان است که "I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; *bi-khāk-i<sup>4</sup> pā-yi falak-farsā-yi A'la Hazrat-i aqdas-i shāhinshāhī* بختاک پای ملازمان آستان همایونی میرساند: *bi-khāk-i pā-yi mulāzimān-i āstān-i humāyūnī mī-rasānad<sup>5</sup>* بختاک پای جوهر آسمانی: *bi-khāk-i pā-yi javāhir-āsā-yi mubārak 'arḡ mī-shavad* بختاک پای جوهر آسمانی مبارک عرض میشود

<sup>1</sup> *Gīv* "warlike" was the name of the son of the hero *Gūdarz*.

<sup>2</sup> *Khar* would also be correct in prose, but is not so good.

<sup>3</sup> A king here addresses an *ābid* عابد by the plural *'azīzān*; he has invited him to leave the wilderness and spend a little time with him in the city.

<sup>4</sup> Or *qurbān-i khāk-i pā-yi jawhar-āsā-yi bandagān-i A'la Hazrat-i aqdas-i humāyūnī*.

<sup>5</sup> *Humāyūnī* for Shah only.





و بنای مصاحبت ما هر سه تن با رکن چهارم که تو باشی تمهید یابد چه آکا بر گفته اند هر چند  
 وستان بیشتر باشد هجوم بلا بر ایشان کمتر باشد *va binā-yi musāḥabat-i mā har*  
*si tan bā rukn-i chahārum, ki tu bāshī, tamhīd yābad chi akābir gufta and*  
*har chand dūstān bīshdar bāshand kujūm-i balā bar īshān kamtar bāshad* (Anv.  
 Sub., Chap. III., S. 6.) “and the pedestal of association of us three  
 will be supported by a fourth pillar, viz. thyself: for the wise have said,  
 ‘the more numerous friends there are, the less will they be exposed to  
 the assaults of calamity’”—(East. Trans.).

Arabic broken plurals being in Persian often treated as singulars, such  
 constructions as *دوازده اسب* *davāzdah<sup>1</sup> asbāl* “the twelve tribes (of Israel)”  
 are occasionally met with, where one would expect the singular (*sibt*); the  
 singular construction is the correct one.

*Remark.*—As the Arabic numerals from 11 to 99 take the accusative  
 singular of the thing numbered, the plural construction referred to cannot be  
 in imitation of the Arabic.

(v) If several nouns coupled by an ‘and,’ are subjects of the same verb,  
 it is usually necessary to add the plural termination to the last only, as:  
 این خر و اسبها مال کیست *in khar u asphā māl-i kīst* (m.c. and incorrect) “whose  
 are these donkeys<sup>2</sup> and horses?”, for این خرها و اسبها *in kharhā u asphā*:  
 این خر و این اسبها مال کیست *in khar va in asp-hā māl-i kīst* “whose ass and  
 whose horses are these?”; این خر و اسب مال کیست *in khar u asp māl-i kīst*  
 would signify “whose is this ass (one) and this horse (one)?” In, این مادر  
 و خواهرهای اوست *in mādar va khwāhirhā-yi ūst* (m.c.), the word *mādar* from the  
 context would be considered singular: بحکم غرور پای ستوران خود در وقت و بیوقت  
 بی-هکرم-ی *bi-ḥukm-i ghurūr-i pā-yi*  
*suturān-i khud, dar vaqt u bī-vaqt, jūy u jurda va dara u tappa-hā rā bī-bāk u*  
*parvā hamī-guzashtīm* (H. B. Trans.) “but my companions rode over  
 everything with the greatest unconcern, confident in the sure-footedness of  
 their horses” (Haji Baba, Chap. V.<sup>3</sup>): روی دریا از جهاز و قایق و کشتیها پر بود  
*rūy-i daryā az jahāz u qāyiq u kashtihā pur būd* = روی دریا از جهاز و قایق و کشتی  
 پر بود *rūy-i daryā az jahāz u qāyiq u kashtī pur būd*.

Note the following ways of forming the plural of پست و بلندی  
 دنیا *past u bulandī* (or *pastī u bulandī*)-*yi dunyā*, “the ups  
 (or پستی و بلندی) دنیا”

<sup>1</sup> In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case,  
 as: ثَلَاثُ جَنَاتٍ كَلِّهْم.

<sup>2</sup> This slovenly construction might also mean “whose ass and whose horses are  
 these?” In, این خر و این اسبها مال کیست *in khar va in asp māl-i kīst* (m.c.), there  
 is no ambiguity.

<sup>3</sup> هَمای بزرگ و کوچک شهر را طلبید *hama-yi buzurg u kūchak-i shahr rā ṭalabīd*  
 is better than هَمای بزرگ و کوچکان شهر را طلبید *hama-yi buzurg u kūchakān-i shahr rā*  
*ṭalabīd*.



(2) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind:—امیر الامرء *amīr* 'l-*umarā*, "the Amir of Amirs"; فقیہ الفقراء, etc. In عدو اعداء "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *izāfat*. Ex. : خداوند خداوندان "Lord of Lords"; شاه شاهان *Shāh-i shāhān*; خان خانان *Khān-i khānān*. شاهنشاه *Shāhanshāh* "king of kings," the first word of which is a contraction of شاهان *Shāhān* the plural of *shāh*, is an example of *izāfat-i maqlūbī*.

For the intensive adjective so formed, *vide* § 45 (c) (3).

## CHAPTER XIV.

### § 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal pronoun is common in poetry تویی آنکه نامن منم به منی "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:—

The 1st person singular is used by a single individual in speaking, as: *man mī-gūyam* (m.c.); *banda*<sup>1</sup> 'arṣ *mī-kunam* (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* من, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say *banda*, or occasionally *ikhhlās-kīsh* إخلاص کیش, *haqīr* حقیر, etc. The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal pronoun plural, even, is used to avoid the use of *man* من, but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural *mā*, as:—چون خدمت شما منظور— *chūn khidmat-i shumā manẓūr-i nazar-i humāyūn-i mā-st*<sup>2</sup>; اما امر فرمودیم *mā amr farmūdīm*.

پادشاه آنطرف بحکم زیارت نزدیک اورفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم که — (سعدی) In private he is said to speak like a private individual.<sup>3</sup>

The following is a telegram from *Mazaffar-d-Dīn Shāh* to the *Mutavallī*

<sup>1</sup> In writing *banda* بنده عرض میکند is also used. The Afghāns and Indians use the 3rd person sing. after *banda* بنده, even in speaking.

<sup>2</sup> The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

<sup>3</sup> Forms and ceremonies at the Shah's court have been much simplified of late years.

and downs of this world''; (1) *past u bulandhā-yi dunyā*, (2) *pasthā u bulandhā yi dunyā*, (3) *past u bulandhā-yi dunyā*, (4) *pasthā u bulandhā-yi dunyā*, (5) *past u bulandhā-yi dunyā*.

Similarly in modern Persian if a number of plural adjective-nouns are united together by *izāfats*, the plural termination is added to the last only, as: ما بیچارگان باید این گرسنه چشم لقمه رای بی شرم و حیاه را تعلق گردیم جدیدش را پر: *sharm u hayāhā rā tamalluq gūyīm, jīb-i shān rā pur kunīm va khayāt ham—* (Tr. H. B., Chap. 22) ''tis thus we pay the wages of the king's servants—a set of rapacious rascals, without shame or conscience! and the worst of it is, we must pay them handsomely.''

(w) In modern Persian, the plural of شتر *shutur-bachcha*, or vulgarly *bachcha-shutur* ''a young camel,''' is شتر *shutur-bachchahā*, or vulgarly *bachcha-shuturhā*; similarly مرغ *tukhm-i murgh* ''an egg'' is often in modern Persian مرغ *tukhm-murgh*, with the plural *tukhm-murghā*. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounded, by an adjective. ''Hot eggs'' cannot be correctly rendered by *tukhmhā-yi murgh-i garm*: گرگ *bachcha-gurghā-yi daranda* is at least clear in its meaning; in گرگ *bachcha* *bachchahā-yi gurg-i daranda* the epithet would refer to *gurg*, while گرگ *bachchahā-yi daranda-yi* might mean ''those young ones that are daranda'' (as opposed to those that are not *daranda*); [مرگ *mar-d-bachcha* ''brave''].

(x) ''We used to halt on Sundays'' مرگ *rūz-i yak-shambā rā lang mī-kardīm*; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—مرگ *rūz-i yak-shambāhā rā lang kardīm*. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(y) *Hamīn qadr* همین قدر *qadr* (m.c.) ''exactly this amount,''' but *hamīn qadrhā* (m.c.) ''about this amount'': *hamīn vaqthā būd ki pārsāl bi-Tāhrān rasīdam* (m.c.) ''it was about this time last year that I reached Tehran''; if *qat*, *hamīn vaql* (sing.) were used, the meaning would be 'exactly, just, at this time.'

1 Note no *izāfat* after *mā*: *bī sharm u hayā* is one compound adjective: note *jīb* is in the singular, vide 119 (n).

2 *Tukhmhā-yi garm* گرم *garm* might mean ''hot seed,''' (of melons). or ''seeds that have a heating effect.''

یارب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

*Yā Rabb tu marā tawba dih u 'uzr pazīr*

*Ay tawba-dih u 'uzr-pazīr-i hama kas !*

“ Grant me repentance, and accept my plea,  
O thou who dost accept the pleas of all ! ”

(*O. K. 276 Whin.*).

The second person singular is used in precatious even when addressed to the *Shāh*,<sup>1</sup> as : *umr-at darāz bād* “ may thy life be long ” ; قربانت *qurbān-at shavam* “ may I be thy sacrifice.”

Darvishes and poets also address the sovereign in the 2nd person singular.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as : *shumā*,<sup>2</sup> but as a rule *tu* and پدر *pidar*,<sup>3</sup> but in writing نور چشم *nūr-i chashm* ; پدر جان *jān-i pidar* ; فرزند مکرم *farzand-i mukarram* ; عزیز *azīz* etc., etc. : *jān-i pidar tu nīz agar bi-khufī bih az ān ki dar pūstīn-i līhalq uftī* (*Sa'dī*).

Brothers, when young, address each other in the 2nd person singular.<sup>4</sup> Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking : *tu-bimīrī*.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing. ; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural,<sup>5</sup> even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as :

<sup>1</sup> Persians say, *pādīshāh Khudā-yi rū-yi zamīn* خدای روی زمین است *ast*, and *sāya-yi Khudā-st* سایه خداست.

<sup>2</sup> Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son ‘*Hidayat Alī Khān*’ in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say *Khawānīn* or *Āghayān*, and seldom *bachchahā* “ the children.”

<sup>3</sup> Persians often address children by the same terms that the children use to those who are grown up.

<sup>4</sup> When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

<sup>5</sup> The Shah is said to address his own ministers as *tu*, but foreign ministers as *shumā*.

*Bāshī* of the shrine of *Imām Razā* at Mesh-hed, to whom he had sent apparatus for an electric light :—

ناصر الملک - انشا الله احوال شما خوب است الکتریسیته الان شبی چند ساعت روشن  
است یا خیر مراتب را مصلک بعضی بوسانید  
*Allāh ahrā-i shumā khūb-ast. Ilkirišā al-ān shab-i chand sāt rawshan ast va*  
*har shab rawshan ast yā khayr marātīb rā mujaṣṣal<sup>1</sup> bi-'arā bi-rasānīd* <sup>1</sup> “*Nasir*.”  
*l-Mulk*—I hope you are well. For how many hours nightly does the electric  
light burn, and does it burn nightly or not? Send detailed particulars.”

An editor in his public character is plural, as :—

قلم مارا یاری شرح افعال و کردار بعضی معجادیں مصنوعی نمی باشد  
“Our pen fails to describe the action of certain false patriots.”

ما کار بهجهدین دروغگو نداریم  
claim to be patriots.”

‘We’ *mā* sometimes stands for ‘all men,’ the speaker though single identifying himself with all men, as :— ما همه فانی و جايز الخطایم “we are all mortal and fallible.”

In an assembly, a person will sometimes make himself plural<sup>2</sup> assuming that he speaks for the rest, but to use ما instead of من is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

‘I’ or ‘he’ may include a person’s immediate belongings, as :—  
من سرالا شما را گرفته ام خیلی معذرت میخواهم  
*khaylī ma zarat mī-khūvāham* (m.c.) “I’m in your way, please excuse me (said by a person whose luggage blocks the way).”

*My; of me.* “My defence” حمایت من *himāyat-i man*, may signify either “the defence of me by another,” or “my defence of another.” In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as :— حمایت من شما حمایت من شما  
*himyat-i shumā bi-man* : من صدا سبب *sabab-i ṣadā zadan-i man* (m.c.) may mean “the reason I called some one else,” or “the reason some one else called “me.”

In English “the defence of me” (instead of “my defence”) is not ambiguous.

## (2) Second Person.

The Deity is addressed in the 2nd person singular, as :—  
*Khudāyā tu ‘ālim-i* (m.c.) “God! thou knowest which of us two is speaking the truth.”<sup>4</sup>

<sup>1</sup> More civil than بگویند *bi-gūyīd*, or دهید *sharh dīhīd*.

<sup>2</sup> A speaker in the Zardushti Anjuman will sometimes use ما *mā*.

<sup>3</sup> Or راء شما را گرفته ام (m.c.) *tū-yi rāh-i shumā rā girifta-am* (m.c.).

<sup>4</sup> Said by both parties who witness against each other.

Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun *it* is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت میخورد *harf zadan-i ṣaḥīḥ khaylī vaqt mī-khāhad*<sup>1</sup> (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the *it* referring to the clause "to clear a hundred pounds" is omitted in translation, as: امیدوار است که ازین معامله صد لیره گیرش بیاید و یقین دارم بدست خواهد آورد *umīdvār ast ki az in mu'āmala ṣad līra gīr-ash bi-yāyad va yaqīn dāram ki bi-dast khāhāhad āvard* (m.c.). Sentences such as "it is cold", "it is dark", are expressed as in English—خیلی سرد است *khaylī sard ast* (or شده *shuda*); تاریک است *tārīk ast* (or شد *shud*).<sup>2</sup>

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می بارد *bārān mī-bārad* "it rains"; برف می بارد *barf mī-bārad* or برف می آید *barf mī-āyad* "it snows."<sup>3</sup>

"It is I" or "it is me" منم *man-am* (m.c.): "it was I that did it" من بودم که آن کار را کردم *man būdam ki ān kār rā kardam* (m.c.): "it is you that command here" شماست که اینجا حکم میکنید *shumāsīd ki injā ḥukm mī-kunīd* (m.c.): "I who command you am the man" من که فرمان میدهم آنکس *man ki fārmān mī-dīkam ān kas-am*, or ما که شما را فرمان میدهم آنکس *man ki fārmān dīh-i shumā-yam ān shakhs-am*.

*Remark I.*—The English possessive pronouns *my, his, their*, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am *his* bondman, *who* bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من غلام آنم که مرا خرید *man ghulām-i ān-am ki marā kharīd*; if the second, من غلامش هستم چون مرا خرید *man gulām-ash hastam chūn marā kharīd*.

*Remark II.*—Except by poetical license, a pronoun in Persian should not refer to a noun<sup>5</sup> following:—

<sup>1</sup> Or من برای یاد انگلیسی مدت طول دارد تا *muddat-i tūl dārad tā Inglīsī yād bi-gīram* (m.c.) "it takes a long time for me to learn English": in either case the pronoun *it* is omitted in translation.

<sup>2</sup> In such sentences there is no noun or clause to which the *it* can properly refer.

<sup>3</sup> "It is all up with me" کار من گذشت *kār-i man guzasht*.

<sup>4</sup> Also هیچکس *hīch kas* (m.c.), in reply to the question کیست *kīst* or کیستنی *kīstī* (m.c.). These vague replies generally result in the impatient questioner saying, آخر *ākḥīr* کیستنی *kīstī*, بیگو *bi-gū* (m.c.).

<sup>5</sup> The same rule holds good in Arabic.





*Remark.*—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: *آن میخها از زمین چهار وجب بلند بود*: *an mīkh-hā az zamīn chahār vajab buland būd va sarhā-yash* (or *sar-i shān*) *tīz* (m.c.) “those pegs stood four spans out of the ground and were pointed”; *راستیاش ایذک*: *rāstīyāt-ash īn ki* (vulg.) “the truth of it is—.”

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” *هیچ کس تا بحال ترکیب گردۀ انسانی را مکشوف نکرده بود حتی وسیلیوس*: *hīch kas tā bi-hāl tarkīb-i gurda-yi insānī rā makshūf na-karda būd*; *hattā Vaseliyūs ham, ān rā faqat dar saḡhā taftīsh kardā*. Read ‘kidneys’ *gurda-yi saḡhā rā* for ‘them’ (*ān rā*): as the sentence stands the seeming antecedent is ‘human kidneys.’ *باید ریش تو خیلی* *bāyad rīsh-i tu khaylī safīd-tar va az īn-hā darāz-tār bāshad va chashm-at khaylī dunyā-dāda-tar ki mā rā rūdast<sup>1</sup> bi-zanī* (Haji Baba) “your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me”; here the antecedent of *īn-hā* is the singular *rīsh*, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide* § 31 (a), (3)], the position of the accusative and dative *rā* will often determine the antecedent, thus:—

*آقا مگر وقتیکه دوخته اشرا بخشیدی زیبا خانم دیگر مثل آنرا نخواهد خواست<sup>2</sup>*: *magar vaqt-i ki dūkhṭa-ash rā bakhshīdī Zibā Khānum dīgar<sup>3</sup> miḡl-i ān rā na-khwāhad khwāst<sup>2</sup>?* (m.c.) “but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it?”; here the *rā* shows that *dūkhṭa* is the object and *اش* *ash* cannot, therefore, mean “to her”: *dūkhṭa bakhshīdī-sh* would mean “when you have given this sewed thing to her.”

In, *نیم تنه را دیگری بپوشد فحشش را ما بشنوم*: *nīm-tana rā dīgar-i bi-pūshad fuḡsh-ash rā mā bi-shināvim?* (m.c.) “shall another wear the jacket and we only get the abuse on its account?”, the *ash* might mean *her*.

<sup>1</sup> *Rūdast* is a special throw in wrestling.

<sup>2</sup> *Na-khwāhad khwāst* stronger than *namī-khwāhad*: = “certainly she will want one.”

<sup>3</sup> *Dīgar* here has the meaning of “again,” and does not refer to the cloth but to time.

In—"Twice in his life a man thinks his wife looks sweet,

Once in her wedding dress; once in her winding sheet."

در عمر خودش شری دو مرغ زترا با ناز و نگار حسرتش می بیند

اول بشب زفاف با جلوه و ناز دیگر دم آخرین چو خوابد بکفن

( محمد کاظم شیرازی )

the pronoun *his* refers to 'man.'

*hich kas 'arūst nāmī-kanad* (m.c.) "till *he* has sufficient means, *no one* marries"; this construction, though occasionally used in m.c., is incorrect in written Persian.

"Owing to his love of wine and his habit of going to bed late, the *Khān* was rarely seen before noon" خان را بیامرز منجم نیز میان بناد *az sabab-i mayl-i mayl-i mufrīt bi-sharab va bi-jihāt-i 'ādāt-dār khvābādan*,<sup>1</sup> *Khān nādir qabl az zuhr dīda mī-shud*; in m.c. *az sabab-i mufrīt* as *sabab-i mayl-i mufrīt-ash* might be and is used; but it is incorrect, as *ash* might refer to a second person and not the subject of the sentence. خدا پدرش را بیامرز منجم نیز میان بناد *Khudā pidār-ash rā biyāmuzad munaajim niz bi-miyān uftād* (Tr. Haji Baba, Chap. IV.) "then—God bless him—the Astrologer interfered." When the pronoun precedes its antecedent, the construction is termed *الذکر قبل المأمور* *ghabla-ḡ-zijār*.

(b) The first person is more worthy (اعرف) "more definite" than the second, and the second than the third:<sup>2</sup> thus, contrary to the English idiom the speaker mentions himself first.<sup>3</sup> یاد دارم که در ایام پیشین *pāshān man va dūst-i chūn du mayl-i bādām dar pūst-i shubbat dāshīm* (Sa'di) "I recollect that a friend and I, in former days, etc."

دیدی *man va pisar-i nā-khudā-yi jahāz ham būdīm* (m.c.) "the captain's son and I too were present there" نه من و شما باین کار: *na man va na shumā bi-īn kār ta'alluq dārim* (m.c.) "neither you nor I am<sup>4</sup> concerned in this business."

<sup>1</sup> *dār khvābādan* "going to bed late"; better *dār bi-khvāb raftan* *dār khvāb raftan*, as the former might signify "getting up late next day."

<sup>2</sup> It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.

<sup>3</sup> But when confessing a fault it is in English permissible for the speaker to assume the first place.

<sup>4</sup> In modern Persian *yak pūst*.

<sup>5</sup> When a verb has nominatives of different persons or numbers connected by the conjunctions *or* or *nor*, it should in English agree with that nearest to it. For the Persian concord, *vide* Concord of Verb.

(3) *This* and *that* as demonstrative pronouns:—

Like 'it' (a) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: "I tried to lift him, but *this* was impossible" او را برپا دارم ولیکن این نشد *khvāstam ki ūrā bar pā dāram valīkin in na-shud* (m.c.): "this is my ambition, to live independent" خواهش من این است که آزاد زیست کنم *khāhish-i man in ast ki āzād zīst kunam* (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, "such people"<sup>1</sup>; but omit the noun and it becomes a demonstrative pronoun, as: "with such people I will not trade; with such I will trade."

When, however, the speaker's sentiment is intense, the specification that should follow *such* (and *so*) is often omitted, as: "it was such a lovely dress" (that it beggars description).<sup>2</sup> In Persian, the ی of unity and a certain intonation sometimes correspond to this use of 'such' as a demonstrative adjective, as:—ما آب سردی خورده ایم *ma āb-i sard-i khurda im* (m.c.) "we've drunk such a cold water (that I can't describe it, or I hate to think of it)."

(f) Classically, and in m.c., *ānki* is "he who," and its dative and accusative is آنرا که *ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مرده به

*Ān ki khvāb-ash bihtar az bīdārī-yast*

*Ān chunān bad-zindagānī murda bih* (Sa'dī).

"He whose sleeping is better than his awakening

Such an ill-liver were better dead."<sup>3</sup>

و آنرا که حساب پاک است از محاسبه چه باک است *va ān rā<sup>4</sup> ki hisāb pāk ast az muḥāsaba chi bāk ast* (Sa'dī) "what fear has he of the accountant whose accounts are clear and straight?"<sup>5</sup>

Even in modern Persian آنکه *ān ki* and آنرا که *ān rā ki* are to be preferred to او که *ū ki* or او را که *ūrā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative "who." "Why should *they* practise arts of cunning who have nothing to fear" ایشان که ترسشان *ishān ki tars-i shān bā'is na-dārad chirā bāyad bi-tazvīr kār bi-kunand* (m.c.): for 'they' read 'those,' and for ایشان *ishān* read آنها *ānhā-i ki*.

<sup>1</sup> *In tawr mardum* اینطور مردم, or *chunān mardum* چنان مردم.

<sup>2</sup> آنقدر لباس خوبی بود که چه عرض کنم *ān qadr libās-i khub-i būd ki chi 'arz kunam?*

<sup>3</sup> Note the order in Persian.

<sup>4</sup> Here though او را که *ūrā ki* could be substituted for آنرا که *ān rā ki*, it would not be considered good (*shīrīn*) Persian.

<sup>5</sup> The complicated Persian system of revenue account keeping سیاق دیوانی *siyāq-i divānī* can only be understood by a مستوفي *mustawfī*, and he can twist the account to make it show either a debt or a credit.

*Remark.*—It is not necessary in Persian to repeat the possessive pronoun, as: “From his birth to his death” روز تولد تا روز مردگی *az rûz-i tavallud tā rûz-i marg-ash*, or روز تولدش تا روز مردگی *az rûz-i tavallud-ash tā rûz-i marg-ash*. The former is the better.

(c) (1) In English, when the demonstrative pronouns ‘this’ and ‘that’ are used in the sense of ‘former,’ and ‘latter,’ ‘this’ and ‘these’ correspond with ‘latter,’ ‘that’ and ‘those’ with ‘former’;—

“The palaces and lofty domes arose:

*These* for devotion and for pleasures *those*.”

Precisely the same rule holds good in Persian:—

سگ و دربان چو بافتند غریب این گریبانش گیرد آن دین

*Sag u darbān chu' yāftand gharīb*

*In girībān-ash girad ān dāman* (Sa'dī).

“Dogs and porters when they see a stranger at the door,  
The latter seize him by the scruff of the neck and the former by  
his coat-tails.”

از آن این اختیار کردی تا اختیار کردی از آن این *farīq rē* (Sa'dī)—  
“that you chose the latter class in preference to the former.”

Compare the use of *injā* “here” and *ānjā* “there” in the following:—

همچنین مجلس وعظ کلبه بازان است اینجا تا ندی ندی بضاعتی نستانی و اینجا تا  
*naqd-i na-dih biẓā'al-i na-sitānī va injā tā irādai naḡārī sa'ādat-i na-barī*  
(Sa'dī) “just so the house of worship is like the shop of cloth-sellers,  
for in the latter (*ānjā*) till you pay cash you get no goods, and in the former  
(*injā*) till you bring sincerity you get no lasting reward”; here *ānjā* and  
*injā* are reversed, not by a slip in writing, but because *ānjā* refers to an  
object more remote to the speaker's mind, viz. the shop.

(2) The personal pronoun *ū* “he” is used for *ān* “the former” in  
the following examples:—

شخصی همه شب بر سر بیمار گریست

چون روز شد او بمرد و بیمار بزیست

*Shakhs-i hama shab bar sar-i bimār<sup>3</sup> girīst*

*Chūn rūz shad ū bi-murd u bimār bi-zīst*—(Sa'dī).

“One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick  
one recovered and lived.”

Here *ū* is used in contradistinction to *bimār*, as *ān* would  
require to be answered by *in*.

<sup>1</sup> *Chū* poetical for *chūn*. Must be pronounced *girībān-ash*, to scan.

<sup>2</sup> وعظ *majlis-i va'z* can refer to the place of worship of any religion.

<sup>3</sup> In prose *bimār-i*.

In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian *har* is used for either 'each' or 'every.'

'Every' *har*, though properly singular, may qualify a plural noun that is regarded as a unity: *bi-har dah nafar-i* "to every ten men"; *dar har bist qadam-i* "at every twenty paces"; *har chahār sā'at-i yak martaba* "once every four hours."

*Remark.*—*Har kas—na* may often be substituted for *hīch kas—na*: *hīch kas nemi gerd* "none returns" is correct; you could not here substitute *har kas*. But in *har kas az in duniā mirud barmi gerd* (or *har kas az in duniā mirud barmi gerd*) you could not substitute *hīch kas*, which is Indian Persian only.

(m) In English 'either' and 'neither' relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; *har du* with a negative verb, or *hīch az in har du* with a negative verb, can of course apply to two only. For examples, *vide* § 39 (f) (2).

(n) The word *self*, used alone, is properly a noun, both in English and Persian, as: "the love of self is predominant" *khvīsh-tan dūstī dar insān mustawī* (or *hubb-i nafs bar insān musallāt ast*, or *ādam khud rā az hama chīz dūst mī-dārad*).

(o) *Hama* "all":—"He gave them all a tuman" *ū bi-hama-yi īshān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a tuman; but *ū bi-har yak az īshān yak tūmān dād* (m.c.) "he gave each of them a tuman."

(p) "Both," *har du*, is often pleonastic in English as well as in Persian, as: "you and I both agree" *man va tu har du muttafiq-im bar in ki*—<sup>3</sup> "Zayd and 'Amr (both) met," *Zayd u Amr (har du) ham dīgar rā mulāqāt kardand* "these two hats are (both) alike" *in du kulāh (har du) miḡl-i ham-and* (m.c.). In "they (both) met" *ishān*

<sup>1</sup> 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. *hīch yak (az an chahār tā) na-raft*, but in m.c. *na-raftand*; also *īshān raftand* (vulg. for *raft*).

<sup>2</sup> Or *har yak-i*.

<sup>3</sup> Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

<sup>4</sup> But in *in kulāh-hā har du miḡl-i ham-and* (m.c.) the words *har du* "both" are necessary to show that there are only two.

(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: *bi-man gūft* “he said to me”: *he said to me*: *he said to me*: “*he said to me*.”

But in a sentence like *ānche ānchi ū navishla ast* “what he has written,” the insertion of *ū* is necessary, unless the subject has just been mentioned, for otherwise *ānche ānchi navishla ast* might signify “what is written” and not “he has written.”

*Remark.*—Note the construction and signification of *ānche ānchi* in the following: آنچه فرمودی از جزو منع مناسب سیرت ارباب همت نیست یکی را بلطف: آنچه کردند *man*—*munāsib-i sirat-i arbāb-i himmat nist yak-ī rā bi-luṭf ummūdār gardāndan va bāz bi-nā-ummūdī khaṣṣa-khāṭir kardan* (Gul.) “but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person.”

(h) A similar rule may hold good with regard to the object. Thus to the question: “Where is So-and-so?” the answer might be *nēdān nam-dānām, na-dīdam* (or *na-dīdam-ash*) “I don’t know, I haven’t seen him.” To say *ūrā na-dīdam* instead of *na-dīdam ash* *na-dīdam* would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

*Remark.*—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus “We see the beautiful variety of colour in the rainbow and are led to consider the cause of it” *mā ikhtilāf-i ranghā-yi qaws-i quzāl rā ki mī-binīm bi-khijāl mī-ufīm ki bā’ig-ash chīst*. Better say “—the cause of that variety” *ikhtilāf chīst*.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as:—*mā mahkūqim va ū khāliq* “we are the created and He the creator,” *man khud-am bi-chashm-i khud-am dīdam* (m.c.) “I myself with my very own eyes saw it.”

(j) *Mahmūd kitāb-ash gum shud* شد کتابش گم *gum* (m.c.) “Mahmud’s book was lost.” For this construction, *vide* (a) (3).

(k) For the position of the relative and the construction of relative clauses, *vide* (q) (6) and § 130.

(l) In English ‘each other’ is correctly applied to only two objects, while ‘one another’ is applied to more than two, but no such distinction is observed in Persian; *yak digar* and *ham digar* signify either ‘each other’ or ‘one another.’

“ There were very few passengers who escaped without serious injury.—*Times* 8th Jan., 1868. [This might be resolved into ‘ and all escaped,’ etc. *That* would exactly reverse the meaning: ‘ almost all the passengers were seriously injured.’]”—Hodgson. In کم مسافریں بودند کہ صدمہ بانہا نرسید *kam musāfirīn būdand ki ṣadma-i bi-ānhā na-rasīd*, the ambiguity is preserved in Persian; کم مسافریں بانہا نرسید کم بودند *musāfirīn-i ki ṣadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean از مسافریں خیلی کم بی صدمہ رہا شدند *az musāfirīn khaylī kam bi-ṣadma rihā shudand*, or کم مسافریں بسلامت بدر رفتند *kam-i az musāfirīn bi-salāmat bi dar raftand*.

(4) ‘ What ’ and ‘ that which.’

In the sentence, “ The host provides *what* fare he pleases,” ‘ what ’ is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki*, as: میزبان هر جور اکی که میخواهد حاضر میکند *mīzbān har khurāk-i ki mī-khwāhad hāzīr mī-kunad*.

(5) The relative ‘ what ’ with its compounds (‘ whatsoever,’ etc.), both in English and in Persian, refers only to things. The interrogative ‘ what ’ though also neuter may be applied to persons, but when so applied refers to the character or quality of the person or persons, as:—“ What are you ? ” شما چه هستید *shumā chi hastīd* (m.c.) (= what sort of person are you ? ); but شما چه کاره هستید *shumā chi-kārah hastīd* (m.c.) “ what is your profession ? ” or “ what have you to do with this ? ”

‘ Whatever ’ is sometimes merely emphatic, as: “ no condition whatever ” بی هیچ وجه من الوجوه خبر ندارم *bi-hiç vājḥ min al-vojūh khabar na-dāram*, or اصلاً خبر ندارم *aṣlā khabar na-dāram*.<sup>1</sup>

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity.<sup>2</sup> The following sentence is, therefore, equally objectionable in both languages:—“ He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker,” اولایق اعتبار آنکه حکم خالق را بجا نمی آورد *ū lāyiq-i i'tibār-i insān nīst ki ḥukm-i Khāliq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected:—“ He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal ” آنکه حکم خالق را بجا نمی آورد لایق اعتبار انسان نیست *ān ki ḥukm-i Khāliq rā bi-jā nāmī-ārad lāyiq-i i tibār-i insān nīst* (m.c.).

Pronouns<sup>3</sup> should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad* pisar-i *Ghulām* ‘ *Alī* *ki* *īn kitāb rā bi-man dād*—“ *Muḥammad*, the son of *Ghulām* ‘ *Alī* who gave me this book—,” unless *Ghulām* ‘ *Alī* be the antecedent of ‘ who.’

<sup>1</sup> *Aṣlā* اصلاً m.c. for *aṣṭān*.

<sup>2</sup> *Vide* also (a) (3), Remark II.

<sup>3</sup> Not ‘ it,’ *vide* (a) (3).

رسیدند *ishān* (*har du*) *bi-ham rasīdand*, the pronouns 'both' and *har du* are unnecessary.

(g) Relative Pronouns:—

(1) 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his passport which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective *ki*, as: *gum kard ki khayl-e asbāb-e zahmat barāy-i āsh* او تذکره خود را گم کرد که خیلی اسباب زحمت برای او شد (m.c.). In, however, the sentence: "The man was said to be innocent, which he was not," the word 'which' cannot be rendered by *ki*; در صورتیکه نبود<sup>2</sup> او بیگناه است *ki ā-ye būd* (m.c.).

(2) In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" منکه با تو حرف میزنم *man ki bā tu harf mī zanam hamān-am*. Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: زیباترین خوشگلی ندیده ام: *man tā bi-hāl zan-i bi-in khush-gilī na-dīda-am* (m.c.), or زن این زیباست *in zan ast* (m.c.), or خوشگلی است که مثل ندارد *zan-i khush-gil-i ast ki misl na-dārad*.

(3) 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate" دیروز که همه هندو به قونسل خانه *Hamūd bi-qunsul-khāna āmadand* *ishān rā mulāqāt kardam* (m.c.), signifies that *all* the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed,<sup>3</sup> but some stayed behind. In آمدند ملاقات کردم *Hamūd-i ki bi qunsul-khāna āmadand mulāqāt kardam*, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that *ki* in Persian should primarily be rendered by 'that' in preference to 'who.' However, in حاکم کرمان بود رسیدم *man lehīdat-i janāb-i Sa'id-s-Saltāna ki hākīm-i Kirmān būd rasīdam* (m.c.) "I went to the Sa'id-s-Sultāna, who was Governor of Kerman," it is obvious that *ki* cannot be rendered by 'that': it is therefore = 'who.'

<sup>1</sup> If *būd* were used instead of *ast* *shud*, the *ki* would most probably be taken to refer to *تذکره tazkara*.

<sup>2</sup> Not *būd* but *ast* *būda ast*.

<sup>3</sup> This sentence can be rendered clearly by دیروز هر هندوئی را که به قونسل خانه آمد *mulāqāt kardam*, or دیروز همه *bi-qunsul-khāna āmadand mulāqāt kardam* (m.c.): *rā* could be omitted in both the previous examples, but the relative *ی* must be added to the second example in (3).

<sup>4</sup> Or *همه هندو را* *Hamūd rā*.





In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple<sup>1</sup>", the position of the commas in English indicates the meaning. In Persian this distinction cannot be made. In *Dā'ūd* or *Sulaymān*. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject,<sup>2</sup> *vide* § 136 (c) (2).

(7) In English, the relative is sometimes in familiar language omitted. In, "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective *ki* cannot be omitted in Persian: است او شخصی که شش و صد و بیست و نه کی *mulharam-ash mī-dāram* (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.' In Persian also, this error occurs: اما او خیلی مریض شدیم که *khaylī mutamavvil ammā ū khaylī baktāl būd* (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: امروز چوب زدند *marl-i rā ki imrūz chūb zadand dūzd būd*, *vide* § 42 (e), § 137 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:—

"All these princes are tributary to the Chinese Emperor and every second year repair to Peking, whither they carry as tribute, furs and gold-dust which their subjects collect from the sands of their rivers" همه این امرا مطیع خاقان چین اند و هر یک سال در میان به یکدیگر و برای خراج بهمره خود خزانة های طلا می برند که رعایای ایشان از ریگهای رودخانه های خود شان جمع می کنند *hama-yi in umarā mulī-i Khāqān-i Chīn-and, va har yak sāl dar miyān bi-Pīkin mī-ravand, va barūy-i kharāj bi-hamrāh-i khud khaz va rīza-ha-yi tīlā mī-barand ki ra'āyā-yi īshān az rīghā-yi rūd-khāna-hā-yi khud-i shān jam' mī-kunand* (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which', both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:—whither they carry as tribute furs, and the gold-dust that—' *berūn khud khar va rīza-ha-yi tīlā-i ki*—

<sup>1</sup> "Solomon, the son of David who slew Goliath." "Solomon, the son of David, who built the temple."

<sup>2</sup> For confusion of logical subject, *vide* § "Errors in Rhetoric."

<sup>3</sup> Classically the Emperor of China is styled *Faghūr*, but in m.c. *kāsa-yi faghūr* means "a bowl of the best china."

<sup>4</sup> The singular *rīza* could be used collectively; the plural, however, gives the idea of different collections.

*fīl buzurg-tarīn-i hama-yi ḥayvānat-i dīgar ast* (m.c.). The word “other,” *dīgar*, should be erased.

“The vice of covetousness of all others is the worst” عیب بدترین *ayb-i ḥirṣ bad-tarīn-i ‘uyūb-i dīgar ast* (m.c.) [but عیب از همه دیگر است *ayb-i ḥirṣ bad-tarīn-i hama-yi ‘uyūb-i dīgar bad-tar ast* is correct (m.c.)]. Covetousness *ḥirṣ* is not one of the *other* vices. Say “of all the vices covetousness is the worst” عیب بدترین همه عیوب است *ayb-i ḥirṣ bad-tarīn-i hama-yi ‘uyūb i ast*.

(f) Though grammatically speaking the superlative is followed by the plural, as: *bihīn-i darvīshān ān ki—*(Sa’dī) “the best of darvishes is he who—,” still it may sometimes qualify a noun in the ordinary manner, as: *ū mard-i bihtarīn* (m.c.) or *ū bihtarīn mard ast* (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the *izāfat*, as:— *dar as‘ad-i zamān-i* “in the best (luckiest) of time,” or *dar bihtarīn vaqt-i* “in a time the most fortunate.”

(g) “This pen is the best of all” *īn qalam az ḥama bihtar ast* (m.c.), or *īn qalam az hama-yi qalamhā bihtar ast* (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: *afzal-tar*; *ansab-tar*; *a‘alam-tarīn-i hama-yi mardum* (m.c.) “the wisest of all.”

(h) Some adjectives such as *ṣaḥīḥ* “correct”: *kāmīl* “perfect, complete,” strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are:— *pur* or *mamluv* “full”; *khālī* or *tuhī* “empty”; *rāst* “true”; *durūgh* “false”; *nihāyat* (subs.) “extreme”; *mustaqīm* or *rāst* “straight.”

“More complete” is, however, in common use in English and “most complete” is not uncommon in old ballads. Sa’dī uses *kāmīl-tar* and *kāmīl-tarīn*, and the expression *īn khaylī ṣaḥīḥ-tar ast* “this is much more correct,” is common in modern Persian.

The words *murabba‘*, Ar., and *chār gūsha*, Pers. “square,” have no degrees of comparison.

However *gird* or *mudavvar* “round” has in Persian a comparative and superlative.

i “Zayd of all others was the most culpable” *muqassir-tarīn-i hama-yi dīgar būd* (m.c.): say “Zayd was culpable above all others” *Zayd bālā tar az ḥama muqassir būd* (m.c.).

*kun* "talk less rot, don't talk rot," (more cutting than the direct *faẓūlī ma-kun* "don't meddle, etc."): (ج) *chāndān lei talab kard kamtar yāft*<sup>1</sup> (class.) "the more he searched the less he found." *Andak* also gives the idea of negation, *vide* § 71 (ج).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."<sup>2</sup>

In Persian, these expressions are correctly rendered by این جور آدم *in jūr ādam* and این جور مردم *in jūr ādāmha*, or better *mārdum*.

(d) In comparisons, the noun in Persian should be repeated, as: — اسپ من — *asp-i man az asp-i tu bihtar ast* "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: *umr-i man az shumā bihtar ast* (m.c.) "I am older than you." If the word *asp* were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase *in bāz-i ān ast*, the word *bāz* is merely a corruption of *bāz az*. *Bāz-i ān ast* is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say: — آهن از همه فلزات دیگر مفید تر است. *āhan az hama-yi flizzāt-i digar mufīd-tar ast*. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" *āhan az hama-yi flizzāt mufīd-tar ast* (m.c.).

It is improper to say "Solomon was wiser than any king" سليمان از هر *Sulaymān az har pādīshāh-i dānā-tar būd*, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king" سليمان از همه پادشاهان دیگر دانا تر بود *Sulaymān az hama-yi pādīshāhān-i digar*—.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say: — "The elephant is the largest of all other animals" فیل بزرگترین همه حیوانات دیگر است.

<sup>1</sup> Modern Persian *har qadr bihtar talab kard kamtar yāft* (or *-gīr-ash āmad* (m.c.).

<sup>2</sup> "Those sort of persons" is a common English vulgarism.

<sup>3</sup> Or "Solomon was the wisest of the kings" *Sulaymān dānā-tar-in-i pādīshāhān būd*; *vide* (e).

<sup>4</sup> But *biyūnāt-i digar* *ast* is correct: *vide* (d).

or مردی خوش لباس با زنی *mard-i khush libās bā zan-i*, the attribute is restricted to one substantive.

In English the expression "twenty men and boys" is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty," or (3) "twenty men with some boys."

In Persian, however, بیست نفر مرد و بچه *bīst nafar mard u bachcha* could have the signification of No. (2) only. No. (1) would be expressed by بیست نفر مرد و بیست نفر پسر *bīst nafar mard va bīst nafar pīsar*, and No. (3) by بیست نفر مرد با چند پسر *bīst nafar mard bā chand pīsar*.

(l) When in English two adjectives, or sets of adjectives, connected by 'and,' qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—"I ate a small addle egg" *man yak tukhm-i murgh-i kūchak-i laq-i khurdam* (m.c.), or من یک تخم مرغ کوچک لقی خوردم *man yak tukhm-i murgh-i kūchak-i laq-i khurdam*; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: "I ate a fresh egg and an addled egg" (i.e. two eggs) *man yak tukhm-i murgh-i tāza va yak-i laq khurdam*: اسب عربی کهر را بیار *asp-i Arabī-yi kahar rā biyār* can only mean "bring the bay Arab horse"; but اسب عربی و کهر را بیار *asp-i Arabī vā kahar rā biyār* would mean "bring the Arab and the bay (two) horses."

راحت پایدار مستقل *rāhat-i pāydar-i mustaqill* "real and everlasting happiness" is preferable to راحت پایدار و مستقل *rāhat-i pāydar mustaqill*, though both are correct.

In محبت برادرانه و دوستخانه (یکسان نمیشود) *mahabbat-i barādarāna va dūstāna (yaksān namī-shavad)* "the affection of brothers and the affection of friends (is not the same)," the conjunction indicates that there is an ellipsis of *mahabbat* after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an *izāfat*; as in the above example, *asp-i Arabī-yi kahar rā biyār* "bring the bay Arab horse."

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as:—یکی را از ملوک عرب کنیز چینی آورده بودند در غایت حسن و جمال *yak-i rā az mulūk-i Arab kanīzak-i chīnī āvarda būdan dar ghāyat-i hūsn u jamāl* (Sa'di) "a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king."

(n) Some adjectives are followed by the genitive, as: قابل زراعت *qābil-i zirā'at* "capable of cultivation (of land)"; خسته تیر تقدیر *khasta-yi tīr-i taqdīr* (class.) "wounded by the arrows of fate"; متوجه شهر *mutavajjih-i*

<sup>1</sup> It is much better to connect these adjectives by the *izāfat* and not by the copula.

(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—*du navishhtajāt-i' ālkhīrīn-i shumā* “your two last letters”; *dar dah sāl-i avval-i salānat-ash* “in the first ten years of his reign”; *du ism-i avvalī ra qalam bi-zan* (m.c.) “strike out the first two names.”

A similar rule holds good with superlatives, as:—“the two wisest men of Korman” *du mard-i ālim-tarīn-i Kirmān* (or better *du a'lam-ul-ālim-i Kirmān*).

*Remark.*—If, however, the articles specified are arranged by threes or fours and it is decided to specify the ‘first three’ or the ‘second four’ (*si tā-yi avvalī* and *chah tā-yi duvvumī*): it is in English preferable to put the adjective first.

(i) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number,<sup>2</sup> but in Persian the singular; thus, for “things animate and inanimate,” *ālam-i hayāt va ālam-i mamāt* is better than *ālam-i hayāt va mamāt*, but the latter is more emphatic.<sup>3</sup> (This is really *Qālī-yi naw va kuhna rā biyār* *ra biyār* *karpet*; but *qālī* signifies “bring the new (one) and the old (one) carpets”; but *karpet* is *qālī*); but *qālī-yi naw va kuhna rā biyār* signifies bring more than one of each [*vide* also § 119 (r).]

*Remark.*—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects “Between” refers:—“Between such a Scylla and Charybdis, who can steer clear?” (repeat ‘such a’ before ‘Charbydis’), *mi-tavānad bi-guzarad*, *az miyān chūnīn rōd-xāne* *az miyān-i chūnīn rūd-khāna va lajun-zār-i ki mī-tavānad bi-guzarad*. [Say *rōd* *xāne* و *chūnīn* *zārī* *chūnīn* *rūd-khāna* *va chūnīn lajun-zār-i*, etc.]

(k) In “a well-dressed man and woman” *zān-i khush libās* *va zan-i khush libās*, or *zān-i khush libās-i* *khush libās-i*, the adjective both in English and Persian qualifies two nouns. But in “a well-dressed man and a woman” *zān-i khush libās-i* *va zan-i*,

<sup>1</sup> Ar. br. plurals are often treated as singulars. It would, however, be better to say *du navishhtajāt-yi ālkhīrīn-i shumā*. In modern Pers. *ālkhīrī* preferred to *ālkhīrīn*.

<sup>2</sup> The Old and the New Testaments *عهد جدید و عتیق* *ahd-i jadīd va 'atīq*.

<sup>3</sup> The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.

*na faqaṭ īn kitābhā aṭfāl rā masrūr mī-sāzad balki mardum-i bāligh ra nīz* (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words 'not merely,' do not refer to the verb 'interest' but to 'children.' Reconstructed, "these books will interest not merely children but grown-up persons" این کتابها نه فقط اطفال را مسرور می سازد بلکه mardum-i bāligh rā nāz<sup>1</sup> (m.c.).

In "Umar was not only the destroyer of the Persian nation, but of its language and religion" عمر نه فقط هلاک کننده ملت ایران بود، بلکه خراب کننده زبان و مذهب ایرانیان نیز *Umar na faqaṭ halāk kunanda-yi millat-i Īrān būd balki kharāb kunanda-yi zabān va mazhab-i Īrāniyān*<sup>2</sup> nīz, the English can be corrected by merely transposing the words 'not only' and placing them after 'the destroyer'; the Persian sentence however must be recast—عمر نه فقط ملت ایران را خراب کرد بلکه زبان و مذهب را نیز از میان برد *Umar millat-i Īrān rā faqaṭ halāk na-kard balki zabān va mazhab rā nīz az miyān burd* (m.c.).

"Because the parrot used to say this phrase only to all comers" زیرا که [بهر کس همین لفظ را می گفت و بس بهتر کسی همین لفظ را بهر کسی می گفت و بس].

In m.c. *man<sup>3</sup> tanhā Ḥusayn rā dīdam* would according to the intonation signify either "only I (I alone) saw Ḥusayn" or "I saw Ḥusayn only"; but *faqaṭ* (or *tanhā*) *man Ḥusayn rā dīdam*, and *man Ḥusayn rā tanhā* (not *faqaṭ*) *dīdam*, or *man Ḥusayn rā dīdam va bas*<sup>4</sup> (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:— (Trans. H.B., Chap. XX) شلوارش چنان بی معنی و بدنما که ساتر عورت نه کاشف عورت بود "the lower part of his dress was particularly improper" (H.B.). A comma should be inserted after the *na*, which has to be read in connection with the words preceding it.

*Remark.*—Another blunder in the syntax of adverbs, is the misplacement of "ever, never, scarcely ever, etc."—Hodgson. Compare, "It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger," من ندردتا او را خارج از مدرسه دیدم و هیچ وقت بخاطر نمی آورم که *man nudrat<sup>5</sup> ūrā khārij az madrasa dīdam va hīch vaqt bi-khātir namī āvaram ki sadā-yash rā jūz vaqt-i ghazab shunīda*

<sup>1</sup> When "not only" precedes "but also," see that each is followed by the same part of speech—(Abbott).

<sup>2</sup> In slovenly modern Persian, *ishān* might be substituted for *Irāniyān*.

<sup>3</sup> The Afghans would probably say *man-i tanhā*, if *tanhā* referred to the pronoun.

<sup>4</sup> This classical idiom is common in Afghan colloquial.

*shahr* "going towards the city"; *majrūb-i ū* "wounded by him"; *mulāl-i 'aql*; *khewāhān-i—* "desirous of—"; *hāwīs-i—* "covetous of—"; *tālīb-i—* "desirer of—."

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.<sup>1</sup>

## § 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the Gulistan, therefore, contains a grammatical error; it is probably a misreading:—

بچشم خویش دیدم در بیابان که میرد آهسته بگذشت از شتابان

*Bi-chashm-i khwīsh dīdam dar biyābān*

*Ki-mard-i āhista bi-guzašt az shītābān* (Sa'di).

Compare the English errors "thine often infirmities"; "the then<sup>3</sup> Prime Minister"; "the seldom use of it."

(b) In Persian, all adjectives can be used as adverbs<sup>4</sup>:—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as:— "this is a very strange matter" این امری عجیب است *in amr-i khaylī 'ajīb-i st* (m.c.) "this is a very strange matter" or "in amr-i<sup>5</sup> st *khaylī 'ajīb*. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as:— *ānjā khaylī kashī-yi buzurg būd* (m.c.) "there was a very large ship there (vulg.);" but correctly = "there were many large ships there"; *ānjā khaylī kashī-yi khaylī buzurg-i būd* is clear. (Phrases, etc. signifying state or condition are termed *hāl* *hāl* and *zayd* *zayd khandān* *āmad*, the word *khandān* is termed *hāl* *hāl* and *zayd* *zayd, zū'l-hāl*).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of "only," "not only," "not more," "both" and "not."

In the sentence "these books will not merely interest children, but grown-up persons also" بالغ را نیز بکشد، بلکه موردِ نظرِ این کتابها

<sup>1</sup> In Urdu also, such adjectives are often followed by the *g.nitiv*, inflected or uninflected.

<sup>2</sup> Another and better reading is—*ki āhieta sabāq burd az—*.

<sup>3</sup> The figure of syntax by which one part of speech is used for another is called Enallage.

<sup>4</sup> Also occasionally in English as "he flies high." In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed: if the former an adjective is proper, if the latter an adverb. Ex. "I sat silent"; "I sat silently musing"; "stand firm"; "maintain your cause firmly."



In Persian, however, *وگر* *vagar*, *و نیکن* *valīkan*<sup>1</sup>, *و اما* *va ammā*, *و یا* *va yā*, *و چون* *va chūn*, *فاما* *fa-ammā* (in writing for *اما* *ammā* "but") are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:—

(1) *Both—and*:—"He both laughed and cried" *او هم خنده کرد و هم گریه* *ham khanda kard va ham girya*.

(2) *Though, although—yet, still, nevertheless*:—"Though deep yet clear" *اگرچه گود است ولی باز زلال است* *agarchi gawd ast valī bāz zulāl ast*.  
 "Though a thousand rivers flow in the sea, still it is never full" *اگرچه هزار رودخانه داخل دریا می شود باز پر نمیگردد* *agarchi hazār rūd-khāna dākhil-i daryā mī-shavad bāz pur namī-gardad*.

*Remark.*—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—"Before my illness" *پیش از ناخوشی من* *pīsh az nā-khushī-yi man* (m.c.): "before I was<sup>2</sup> born" *پیش از آنکه متولد بشوم* *pīsh az ān ki mutavallid bi-shavam*<sup>2</sup> (m.c.).

Many conjunctions are also adverbs.

(3) *Whether—or*:—"Whether they are killed or I, it matters naught" *یا ایشان کشته بشود یا من کشته بشود تفاوت ندارد* *(or yā) īshān tafāvat na-dārad*: "it makes no difference whether they killed him, or I" *چه من و چه ایشان او را کشته باشند فرق ندارد* *chi man vā chi īshān ūrā kushta bāshand farq na-dārad*.

(4) *Either—or*:—"no fear had he of either God or man" *خدا داشت نه ترس از خدا داشت نه از انسان* *na tars az Khudā<sup>3</sup> dāsht na az insān* (m.c.): "either go or stay" *یا برو یا بمان* *yā bi-raw yā bi-mān*; vide (5).

(5) *Neither—nor*:—"Neither act nor promise hastily" *نه بتعجیل عمل بکن* *na bi-ta'jīl 'amal bi-kun va na va'da* (m.c.): "he feared neither God nor man" *خدا ترس نداشت نه از خالق و نه از مخلوق* *khāliq va na az makhluq*.  
*hich tars na-dāsht na az*

*Remark.*—"Especial care must be bestowed upon 'either—or' and 'neither—nor.' These are correlatives 'either' expecting 'or,' and 'neither' and they must occupy corresponding positions, i.e. 'either' must not precede a verb nor 'or' a noun, 'neither' a preposition, nor 'nor' a pronoun. Though there may be no ambiguity in such sentences, as 'I have not heard either from John or Charles,'—they produce the same ill-balanced effect as would a pair of awkwardly hung pictures."—Hodgson.

<sup>1</sup> Also pronounced *lākīn*.

<sup>2</sup> Note that the Aorist and not the Preterite is used.

<sup>3</sup> It does not matter whether *خدا* *Khudā* or *انسان* *insān* be put first.

*bāsham*. In the English read 'I do not remember ever,' and delete 'when': in the Persian, insert the words *هیش* *hīch* *vaqt* after *ki*; *vide* also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—“Till now<sup>1</sup> they have paid no taxes” تا الآن هیچ مالیات نداده اند

(e) One adverb in English may serve for two or more verbs, as:—“He spake and acted wisely,” but او عاقلانه حرف زد و کار کرد *ū* ‘*āqilāna harf zad va kār kard* (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In عاقلانه کار کرد وبعد از آن بناکرد بحرف زد *ū* ‘*āqilāna ham harf zad va ham kār kard*, the adverb qualifies both verbs; and in عاقلانه حرف زد و کار کرد هم *ū* ‘*āqilāna kār kard va bād az ān binā kard bi-harf zadan*, the adverb qualifies *ū* ‘*āqilāna kār kard* only; and عاقلانه حرف زد و کار کرد *ū* ‘*āqilāna harf zad va kār ham kard* is also ambiguous, but in عاقلانه حرف زد و کار کرد *ū* ‘*kār kard va ‘āqilāna harf zad* there can be no ambiguity.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: “The captain was not unacquainted with the port” از بندر تا بلد نبود *nā-khudā az bandar nā-balad na-būd* (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the *izāfat*, as: *او قاتلش خیلی خبیله* *az bākhšan-i du daf‘a khaylī awqāt-ash talēh shud* “he was put out at losing two games.”

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: در زود رسانیدن این کاغذ گرفتاری *dar zūd<sup>3</sup> rasānidan-i īn kāghaz kūtāh-i ma-kun* (m.c.) “don’t be careless in delivering this letter.”

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as: *منع کردم که آنجا نروند*: *man‘ kardam ki ānjā nā-ravad* “I forbade him to go there” *منع کردم = نرو* *ū rā az raftan<sup>5</sup> bi-ānjā man, kardam*.

### § 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as: “but and if that evil servant say in his heart, etc.—Matt. xxxiv. 48.

<sup>1</sup> Also in English “till then” (Pers. *تا آنوقت tā ān vaqt*).

<sup>2</sup> *Māliyiyāt* مالیات *pūl-i sarī* پول سری prop. “revenue” *pūl-i sarī* is a poll tax on men, donkeys and sheep paid by wanderers; *sar-shumār* سر شمار a tax on villagers.

<sup>3</sup> Or *زودتر zūd-tar*.

<sup>4</sup> But *گفتم آنجا بروند* *gufam ānjā bi-ravad* “I commanded him to go there.”

<sup>5</sup> In m.c. of ten (but incorrectly) *raftan-i bi-ānjā*.

دیگر *lazzat-i dunyā ān qadr bī-mazu ast ki mā hamīsha dar khayāl-i lazzat-i dīgar hastīm* (m.c.). (Here چنانچه *chunānchī* could not be substituted for *که* because of the preceding *آنقدر*.)

(7) *More, sooner, etc. than*:—"They have more than heart could wish" *dar bihisht bīsh az dil-khīwāh bi-insān mī-dihand* (m.c.). "The Greeks were braver than the Persians" *اغل یونان دلیرتر از اهل ایران بودند* *ahl-i Yūnān dilūr-tar az ahl-i Īrān būdand* (m.c.).

(8) *Pas, hama chashmhā bar man dūkhī, taḥṣīl-i qaṣīyya rā chunānchī vāqī' shuda na, balki chunānchī gufta shuda būd, guftam* پس همه چشمها بر من غمخوارانه چنانچه گفته شده بود گفتم (Tr. H. B., Chap. XXXII, p. 99) "then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related."

(d) One conjunction may serve for two or more verbs, as: "If we go and [if] see him" *agar mā biravīm va ūrā bi-bīnīm*—". Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there" *Shāh, Ṣadr-i A'azam, Vazīr-i Umūr-i Khārija va Vazīr-i Jang ānjā būdand*<sup>2</sup>. "We have ships and men and money and stores" *mā kashī va sarbāz va pūl va zakhīra dārīm* (m.c.), but better *mā kashī dārīm, sarbāz dārīm, pūl dārīm, zakhīra ham dārīm* (m.c.).

(e) The conjunction<sup>3</sup> *tā* "until, as long as, as far as" may give rise to a little ambiguity as it may either be followed by the negative *na*, or not. Thus "stay till I return" can be rendered either by *شما صبر کنید تا برنگردم* *shumā ṣabr kunīd tā man bar gardam*, or by *تا برنگردم شما نروید* *tā bar na-gardam*<sup>4</sup> *shumā na-ravīd*<sup>5</sup>. If *tā* means 'until' it requires a negative; if 'as long as' it does not require a negative. *Tā vaqt-i ki* تا وقتی که is not followed by a negative. In the English sentence: "In England people do not marry till they can afford it" [*vide* § 133 (a)], there is but one negative: in the Persian *dar Inglīstān hīch kas tā vajh-i kifāf na-dāshtha bāshad zan namī-gīrad* (mod.) there are two; *tā* in this example means 'as long as (they have not got—)'.<sup>6</sup>

<sup>1</sup> Misrelated participle.

<sup>2</sup> Necessary to insert the conjunctions, otherwise *Vazīr-i Umūr-i Khārija* might be taken to be in apposition to *Ṣadr-i A'azam*.

<sup>3</sup> And Preposition.

<sup>4</sup> The present tense could not be used.

<sup>5</sup> *tā bar na-gardam shumā ṣabr kunīd* though correct would not be used.

<sup>6</sup> In Hindustani "stay in the verandah till I return" can be rendered by either *jab tak main na ā'ūn barande meñ baiṭhe raho*, or *tum barande meñ baiṭhe raho yahān tak ki main ā'ūn*: *vide* Phillott's Hindustani Manual, Lesson 38.

Compare:—"in these times one can neither speak of Church or State without—"از دولت میتوان صحبت کند"—*na kas-ī az millat va na az dawlat mī-tavānad suhbat bi-kunad* (m.c.). The English should be "speak of neither Church nor State": the Persian should be *ne* از ملت و نه از دولت *na az millat va na az dawlat*. *Vide* also Remark to § 122 (c).

"I am neither an ascetic in theory or practice" (it should be 'I am not an ascetic either in theory or in practice'). (1) *ne* علماً مرتاضاً *am* و نه علماً (1). *man na 'amalān murtāz-am va na 'ilmān*, and (2) *ne* در عمل (2). *man riyāzat-kash nīstam na dar 'amal na dar 'ilm* are both correct; but (3) *ne* علماً یا علماً مرتاضاً نیستم (3) *man 'amalān yā 'ilmān murtāz nīstam* though correct is not good; (4) *ne* علماً مرتاضاً *am* (4) *man na 'ilmān murtāz-am* though correct is faulty in collocation, *vide* (1).

(c) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:—

(1) *As—as*, so:—"He is as amiable as his brother" او مثل برادرش مهربان *ān qadr-ī ki barādar-ash mīhrbān ast*, or است او هم است *ān qadr-ī ki barādar-ash mīhrbān ast ū ham ast* (m.c.). "As he excels in virtue, so he rises in estimation" ازود می شود *hamān qadr-ī ki dar faẓlāt taraqqī mī-kunad bar ibīrām-ash afzūda mī-shavad*.

(2) *So—as*:—"No riches make one so happy as a clean conscience" هیچ دولتی مثل پاک دلی انسانرا مسرور نمی سازد *so masrūr namī-sārad* (m.c.). "Speak so as to be understood" بطوری *bi-tawr-ī harf bi-zan ki fahmīda bū-shavī*.

(3) *So—that* (expressing consequence):—"He speaks so low that none can understand him" او هیچ کس نمیفهمد *harf mī-zanad ki hīch kas namī-fahmad*.

(4) *Not only—but*, but also:—"He is not only deaf but (also) blind" او نه فقط کر است بلکه کور هم هست *na faqat kar balkei kūr ham hast*.

(5) *Such as*<sup>1</sup>:—"There never was such a famine as the present famine" هیچ وقت چنان دزدی کسی ندیده است *hīch vaqt chunān dūzd-ī kas-ī na-dīda ast*.  
 such as I am "مثل من آدمی" *hīch vaqt mīgl-ī hālā qahṭ-ī na-būda*: "A man such a thief as he" *hīch vaqt mīgl-ī man ādam-ī*. "There never was such a thief as he" *hīch vaqt mīgl-ī man ādam-ī*.

(6) *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present" *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present"

<sup>1</sup> 'Such' when qualifying a noun is a demonstrative adjective, as 'such people':  
 امثال شما *amṭāl-i shumā ashkhaṣ* (m.c.) "people such as you."

<sup>2</sup> Note omission of *ā* (modern colloquial). The *rū* should, however, be inserted.

آمد *bi-mahṣ-i īn ki pā bīrūn guzāsham saqf-i ulāq pāyīn* (or *bi-mujarrad-i īnki*—or *گذاشتم تا پا بیرون گزاشتم* —).

(i) The conjunctions *از آنکه* *pas az ān-ki*, or *آنکه* *ba'd az ān-ki*, or “after that—”; *سابق برینکه* *sābiq bar īn ki*, *آنکه* *qabl az īnki*, or “before that,” are usually in Persian followed by the Present Subjunctive, even when referring to past time. That this Present Subjunctive may give rise to ambiguity is shown by the examples in § 126 (c).

(j) As modern Persians have an objection to the repetition of the same word in a sentence, *as* is often omitted where in classical Persian it would probably be inserted. Thus in, “He was such a fool that he didn't know that the sky was (is) above his head” (*که*) *ān qadr aḥmaq būd ki namī-dānist (ki) āsmān bālā-yi sar-i ū'st*<sup>1</sup>, the second *ki* would be omitted in speaking though inserted in writing.

#### § 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the *izāfat*, vide § 121 (o), “Tempted by the Devil” *ū āzmūda-yi Shayṭān būd = ū az Shayṭān āzmūda shuda būd*.<sup>2</sup>

(b) Preposition repeated and not repeated.  
In English the phrases “In such a difficulty or dilemma” and “in such a difficulty or in such a dilemma” differ: the former signifies only one thing, the latter two. So too *در چنین اشکال یا سختی* *sakhtī-i*<sup>3</sup> refers to one thing only, but *در چنین اشکالی یا در چنین سختی* *ishkāl-i yā dar chunīn sakhtī-i* refers to two. It would, however, be better to express the first thought by *در چنین اشکال یعنی سختی* *sakhtī-i*.

Though phrases like “in joy or sorrow” and “in wealth or poverty” are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: “in joy or in sorrow” *در شادی و در غم* *dar shādī va dar gham*<sup>4</sup>; “in wealth or in poverty” *در غنا یا در فقر* *dar ghanā yā dar faqr*. Though this repetition of the preposition is to be preferred in English, and though the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis. The phrase “I see no difference between the dwellers in cities or in villages”

<sup>1</sup> It would be unidiomatic to say *būd* instead of *ast*.

<sup>2</sup> Here *آزموده بود* *āzmūda būd* would not be correct as it might be mistaken for a transitive verb. In the first case *آزموده* *āzmūda* is obviously a past participle.

<sup>3</sup> Note the *ی* of unity is added to the second noun only.

<sup>4</sup> In m.c. *در شادی و غم* *dār shādī va gham* is used.



*nishānda-and*.<sup>1</sup> "It was published in successive parts, with long intervals between each period of publication" این کتاب جزو جزو چاپ شد و فاصله زیادی *in kitāb juzv juzv chāp shud va fāsila-yi ziyād-i mā bayn-i har juzv<sup>2</sup> būd*: "where between every stitch she could look up and see what was going on in the street" و اینجا میتوانست مابین هر بخیه سر بالا کند و تماشای توی کوچه بکند *va ānjā mī-tavānist mā-bayn-i har bakhiya sar bālā kunad va tamāshā-yi tū-yi kūcha bi-kunad* (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" مابین محل اتصال دجله و فرات و خشکی زیاد واقع *mā bayn-i maḥall-i ittisāl-i Dajla<sup>3</sup> va Furāt khushkī-yi ziyād-i vāqi, shuda ast*. Vide also last example § 121 (i).

(f) 'With,' همراه *hamrāh* or با *bā*, originally signified 'association with': *man hamrāh-i bāng-i khurūs bar-khāstam* (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" با او جنگ کردم *bā ū jang kardam* may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': *bā tufang ūrā zadam* "I shot him." <sup>4</sup>

'With' (با *bā*), sometimes signifies 'in spite of' 'notwithstanding, as: "with all his wealth he is an unhappy man" *bā hama-yi pūl-ash bāz nāshād ast* (m.c.).

(g) 'On' sometimes signifies immediately after, as: "on his saying this, I left him" *bi-guftan-i in harf az nazdash raftam* (m.c.).

*Remark.*—*Tā ū*, "as soon as," is not strictly an equivalent though practically so: in *ta in harf rā guftam az nazdash raftam* (m.c.) "as soon as I said this, I left him": *ū tā* properly signifies that the two actions were simultaneous.

(h) *Az* از 'from' signifies portion, as: *az pīsar va dukhtar chi dārī?* (m.c.) "what sons and daughters have you (what have you of sons and daughters?)" *az māl-i savārī chi dārī?* (m.c.) "what riding animals (horses, mules, or donkeys, not camels) have

<sup>1</sup> The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is *shimshād* شمشاد the box tree?

<sup>2</sup> Modern colloquial but incorrect: also *mā bayn-i har du juzv* would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write *mā-bayn-i juzvhā*.

<sup>3</sup> Also *Dijla*. "Between the Tigris and Euphrates at their junction" مابین دجله *mā bayn-i Dijla va Furāt qarīb-i maḥall-i—*.

<sup>4</sup> *Gulūla tū-yi sar-ash zadam* گلوله توی سرش زدند "I shot him in the head," but *tufang tū-yi sar-ash zadam* تفنگ توی سرش زدم "I struck him on the head with the butt of the rifle."

mm (m.c.), is grammatically incorrect.

*rāṣidim* راسديم 'desert' : (uninhabited salt desert of Iraq) : we reached the uninhabited salt desert of Iraq نزلنا في ناماك-زار namak-zār may be understood as a hundred allowances is a hundred otherwise the بي bi of بكار bakār 'including allowances' : "His pay including allowances is a hundred ābādānī, otherwise the مائة mā'a 'one hundred' : mā'h-i sad īmānān 'including' : 'his pay including allowances is a hundred'

(c) "maṣṣib-i ḥi bi-māṣṣama" "مَوَاصِبُ، وَبِأَمَّا" (m.c.).

'Inclusive of' can also be explained by the following examples. (Bi-juz and یز و بیجز) "leaving this

side). " . . . to which 'among' refers should be put aside)."

: (a) 'Botwint', or 'between' is used when

1.2 second

و اهل دهات و روستاها در این مناطق

2 Corrected "Between the money allowance given it. A big, long

servant in camp, nominally a kran a day (straw).

4 It will be noticed that though *miyān*: the place of *میان* the latter cannot always take the letter to plural only. *میان* of English."

5 Taken from Hougson's  
6 Insert "and the next."



*khwāhand pursīd ki 'amal-at chīst va na-gūyand ki pidar-at kīst*<sup>1</sup> (Sa'dī)  
 “—that is you will be asked<sup>2</sup> (at the Judgment day) what your deeds were,  
 you will not be asked<sup>2</sup> who your father was” :

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد

*Gul hamīn panj rūz u shash bāshad*

*Vīn gulistān hamīsha khush*<sup>3</sup> *bāshad*—(Sa'dī)

“The rose season will last but a few days, but this Gulistan<sup>4</sup>  
 of mine will blossom always” : گفت اگر فرمائی من اورا خاموش کنم - پادشاه : *guft agar fārmā'i man urā khāmūsh kunam. Pādishah guft ghāyat-i lutf bāshad* (Sa'dī) “he said, ‘If you order me, I will silence him.’ The king said, ‘It will be a great kindness on your part’” گفت *guft agar anjām-i īn hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-dīham*<sup>5</sup> (Sa'dī) “he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics.”<sup>6</sup>

ای بس که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود  
 از پیش نبودیم و نبود هیچ خلل از این پس نباشیم و همان خواهد بود

*Ay bas ki na-bāshīm u jahān khwāhad būd*

*Nay nām 'z mā u nay nishān khwāhad būd*

*Az pīsh na-būdīm u na-būd hīch khalal*

*Az īn pas na-bāshīm va hamān khwāhad būd*

“The word will last long after *Khayyam*'s fame

Has passed away, yea, and his very name :

Aforetime we were not, and none did heed :

When we are dead and gone, 'twill be the same.”—

(O. K. 150 *Whin.*).

گویند مرا که ایزدت توبه دهاد او خود ندهد و بدهد من نکم

*Gūyand marā ki, 'Īzad-at tawba dihād!*

*Ū khud na-dīhad var bi-dīhad man na-kunam*

“They say, ‘May Allah grant thee penitence!’

He grants it not, and did he, I'd rebel.”

(O. K. 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد—  
*kas na-tavānad ki bi-jā āvarad* (Sa'dī)<sup>7</sup> “none is able to perform it.”

<sup>1</sup> In modern Persian از تو خواهند پرسید *az tu khwāhand pursīd*.

<sup>2</sup> Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

<sup>3</sup> *Khash* old for *khush*.

<sup>4</sup> *Gulistān* of course means ‘Rose Garden.’

<sup>5</sup> Mod. Pers. *khwāham dād*, or *mī-dīham*.

<sup>6</sup> *Zāhid* زاهد a religious person who has renounced the good things of the world.

<sup>7</sup> The Subjunctive after *tavānistān* توانستن, though the ordinary construction in modern Persian, is not very common in the classical language.



*khwāhand pursīd ki 'amal-at chīst va na-gūyand ki pidar-at kīst*<sup>1</sup> (Sa'dī)  
 “—that is you will be asked<sup>2</sup> (at the Judgment day) what your deeds were,  
 you will not be asked<sup>2</sup> who your father was” :

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد

*Gul hamīn panj rūz u shash bāshad*

*Vīn gulistān hamīsha khush*<sup>3</sup> *bāshad*—(Sa'dī)

“The rose season will last but a few days, but this Gulistan<sup>4</sup>  
 of mine will blossom always” : گفت اگر فرمائی من او را خاموش کنم - پادشاه : *guft agar fārmā'i man ūrā khāmūsh kunam. Pādīshah guft ghāyat-i lutf bāshad* (Sa'dī) “he said, ‘If you order me, I will silence him.’ The king said, ‘It will be a great kindness on your part’” گفت اگر انجام این حالت بر مراد من باشد چذین درم زاهدانرا بدهم *guft agar anjām-i in hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-dīham*<sup>5</sup> (Sa'dī) “he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics.”<sup>6</sup>

ای بس که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود  
 از پیش نبودیم و نبود هیچ خلل از این پس نباشیم و همان خواهد بود

*Ay bas ki na-bāshīm u jahān khwāhad būd*

*Nay nām 'z mā u nay nishān khwāhad būd*

*Az pīsh na-būdīm u na-būd hīch khālāl*

*Az in pas na-bāshim va hamān khwāhad būd*

“The word will last long after Khayyam's fame

Has passed away, yea, and his very name :

Aforetime we were not, and none did heed :

When we are dead and gone, 'twill be the same.”—

(O. K. 150 *Whin.*).

گویند مرا که ایزدت توبه دهاد او خود ندهد و ر بدهد من نکم

*Gūyand marā ki, 'Īzād-at tawba dihād!*

*Ū khud na-dihād var bi-dihād man na-kunam*

“They say, ‘May Allah grant thee penitence!’

He grants it not, and did he, I'd rebel.”

(O. K. 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد—  
*kas na-tavānad ki bi-jā āvarad* (Sa'dī)<sup>7</sup> “none is able to perform it.”

<sup>1</sup> In modern Persian از تو خواهند پرسید *az tu khwāhand pursīd*.

<sup>2</sup> Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

<sup>3</sup> *Khash* old for *khush*.

<sup>4</sup> *Gulistān* of course means ‘Rose Garden.’

<sup>5</sup> Mod. Pers. *khwāham dād* خوام داد, or *mī-dīham* میدهم.

<sup>6</sup> *Zāhid* زاهد a religious person who has renounced the good things of the world.

<sup>7</sup> The Subjunctive after *tavānistān* توانستن, though the ordinary construction in modern Persian, is not very common in the classical language.

music."

car turā dar bihišt basnaw jay . . . = Lwand (Sa'di)

*Dīgarān duzān* duzān duzān

Should your lot be to go to Hell."

an *khustan* was in such a deep sleep that

211 257-2 (S<sup>2</sup>di)

مجلس

Ṣāḥib al-Ṣalāt (Sa'di)

“Thou wouldst . . .  
 . . . its height in him as beauty

Has reached 100 —

\_\_\_\_\_ : \_\_\_\_\_ the past tense would have been as \_\_\_\_\_ there on the spot. \_\_\_\_\_ in this condition.

1 Kardand 3333 the past 3333 Present could not be substituted

convey the idea that they are going to dance. Note Artist: the Friesian *mi-kunam* or *mi-kunam* is time to music or dancing.

2 *Lajpat moh-*  
Pers. *Khawāham kard* 3 (P)  
terms of their handkerchiefs in making  
the expert in making & no-  
tionaries,

3 In mod. Persians wave their arms. They are also to the dictionary.  
4 Modern Persians *tarab*. Contrary to and does not

a *majis-i shurb*, or *majis-i shurb* ... their fingers  
to this motion of the arms, and explain

snapping noise with their *fishāndan* refers to the writer has consulted can consult

think, *بروستاند*! "No Persian whom the writer  
suppose, although."

mean "to dance."

بروشاندن *dast dat* [dast dāst]  
 گزینی *guzīnī* and *guzīn* — the sense as : —  
 گزینی *guzīnī* and *guzīn* — the sense as : —

5 Note this use. Sa'di uses the 2nd pers. sing. in the same sense as the Preterite, in the same sense.

Elsewhere

this person:-

(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:—*گویند که زال پدر رستم* *gūyand ki Zāl pidar-i Rustam*—(Prof. S. T.) “it is said that Zāl the father of Rustam—” : *نصر الله خان که پسر کریم خان باشد این رسم را گذاشت* *Nasr Ullāh Khān ki pisar-i Karīm Khān bāshad īn rasm<sup>1</sup> rā guzāsht* (m.c.) “Nasr Ullāh Khān who is the son of Karīm Khān established this custom” : *چنین گویند* *chunīn gūyand* (m.c.) “so they say.”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as : “Is there any one of you who knows (to know) Turkish ?” *از شما کسی هست که ترکی بداند* *az shumā kas-i hast ki Turkī bi-dānad?*” (m.c.) ; “There is none who knows it” *کسی نیست که بداند* *kas-i nāst ki bi-dānad* (m.c.). In neither of these examples should *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as :—

*گویم* *guft chi gūyam<sup>2</sup>* (Sa’dī, also m.c.) “he said ‘what shall I say?’” : *چی کنم* *chi kunam?* (m.c.) “what can I do, what should I do?” : *من ضامن میشوم* *īn kār rā bi-kunam?* (m.c.) “shall I do this?” ; *man zāmin mī-shavam ki ū pūl bi-dihad<sup>3</sup>* (m.c.) “I’m guarantee for him to give (the money)” : *وعدۀ میکنم که بیایم* *wa’da mī-kunam ki bi-yāyam* “I promise to come,”<sup>4</sup> but *وعدۀ میکنم که خواهم آمد* *wa’da mī-kunam ki khwāham āmad* “I promise that I will come” : *زین و دهنۀ خود را همراه به برم*

*تو گفتی که خاکی بر میفتا* *tu gutti ki khurda-yi mīnū bar khāk-ash rīkhta* (Sa’dī) “you would have said that bits of enamel had fallen on the ground” ; (the leaves are compared to bits of enamel). In

*گفت باور نداشت—م که ترا \* بازگ مرغی چنین کند مدهوش*

*Guft Bāvur na-dāshtam ki turā*

*Bāng-i murgh-i chunīn kunad madhūsh* (Sa’dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of *گفتی* *gūfti* or *گوئی* *gū’i* in the above-quoted examples, as : *همچنین می گفتی که* *ham-chunīn mī-gūfti ki*. *Gūfti* is, however, used on occasions.

<sup>1</sup> The word *dastūr* so common in India for “custom” is used only locally in m.c. in this sense. *Dastūr* *دستور* is a high priest of the Zardushtis, and also locally means an enema : *شما را دستور میکنیم* *shumā rā dastūr mī-kunīm* (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

<sup>2</sup> Such questions indicate doubt or perplexity : and the use of the Aorist in such sentences is obvious.

<sup>3</sup> But *من ضامن میشوم که او پول خواهد داد* *man zāmin mī-shavam ki ū pūl khwāhad ād* (m.c.), “I guarantee that he will certainly pay.”

<sup>4</sup> Vide (b) (4).

... "were the Qazi even to sit  
... music."

Gar turā dar bihišt uasakā fāz  
 ʿāli-šāh-kunand (Sa'di)

“Should your lot be to go to Paradise or to choose Hell.”

All others would at once cry out, "You are a hypocrite!"

can khufatana ke ja... in such a deep sleep that you

they were dead."

وَبِزُيُوسَافِ زَكِيٍّ

*I'u gít u i s̄  
Bar ū k<sub>h</sub>aŋ-asl u bar Yūsū/ n̄kka' (S.  
those that, till the world's end, ugliness  
in Joseph;*

“Thou wouldst suppose that I had no light in him as beauty has in me.”

Has reached its neighbor

... this condition.

Note Aorist: the Present continuous is correct. *mā-kunam* is incorrect. *mā-kunam* is correct.

2 *Izāfat* incorrect.

3 In Mod. Persians wave their arms of cheer. They are also experts at the dictionary, contrary to the dictionaries, not

\* *majlis-i shurb*, or *majlis-i iwar*.  
*majlis-i shurb*, or *majlis-i iwar* (telling sadan).  
 \* Angars (Angars) (Angars).

... *fisṭāndan* refers to this model-  
noise with their suggestion. ... has consulted can explain

think, دست پرشادان Persian whom the writer has although.

mean "to dance." "No 1000-

*dast bar fistichun* برفشاندن  
gu<sup>n</sup> and compared gu<sup>n</sup> what may be the Past Haven

5 Note this meaning of *car* sing. Of which *car* uses the 2nd pers. sing. in the same sense as *car*.

Elsewhere with the Preterite) or the Preterite

this person with a

(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph):

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:—گويَند که زال پدر رستم *gūyand ki Zāl pidar-i Rustam*—(Prof. S. T.) “it is said that Zāl the father of Rustam—” : نصر الله خان که پسر کریم خان باشد این رسم را گذاشت : *Naṣr Ullāh Khān ki pīsar-i Karīm Khān bāshad īn rasm<sup>1</sup> rā guzāshat* (m.c.) “Naṣr Ullāh Khān who is the son of Karīm Khān established this custom” : چنين گويند : *chunīn gūyand* (m.c.) “so they say.”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as : “Is there any one of you who knows (to know) Turkish ?” از شما *az shumā kas-i hast ki Turkī bi-dānad?*” (m.c.) ; “There is none who knows it” کسی نیست که بداند *kas-i nīst ki bi-dānad* (m.c.). In neither of these examples should *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as :—

گویم *guft chi gūyam*<sup>2</sup> (Sa'dī, also m.c.) “he said ‘what shall I say?’” : *chi kunam?* (m.c.) “what can I do, what should I do?” : *in kār rā bi-kunam?* (m.c.) “shall I do this?” : من ضامن ميشوم *man zāmin mī-shavam ki ū pūl bi-dīhad*<sup>3</sup> (m.c.) “I’m guarantee for him to give (the money)” : *wa'da mī-kunam ki bi-yāyam* “I promise to come,”<sup>4</sup> but *wa'da mī-kunam ki khwāham āmad* “I promise that I will come” : زين و دهنت خود را همراه به برم

ريختا *tu gufti ki khurda-yi mīnā bar khāk-ash rīkhta* (Sa'dī) “you would have said that bits of enamel had fallen on the ground” ; (the leaves are compared to bits of enamel). In

گفت باور نداشتـم که ترا \* بازگ مرغی چنين کند مدهوش

*Guft Bāvur na-dāshatam ki turā*

*Bāng-i murgh-i chunīn kunad madhūsh* (Sa'dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of *gufti* or *gū'ī* *gufti* in the above-quoted examples, as : *ham-chunīn mī-gufti ki. Gufti* is, however, used on occasions.

1 The word *dastūr* so common in India for “custom” is used only locally in m.c. in this sense. *Dastūr* is a high priest of the Zardushtis, and also locally means an enema : *shumā rā dastūr mī-kunīm* (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

2 Such questions indicate doubt or perplexity : and the use of the Aorist in such sentences is obvious.

3 But *man zāmin mī-shavam ki ū pūl khwāhad dād* (m.c.), “I guarantee that he will certainly pay.”

4 *Vide* (b) (4).





*namak-at kūr-am kunad agar khilāf ‘arṣ kardā bāsham*<sup>1</sup> (m.c.) “may your salt (that I have eaten) blind me, if I have misrepresented the facts.”

(6) It is sometimes used for the Imperative as : بولی تا پول نگیری قطره آب *vali tā pūl na-gīrī, qatra-ī āb bi-kas-ī na-dihī* (Tr. H.B. Chap. IX) “but till you receive payment don’t give a drop of water to any one!”

It also supplies the missing Persons of the Imperative Mood, as : برویم, *biravīm* “let us go.”

(7) It is in certain cases used for the Preterite Indicative in English. *Vide* § 126 (c).

*Remark I.*—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an “object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity,” and often in conditions. *Vide* also Subordinate Clauses and examples of the Tenses, Appendix.

*Remark II.*—In sentences expressing “purpose, resolution or wish, etc.,” the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus : خواستم بروم *qasḍ-i raftan dāshtam* or *khvāstam bi-ravam*.

*Remark III.*—*Bi-juz’iyyāt sar farū āvardan kār-i ‘ajā’iz*<sup>2</sup> *tavānad būd* بود عجائز تواند (class.) “to be weighed down by trifles is to be like an old woman”; were *ast* substituted for تواند بود *tavānad būd* it would show certainty. The writer however implies that even some عجائز *‘ajā’iz* would not submit to such a thing.

(c) In *classical* Persian the Present Tense is chiefly used for the Definite (or Continuous) Present,<sup>3</sup> as : ملک پرسید که چه میگوید *malik pūrsīd ki chī mī-gūyad* (Sa’di) “the king asked, ‘what is he saying?’” :

ندیدم که چه سختی همی رسد بکسی که از دهانش بدر می کند دندانهای

*Na-dīda-ī kī chī sakhtī hamī-rasad bi-kas-ī*

*Ki az dahān-’sh*<sup>4</sup> *bi-dar mī-kunand dandān-ī?* (Sa’di).

“Hast thou not seen what pain a person suffers

While a single tooth is being extracted from his jaw?”<sup>5</sup>.

<sup>1</sup> *Kardā bāsham* كودة باشم an example of the Past Subjunctive. *Vide* § 126.

<sup>2</sup> *‘Ajā’iz*, pl. of *‘ajūz*.

<sup>3</sup> In the *Gulistān* this rule is generally, if not always, observed; but in the *Anvār-i Suhaylī*, the Present Tense is usually used for both Presents, except in the verses.

<sup>4</sup> *Dahān-sh* (poetical license).

<sup>5</sup> A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted “European methods,” and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa’di’s time the methods were perhaps more primitive.

*shudan* شدن Present Tense of the post-horses ?  
*bi-gīram* (m.c.) I get them from the owner of  
 participate in of ān with the

the Present Future, ride (o).  
 Subjunctive, 2 principally in mandative Subjunctive, and also where a doubt is expressed as a Present Future, hope.

[illegible]

to the whole world." In writing the letter for the occasion, he used the words, "I hope you will come (might) come."

Aorist *chamā* *bi-gāyā* (m.c.) : *bi-gāyā*.  
*am chāmā bi-gāyā* (m.c.) of the Present Tonso without it is  
*am chāmā bi-gāyā būdam shamā būdam* and hides whatever it  
 steals (or *karājāks*) *dudā*

[illegible]

no book to strengthen the snare  
(m.c.) (I had no book to strengthen the snare with) اسبابی پیش من نبود که به یزم  
"I had no string (or thread) with which to strengthen the snare" *na-būd ki dām ra mazbūt bi-kunam* ناکه نا-بُود کی دām را مزبُوت بی-کُنَام

(5) It is used optatively as: چاہاں *chāpār* on horses, while the چاہاں *chāpār* is the

*چا پور چي* *chāpūr-chī* is the man who  
Hindustani mere pād  
Compare Hindustani ki-

5 *Nazd-i man na-būd nīd nīd* (hero was not near me). Better

you pay I, 24/2-20

( نخواهد داشت ) من فائده ندارد *agar in kitāb rā bi-kharam barāy-i man fāʿida-ī na-dārad* (or *na-khupāhad dāsht*) (m.c.) “if I buy this book it will be of no use to me.”

(3) The Present is also sometimes used in m.c. in a Potential sense as :  
زند زنهائی دارد کرمان که زرد تخم را از میان سفیده می زنند *zunhā-ī dārad Kirmān, ki zarda-yi tulḥm rā az miyāna-yi safīda mī-zanand* (Profess. Story Teller)  
“Kirman has a class<sup>1</sup> of women (so tricky) that they can steal the yolk of an egg from the midst of its white.”

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as : “Shaykh Sa’di says” (or گفته است) *va Shaykh Sa’dī mī-gūyad* (or *gufta ast*) (m.c.), but the latter might mean “he has spoken” whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past. In modern writing this Historical Present is common. Examples :  
روى او را دیدم و خدا را شکر *rū-yi ūrā دیدam va Khudā rā shukr kardam ki pisar-i man nīst*<sup>2</sup> (class.) “I saw his face (by the light of the lamp) and returned thanks to God that he was not my son<sup>2</sup>”;  
وقتی که میرودم می بیند که فائده برای او ندارد - آن بود *vaqt-i ki mī-ravad mī bīnad ki fāʿida-ī barāy-i ū na-dārad, ān-būd ki bar gasht*<sup>3</sup> (m.c.) “when he went, he saw that there was no gain to be made in the business—that<sup>3</sup> was the reason he returned.” *Raftam دید am jahāz nīst*<sup>2</sup> (m.c.) “when I arrived I saw that the ship had gone, was no longer there”; it would be equally correct to say *jahāz na-būd* or *jahāz rafta būd*, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or *vice versa*.

Note the incorrect change of tense in the following :—  
از یاری بخت دیدم که —  
تقصیر از وی می بینند و بمن حق میدهند و حکیم را بچشم کسی میدیدند که کار نکرده  
(Tr. Haji Baba, Chap. XI).

In, “He saw an ourang outang coming towards him,” it is better to say *dīd ki nasnās-ī taraf-i ū<sup>4</sup> mī-āyad* (m.c.), than *dīd nasnās-ī taraf-i ū mī-āmad* (m.c.), though the latter is also correct. Indians and Afghans write and say *chi mī-bīnad ki yak nasnās-ī taraf-i ū mī-āyad*.

*Sadāyash bi-gūsham āshnā āmad; chi دیدam pidar-am Karbalāʿi Hasan*

<sup>1</sup> Note ی of unity with pl. and its signification.

<sup>2</sup> This however may be considered an example of direct narration.

<sup>3</sup> Better از آنجهت بر میگردد *az ān jihat bar-mī-gardad*.

<sup>4</sup> Note that this is not the direct narration.

... the Present Tense is used: --

(1) As a Presbyter, I am now writing "he is now writing" instead of "he will write"; certainly, it is used instead of the Future, as:

rejoiced (now.) "he is now writing" instead of "he will write"; certainly, it is used instead of the Future, as:

(2) la mte. and  
 (3) la mte. and  
 (4) la mte. and  
 (5) la mte. and  
 (6) la mte. and  
 (7) la mte. and  
 (8) la mte. and  
 (9) la mte. and  
 (10) la mte. and  
 (11) la mte. and  
 (12) la mte. and  
 (13) la mte. and  
 (14) la mte. and  
 (15) la mte. and  
 (16) la mte. and  
 (17) la mte. and  
 (18) la mte. and  
 (19) la mte. and  
 (20) la mte. and  
 (21) la mte. and  
 (22) la mte. and  
 (23) la mte. and  
 (24) la mte. and  
 (25) la mte. and  
 (26) la mte. and  
 (27) la mte. and  
 (28) la mte. and  
 (29) la mte. and  
 (30) la mte. and  
 (31) la mte. and  
 (32) la mte. and  
 (33) la mte. and  
 (34) la mte. and  
 (35) la mte. and  
 (36) la mte. and  
 (37) la mte. and  
 (38) la mte. and  
 (39) la mte. and  
 (40) la mte. and  
 (41) la mte. and  
 (42) la mte. and  
 (43) la mte. and  
 (44) la mte. and  
 (45) la mte. and  
 (46) la mte. and  
 (47) la mte. and  
 (48) la mte. and  
 (49) la mte. and  
 (50) la mte. and  
 (51) la mte. and  
 (52) la mte. and  
 (53) la mte. and  
 (54) la mte. and  
 (55) la mte. and  
 (56) la mte. and  
 (57) la mte. and  
 (58) la mte. and  
 (59) la mte. and  
 (60) la mte. and  
 (61) la mte. and  
 (62) la mte. and  
 (63) la mte. and  
 (64) la mte. and  
 (65) la mte. and  
 (66) la mte. and  
 (67) la mte. and  
 (68) la mte. and  
 (69) la mte. and  
 (70) la mte. and  
 (71) la mte. and  
 (72) la mte. and  
 (73) la mte. and  
 (74) la mte. and  
 (75) la mte. and  
 (76) la mte. and  
 (77) la mte. and  
 (78) la mte. and  
 (79) la mte. and  
 (80) la mte. and  
 (81) la mte. and  
 (82) la mte. and  
 (83) la mte. and  
 (84) la mte. and  
 (85) la mte. and  
 (86) la mte. and  
 (87) la mte. and  
 (88) la mte. and  
 (89) la mte. and  
 (90) la mte. and  
 (91) la mte. and  
 (92) la mte. and  
 (93) la mte. and  
 (94) la mte. and  
 (95) la mte. and  
 (96) la mte. and  
 (97) la mte. and  
 (98) la mte. and  
 (99) la mte. and  
 (100) la mte. and

[illegible]

"will be Saturday": السبت في الأربعاء talkhi'st (m.c.)

It may also be more polite than the direct  
in such cases more polite than the direct

gone, track and find the Imperative.

There is for the Immediate Future, an idiom common in Persian this  $\zeta$  would be added to the end of the sentence. In modern Persian this  $\zeta$  is not used.

Note to the second word only.

2 Compare the English sentence with the Italian sentence. The Italian sentence is "having bound his hands, the intonation-energetic would be used."

5 In classical Arabic, *raḥimā* 'agree with' is used to indicate agreement with a proposition.

compound and distinguishes between these two

**distinctive**

گرتو در خانه صید خواهی کرد دست و پایت چو عنکبوت بود

*Gar tu dar khāna sayd khwāhī<sup>1</sup> kard,*

*Dast u pā-yat chu 'ankabūt buvad (Sa'di).*

"If you hunt only in your house,

Your legs are weak and useless as those of spiders."

*Chi khwāhī kard?* (class.) چه خواهی کرد "what will you<sup>2</sup> do?" من یقین : *man yaqīn dāram ki ū khwāhad āmad* (m.c.) "I am certain he will come," but *man zāmin-am ki ū pūl bi-dihad<sup>3</sup>* (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it': *gumān mī-baram ki ū khwāhad āmad* (m.c. only) گمان می برم که او خواهد آمد "I think or am of opinion that he will come," but *gumān mī-baram ki bi-yāyad* (m.c. and correct) گمان می برم که بیاید "I think he may come." So too *ihtimāl mī-ravad* احتمال می رود "there is a probability," expresses a doubt in itself and is therefore followed, not by the Future Indicative, but by the Present or Past Subjunctive, as: *ihtimāl mī-ravad ki yakḥ bi-bandad* (m.c.) یخ به بندد "it will probably freeze"<sup>4</sup>: *ihtimāl mī-ravad ki yākh basta bāshad* (m.c.) یخ بسته باشد "it has probably frozen."

This Definite Future (and not the Future-Present Tense) is regularly used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a rustling in the jungle one might say: *Jānvar-i khwāhad būd* جانوری خواهد بود (m.c.) "this must be (certainly will be) some animal," but *in jānvar-i bāyad bāshad* (m.c.) این جانوری باید باشد "this ought to be or must be (doubtful) some animal": *pas zāhir ast ki in nishān-i insān na-khwāhad būd* (mod.) پس ظاهر است که این نشان انسان نخواهد بود "therefore it is evident that this can't be the foot-print of a man"; while *na-tavānad būd* نتواند بود would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, *vide* § 128 (*d'*); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(f) In modern Persian the Definite Future is not much used in speaking except in certain districts: when used it has a stronger and more definite sense than the Future-Present: *agar pidar-* اگر پدرم هم بمیرد این کار را خواهم کرد

<sup>1</sup> Note the Future here in a conditional sense, where the Aorist (Pres. Sub.) would be used in modern Persian, written or spoken.

<sup>2</sup> But *chi kardan mī-khwāhī* (class.) چه کردن میخواهی "what do you wish to do?" This construction is still used in speaking in India and in Afghanistan, *vide* § 77.

<sup>3</sup> i.e. I do not say he *will* pay the money, I am security for his paying it: *khwāhad dād* خواهد داد would be the direct narration and not idiomatic. *Vide* § 131 (f), Remark II.

<sup>4</sup> *Ihtimāl-i yakḥ bastan dārad* "it is probably freezing."

## USE OF THE TENSES.

(Tr. H.B., Chap. V.)

صدایش بگوشم آشنا آمد چه دیدم پدرم کربلای حسن است

his voice seemed familiar: what do I see but that it is my father Karbalai

his voice seemed familiar: what do I see but that it is my father Karbalai, Hasan.

(6) The Present is sometimes used in Persian for the Past in English, as: "I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*I did not know thou wast a thief" که دزدی ندیدانستم *namī-dānistam ki*



*am ham bi-mīrad īn kār rā kharāham kard*<sup>1</sup> (m.c.) "I will do this even though my father were to die": *qar daryā rā tūfān bi-qīrad man az sar-i īn kār na-kharāham guzāsh* (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In. *مستأنم و خروم گزشت* *sālḥā ast ki mī-sitānam va khurām giriz* (Tr. H. B., Chap. VII) "for many years I have collected and will continue to collect (this sum)," the Definite Future is necessary in the second verb.

(g) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; *vide* (l).

In classical Persian, a *va* is sometimes euphonically prefixed, without however affecting the sense, as: *چون رسیدم بوی گلم چنان مست گرد که دهنم از gul-am chunān mast kard ki dāman-am az dast bī-rāft* (Sav'di) "when I reached there, the scent of the roses so intoxicated me that I lost control over myself." This pleonastic *va* is very common in poetry.

In. *معصیت ندیدم گرجه بخشیدم گفست* *bākhshīdam agarchi maṣāḥat na-dīdam*<sup>2</sup> (Sav'di) "I have forgiven him though I do not approve," the two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: *bākhshīda-am* 'بخشیده‌ام' would mean that 'I have pardoned him before you asked me.'

In. *خورش مینا بر خاش ریخته گفستی* *ghustī ki khar-da-yi minā bar khāk-ash rīkhtā* (Sav'di), the verb *ghust* is the second person of the old Past Habitual tense and not of the Preterite. *Vide* p. 507, footnote 5.

In. *تد توبه کردم* *ta d tawba kardam* *khush dāram va khālq az naḥas-am dar ranj-and*, *tawba kardam* (Sav'di) "I see that I have a disagreeable voice, I repent me," *shud* is in the Preterite as it refers to a past event that closely follows another past event, viz. *mulali* 'مطلع گردانیدی', and it also signifies 'I have just this moment learnt'; if the Present *می‌شود* *ma'lūm mī-shavad* were used the signification would be 'it is now appearing to me that': while the Perfect *شده است* *ma'lūm shuda ast* would signify 'it has become known to people (before this) that': also the Preterite *توبه کردم* *tawba*

<sup>1</sup> Bott r than *mī-kunam* which might also be used.

<sup>2</sup> *Maṣāḥat namī-bīnam* being مصلحت نمی بینم would be equally correct.

<sup>3</sup> *Ast* understood.

<sup>4</sup> 'Gult, *chī mubārak khwāb-i 'at ki dīdāz īnki marā bar 'ayb-i khwāsh mulali*, *gārdānīdā*: *ma'lūm shud ki 'avāz-i nā-khush dāram*—"



of a remedy but couldn't discover one. *tā yak sāl Fārsī mī-āmulh̄tam* “I studied Persian on and off for a year,” but *tā yak sāl Fārsī āmulh̄tam* “I studied Persian continuously for a year.”

In the sentence—*likin man na-dānistam chi mī-guftand* (m.c.) “I didn't understand what they were saying,” the Imperfect *namī-dānistam* could be substituted and would be more dramatic, signifying that ‘all the time they were speaking I failed to understand them.’ The Imperfect therefore also signifies that an action is a habit, as : *har rūz<sup>1</sup> dīdan-i ū mī-raftam* (m.c.) “it was my habit to visit him every day.”

(2) Doctor Rosen says: “The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example: *bi-shahr rasīdīm bāzār raftīm, shakhs-i šadā kard* ‘we reached the town, we went to the market, somebody shouted.’<sup>2</sup> But in the following sentence *bi-shahr rasīdīm, bāzār raftīm, shakhs-i šadā mī-kard* ‘we reached the town, we went to the market, some one was shouting,’—the third action took place either simultaneously with or before the second one.”

(3) The English phrase “I began to—”, in narration, can often be rendered by the Imperfect, as: “I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing *raftam bi-shahr va tamāshā-yi dukānhā mī-kardam<sup>3</sup> ki nāgāh šadā-yi tūp bi-gūsh-am khwurd* (m.c.): the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by *murgh bar shākh-i mī-nishast<sup>4</sup> ki ghaflat<sup>an</sup> kas-i tufang khālī kard* (m.c.) “the bird was going to alight when suddenly some one fired a gun;” “was sitting” would be expressed by *nishasta būd* “was seated,” and the Imperfect *mī-nishast* has either the previous signification, or the habitual signification “used to sit”; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as: *bē yek dast chūx dādan* و بیک دست اسباب یز کردن خیلی مشکل بود بلکه هیچ کار ساخته نمیشد

<sup>1</sup> *Dīdan* for *bī-dīdan*.

<sup>2</sup> *Šadā kard* *مدا کود* could also mean “called us.”

<sup>3</sup> *binā kardam bi-tamāshā kardan-i dukānhā* would mean ‘just as I began to look, I heard the gun.’

<sup>4</sup> Also *mī-raft bi-nishīnad* (m.c.) “wanted to settle.” *من رفتم* *man raftam kitāb rā bar dāram ki*—“I was just going to lift the book when—”; this might be said of a person sitting still who did not rise from his seat.

For the *ā* in *kūšā* vide p. 13 (S).

The Preterite always refers to a definite point of time: the Perfect to an indefinite time. Vide Examples at end of this section.

In m.c., the Preterite, like the Imperfect [vide (h)], is often used for the Present. *pas man* رسیدی شهرت بدی که وزیر بمن چنین وچنان خدعتی رجوع کردی است *lābad bāzār pīsh az vaqt turā az mullab khabar-dār kunam tā bāzār ham ki rafti bi-kar kas maslāt shuhrat bi-dihī ki vatir bi-man chunān va chunān khidmat-i rajū kardu ast* (Vazir-i Lankaran) "then I must make you acquainted with the matter before-hand, lest when you go to the bazaar and meet somebody, you spread about that the Vazir has confided to you such and such service." *man digar misl-i tu pisar-tar-tar-i ham na-khahim-dam* (Vazir-i Lankaran) "I no longer want a nephew like you." چیزی دیشم بگویم: *harf-i dāsham bi-gūym-at* (m.c.) "I have something to say to you." بگویم که *harf-i dāram ki bi-gūyam-at* "I have something I am going to say to you."

(h) The Imperfect denotes:—

(1) The frequency or duration of an action and frequently takes the place of the Preterite in English, as: آمد: *āmad* "the hills gave back the echo again and again": *bār bār āz kūh šadā mī-āmad* (m.c.) "that animal continued to keep out of sight, but from its cry I thought (kept on thinking) that it must be a very large beast": *vaqt-i ki mī-āmadam dīdam ki chirāgh-i shumā mī-sūkhī* "while I was returning I saw that your lamp was burning" (m.c.)

عیش از او منقص شد چاره نپدید بستند: *malik rā 'aysh az ū munaqqaḥaš shud<sup>6</sup> chāra<sup>6</sup> namī-dānistand* (Sa'di) "the king's enjoyment was disturbed (by the blubbering of the slave) but no remedy could be found"; here the Imperfect *namī-dānistand* signifies that the people kept on thinking

بگفتا من کل ناچیز بودم ولیکن مدتی با کل نشستم<sup>1</sup>

*Bi-guftā man gīl-i nā-chiz būdam*

*Va līkin muddat-i bā gul nīshastam* (Sa'di).

<sup>2</sup> Vide also Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, for use of Preterito for the Present.

<sup>3</sup> Here *bi-ravī* would signify "if you go"; but رفتی *rafti* or میروی *mī ravī* signify that the person is sure to go.

<sup>4</sup> Or *mī-sīzad* "is still burning."

<sup>5</sup> The Imperfect بود *būd*, or بودی *būdi* (but not شد *mi shud*) could have been used; but منقص میشد *mi-shud* would be correct.

<sup>6</sup> In modern Persian *chāra-i* would be preferred.

formed by adding ي<sup>1</sup> to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic به.

Sometimes the prefix مي or هي is in classical Persian added, and in this case the prefix به is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: *هينم درويشان خريدي بديف و توانگران* و *توانگران ظالمی را حکایت کنند که هينم درويشان خريدي بديف و توانگران* *zālīm-i rā hikāyat kunand ki hīzam-i darvīshān l̥harīdī<sup>2</sup> bi-hayf, va tavāngarān rā dādī<sup>2</sup> bi-tarh<sup>3</sup>* (Sa'di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit": *وَقْتَهَا زَمَزَمَةُ كَرْدَنْدِي وَ بَيْتِي مُحَقَّقَانَهُ بَغْتَذِي* *vaqthā zamzama-i<sup>4</sup> kardandī<sup>2</sup> va bayt-i muḥaqqiqāna bi-guṣṭandī<sup>2</sup>* (Sa'di) "at times they were humming a little and reciting mystical verses": *يَكِي تَوْبَةً<sup>5</sup> بَسِيَار كَرْدِي وَ بَاز* *yak-i tawba-yi<sup>5</sup> bisyār kardī<sup>2</sup> va bāz bi-shikastī<sup>2</sup>* (Sa'di) "a certain one used to repent oft but ever fall again."

(2) It has also a potential sense, as: *جواني به بدرقه همراه ما شد سپر باز و چرخ* *andāz u salāḥ shūr u bīsh zūr* که ده مرد توانا کمان اورا بزه نکردندی و زور آوران روی زمین *jāvān i bi-badraga hamrāh-i mā shud sipar-bāz u charḥ-andāz u silah-shūr va<sup>7</sup> bīsh-zūr ki dah mard-i tavānā kaman-i urā bi-zih na-kardandī<sup>2</sup> va zūrāvarān i rū-yi zamīn pusht-i urā bar zamīn na-yāvardandī<sup>6</sup>* (Sa'di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, *vide* Conditional and Optative clauses § 127 and § 128.

*Remark I.*—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

*Remark II.*—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

<sup>1</sup> In old Persian (and still in India and Afghanistan) it is in pronunciation *yā-yi majhūl*. This ي is called by grammarians the *استمراري يā-yi istimrārī* "the *yā* of continued action."

<sup>2</sup> In old Persian *yā-yi majhūl*; i.e. *l̥harīde*, *dāde*, etc.

<sup>3</sup> *Bi-tarh dādan* is an idiom still used in Persia, but is rare.

<sup>4</sup> *Zamzam* زَمَزَم is the name of a well at Mekka supposed to be Hagar's well.

<sup>5</sup> *Tawba* تَوْبَةً lit. 'turning the heart away from sin' signifies *renouncing a sin*.

<sup>6</sup> The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

<sup>7</sup> Note the last و only is pronounced *va*.

*bi-yak dast charkh dādan va bi-yak dast asbūb tīz kardan khaylī moshkil būd balki hīch kār sākhta namī-shud* (m.c.) "to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done": "او ساخته می شود: کار از او سخته می شود" (m.c.) "was he capable of doing any work?"

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction.<sup>1</sup> Thus میخواستید بروید *bi-kudām dūkān mī-khāvāsīd?* *biravīd* (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (*faṣṭāḥ*) form than, میخواستید بروید, *dūkān mī-khāvāhīd biravīd* (m.c.) "what shop do<sup>2</sup> you want to go to?": چه: "what did you expect to happen?" but میخواستی بشود *chi mī-khāvāhī bi-shavad* (m.c.) "what do you wish to happen?" A dispensing chemist might say to a customer who had come to him before with the prescription, چه بود *ism-at chi būd?*

(6) Lastly, the Imperfect is used to denote conditions and not real actions, *vide* (i) and Conditional and Optative Clauses.

حال هیچ شده است که نیم تنه پنجه شمت تومانی برای زن تو سوتاک بفرستد یعنی *shast-tūmānī barāy-i zan-i tu sawqāt bi-farīstad, ya'nī man ān qādr abmaq-am ki īn rā bāvar mī-kardam*.<sup>3</sup> (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. *Vide* (i).

(i) The Past Potential<sup>4</sup> or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

<sup>1</sup> Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

<sup>2</sup> The time might also refer to yesterday.

<sup>3</sup> Or better *bi-kunam*: also خواهم *khavāham kard*. This sentence is practically conditional with the Apodosis understood. *Vide* § 127.

<sup>4</sup> This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.

London he will probably have completed writing his book, must have completed his book" [*vide* (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: *تا این کاغذ بلندن* *tā īn kāghz bi-Landan bi-rasad ū kitāb-i khud rā tamām karda khwāhad būd*<sup>1</sup> (Afghan). (In modern Persian *تمام کرده است* or *تمام خواهد کرد* *tamām karda ast* or *tamām khwāhad kard* could be used. Possibly it may be a translation of the Urdu tense *kiyā hogā* "will have done.")

*Remark.*—It will appear from the foregoing remarks that *باید کرده باشد* *bāyad karda bāshad* properly signifies "he must have done"<sup>2</sup>; *شاید کرده باشد* *shāyad karda bāshad* "he may have done"<sup>3</sup>, while *karda khwāhad būd* (Afghan) "he will have done."<sup>4</sup>

Compare (1) *فردا تا این وقت باید این کتاب را تمام بکنم* *fardā tā īn vaqt bāyad īn kitāb rā tamām bi-kunam* (m.c.) "I must finish this book by this time to-morrow; (2) *فردا تا اینوقت این کتاب را تمام میکنم* or *خواهم کرد* *fardā tā īn vaqt īn kitāb rā tamām mi-kunam* or *khwāham kard* (m.c.) "by this time to-morrow I will finish (or will have finished) this book"; (3) *فردا تا این وقت شاید این کتاب را تمام کرده باشم* *fardā tā īn vaqt shāyad īn kitāb rā tamām karda bāsham* (m.c.) "by this time to-morrow, I may have finished this book."

(4) The following are m.c. idioms:—

*خوردۀ است* - *خورده باشد* (or *است*) - *چه کنم* *khurda ast, khurda bāshad* (or *ast*), *chi kunam?* (m.c.) "what he has eaten, he has eaten, what can I do? (I can't help it)."

*کرده است* - *کرده باشد* (or *است*) - *چه توان کرد* *karda ast karda bāshad* (or *ast*); *chi tavān kard?* (m.c.) "what he's done, he's done; what can one do?"

*دریده است* - *دریده باشد* (or *است*) - *میتوان کشتش* *darīda ast, darīda bāshad* (or *ast*); *mi-tavān kusht-ash?* "what he's torn, he's torn; one can't kill him for it"; (but *دریده است* *darīda ast darīda bāshad* "if it's torn, it's torn, let it be)."

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

*البته گناهی کرده بود که سزایش را یافت* *albatta gunāh-i karda būd ki sazā-yash rā yāft* (m.c.) "he must have committed some fault to be punished

<sup>1</sup> This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.

<sup>2</sup> Presumptive Past.

<sup>3</sup> Presumptive Indefinite Past.

<sup>4</sup> Future Perfect.

<sup>5</sup> In modern Persian *شاید* *shāyad* could not be omitted. *Yahtamil* *يَحْتَمِل* can in modern Persian be substituted for *شاید* *shāyad*.

(j) The Future Perfect, and Past Subjunctive or Presumptive Past. In classical Persian *āst* is used for the Future Perfect, and *āst* for the Past Subjunctive or Presumptive Past.

تا تریاق از عراق اورد : as : these two are identical in form,  
 hāshād (Sa'di) "before<sup>2</sup> the antidote can be procured from Iraq the  
 person bitten by the snake will have died": "by the time  
 تا چوبان برسد گرگ گوسفند را خورد : rā khawarda bāshad (class.)  
 the shepherd arrives the wolf will have eaten the sheep"  
 نکيف در نظر آيد و : ..... است اگر در سياق سخن دليري کنم شوخي کرده  
 بزورگان حضرت خداوندي عز نمره کد..... Hazrat-i Khudāvandī 'azzā  
 naṣrub' ki...ast agar dar siyāq-i sukhān dilirī kunam shukhī karda bāsham  
 (Sa'di) "how much the more then were I to display boldness in pursuing  
 speech in the presence of the distinguished nobles, etc., shall I have  
 been guilty of presumption."

تا صد سخن نگفته باشد عیب و هنرش نهفته باشد

*Tā mard sukhan na-qūla bāshad*<sup>33</sup>

‘Ayb u hunar-ash nihufā bāshad (Sa’di).

**"As long as a man may not have spoken  
His good and bad points are hidden."**

دار سارای نیست و نه حقیقت راست گفتند باشند  
*dar sarāy nīst va bi-ḥaqīqat rāst gufta bāshand* (Sa'di) "—and they (the door-keepers) say that there is no one in the house, and they may in fact have spoken the truth"; "صاحب دلی را گفتند بدین خوبی که افتاب است نشنیده ایم"; *shunūda-īm ki kas-i tūrā dūst girifta bāshad* (Sa'di) "it was remarked to a certain wise man that 'in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.'" *Vide* § 126 (k).

(2) In modern Persian this tense (کرده باشد) is usually preceded by *bāyad* "must," or "کاید" "perhaps," as: کرده باشد *bāyad* "must have been," or "کاید کرده باشد" "perhaps have been." In the text, *ta-tāf-i k̄hud rā tamām kardā bāshad* (m.c.) "by the time this letter reaches you, I will have finished writing it."

! In modern Persian *murda ast* "is dead, will be dead" can be used instead of the Future Perfect, to signify certainty.

2 Perhaps a more accurate translation of *ἄ* in this kind of sentence is "by the time that." In m.c. it also means "as soon as."

3 *Na gūyad* نڱويڊ or *na gūyfa ast* نڱفيس اسٽ, could be substituted with little alteration in the meaning.

† i.e. the rich owners inside count as 'nobody.'

<sup>5</sup> In mod. Pers. است گزیده or داشته دوست *dāst dāshia dāshad* or *giriſta ast*.

<sup>6</sup> Or simply  $\bar{u}$ , instead of  $\bar{u}$   $\bar{u}$   $\bar{u}$ .

7 Or *ḏw mī-rasad.*

that—(East m...

USE OF THE TENSES





میدارم و داشته *jihat-i āmadan-i man bi-khāna-yi shumā ā n būd ki man khwāhir-zan-i tu Nisā Khānum rā dust dāshta<sup>1</sup> va mī-dāram* (Vazir-i Lankaran); in this sentence *mī-dāram* indicates that *dāshta* is the 1st person.”

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: *رفتۀ و دیدۀ و شنیدۀ ام* *rafta va dīda va shunīda am*, where *am* is understood after each verb.

For the Continuative Perfect Tense *vide (t)*.

Compare the emphatic statements “I do not and will not,” as: *من هیچ وقت تسلیم نمی شوم و نخواهم شد* *man hīch vaqt taslīm namī-shavam va na-khwāham shud* (m.c.): *من هرگز اورا دوست نداشته و نمیدارم* *man hargiz ūrā dūst na-dāshta va namī-dāram* (m.c.): *ما همه مایل باین خیالیم که هرچه هست همیشه بوده و* *mā hama māyil bi-īn khayāl-īm ki harchi hast hamīsha būda va khwāhad būd* (m.c.) “we are all apt to imagine that what is, always has, and always will be.” [In English an ellipsis after the auxiliaries “have, do, shall, will, may, and can” is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example *be* (expressed) cannot be inserted after *has*: therefore *been* should be inserted after *has*. In Persian however such an ellipsis is not incorrect.]

(l) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: *vide Conditional Sentences*.

It is also used in modern Persian after *kāshkī*: ‘vide’ Optative clauses.

In, *هرگز از دور زمان نه نالیده بودم و روی از گردش آسمان در هم نکشیده مگر وقتی که پایم* *hargiz az dawr-i zamān na-nālīda būdam varūy az gardīsh-i āsmān dar-ham na-kashīda<sup>2</sup> magar vaqt-i-ki pāyam barahna būd va istitā‘at-i pāy-pūshī na-dāshtam* (Gul. Chap. III, Story 19), *nālīda būdam* is used to express time anterior to *dāshtam*.

As stated in (g), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:—“When I *had* rested a little and regained my breath I got up” *چون قدری آسوده شدم و نفس سر جای خود* *chūn qadr-i āsūda shudam va nafas sar-i jā-yi khud āmad pā shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that ‘I had rested, a couple of hours or so ago, or yesterday, etc.’

<sup>1</sup> *Am* is understood.

<sup>2</sup> *Būdam* is understood after *kashīda*.

example. Also *Payghambar farmūd* (class.) for *farmūda ast*.<sup>1</sup> The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: *من می رسیده ام* *hālā rasīda-am* *hālā rasīdam* "I have just arrived," but *من می رسیدم* *hālā rasīdam* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: *حاجی شد* *hālā hājī shudam* (m.c.) "I am now a *hājī*," but *حاجی شده ام* *hālā hājī shuda am* "I have recently become a *hājī*" (perhaps two years ago).

*Remark*.—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words *تا* *tā hālā*, or *تا اکنون* *tā اکنون*, etc., be inserted, the Preterite Tense should be used, as: *از وقتی که اینجا آمدم* *az vaqt-i ki injā āmadam tā kunūn khūnī rā salāmāt mī-āmanam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final *s* being discarded, as: *گفتم خطی زشت است که باب ز نوشنست* *ast* (Sa'di) "I replied it (is like) a had writing in letters of gold."

کرم بین و لطف خداوند گار گند بنده کردست و نوشوم مبار

*Karm bīn u lutfi Khudāvandagār*

*Gūnūh banda kardast u ū sharmsār* (Sa'di)

"Behold the bounty and kindness of the Lord

That his creatures sin and He feels the shame."

This contraction occurs in m.c.

(3) The *ast* of the third person singular is often omitted altogether, as: *گذشته و عناء بر من گذشته است* *anā bar man guzashṭa* "as for the travail and affliction which have passed over me."

"Shūshtar was formerly a flourishing town" *شوشتر شهری متعیری بوده* *Shūshtar shahr-i mu'tabar-i būda* (m.c.); (were *būd* here used in modern Persian instead of *است* *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law" *چیت آمدن من بخانه شما آن بود که من خواهر*

"It is the Prophet himself who says—"

<sup>1</sup> *Payghambar ast mī-farmūyad*—

<sup>2</sup> *Hājī*, Pers. for Ar. *hājjiyy*, or colloq. *hājji*: in Arabic writing *al-hājī* only is used.

<sup>3</sup> In modern Persian poetry the full form is written though often for the sake of scansion the *3* is omitted.

<sup>4</sup> *مخدوف* "taken away, i.e. understood."

Occasionally a redundant و is found after the participle, as : آورده اند که āvarda-and ki būzina-ī<sup>1</sup> darūd-gar-ī rā dīd ki bar chūb-ī nishasta va mī-burīd (Anv. Sub. Chap. I, St. 5) “they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and—”. (East. Trans.); (either elide the *va* or insert *būd* after *nishasta*). — بعوض اینکه خود را تحت حمایت امیر بخارا بدانید باید خود را تحت حمایت دوست محمد خان حکمران افغانستان دانسته و اسم امیر دوست bi-‘ivaz-i īnkī *khud rā taht-i ḥimāyat-i Amīr-i Būkhārā bi-dānīd bāyad khud rā taht-i ḥimāyat-i Dūst Muḥammad Khān, Hukmrān-i Afghānistān dānista va ism-i Amīr Dūst Muḥammad Khān rā dar khutba-yi khud dākhil numāīd*.—(Mem. ‘Abd’r-Raḥmān Khān, Amīr of Afghanistan, *Faṣl-i avval*, p. 12).

دروغ میگوید و میبرد *shighāl harchi paydā bi-kunad duzdīda va mī-ravad* (m.c.); in this example if *duzdīda mī-ravad* were written, the signification might be, “—goes secretly.” In these examples the redundant *va* should grammatically be omitted.

This Perfect Participle “having—” is not much used in speaking.

*Remark I.*—The *va* can of course be correctly used to couple two or more participles together, as : حصار را محاصره کرد و مشقت بسیار کشیده مایوس بازگشت کرد *ḥiṣār rā muḥāṣara karda va mashaqqat-i bisyār kashīda, ma‘yūs, bāz-gasht kard*.—(Mod.)<sup>2</sup>

*Remark II.*—It may be noticed that this participle can govern an accusative case, as : -- رفتم به آن مکان و بازگشتم *ba‘d az ān bachcha-yi buz rā yād karda bi-ān makān raftam* “I then recollected the kid and went to the place.” *Vide* also § 142 (a) (2).

*Remark III.*—“This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. “having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus.”

“When rendering into idiomatic English, the sentences must, of course be broken up.” Introd. ‘*Vazir of Lankaran*’ by Haggard and Le Strange.

(2) This participle can take the place of an adverb<sup>3</sup>: — مرحمت فرموده بیان *marḥamat farmūda bayān kunīd ki*—(m.c.) “kindly explain to me—”: بر خفت عقل من حمل کردند و نهفته میخندیدند *bar khift aql-i man ḥaml kardand va nihufta mī-khandīdand* (Sa‘di) “they imputed it to the weakness of my understanding and began to laugh secretly”: گذشته از این *guzashta az īn* (m.c.) “besides this, in addition to this.”

<sup>1</sup> In modern Persian the form بوزینه *būzina* is preferred.

<sup>2</sup> In classical Persian *bāz gasht* without *kard* would be used.

<sup>3</sup> ‘Devotedly’ and ‘lovingly’ are examples of adverbial participles in English.



آسوده شبی باید و خوش مهتابی  
تا با تو حکایت کنم از هر بابی

*Āsūda shab-i bāyad u khush mahtāb-i*  
*Tā bā tu hikāyat kunam az har bāb-i*

*Couplet.*

I need the quiet night-time and the pleasant morn as well,  
That to thee I may the story of all my sorrows tell.

(Eastwick's Trans.).

(6) It can be used as a passive participle: این لطیفه بر طاق ایوان *in latīfa bar tāq-i ayvān-i Farīdūn navishta būd* (Sa'di) "this pleasantry<sup>1</sup> was written over the arch of the palace<sup>2</sup> of Faridun":  
*pā-yi man basta ast* (m.c.) "my foot is tied."

(7) Sometimes this participle supplies the place of the present participle in English, as: *manāzil-i rāh az Shirāz girifta tā bi-Tahrān 'arz khwāham kard* (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": *khwābīda ast* "he is sleeping, asleep": *nishasta ast* "he is sitting, seated": *istāda ast* "he is standing": *du sā'at bi-ghurūb mānda* (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:— *Dāvīda āmad* ( = *bi-daw āmad* ) (m.c.) "having run he came, he came running," but *dawān dawān āmad* implies that the running was continuous: "he ran the whole way."

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: *ūra dīdam az bām uftāda* (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as *ūra dīdam ki az bām uftāda būd* (or *ast*)<sup>3</sup> (m.c.): *kāravān rā<sup>4</sup> rāfta dīd* (Sa'di) "he saw that the caravan had departed": *ba'd az ān dīdam-ash zan-khwāsta va farzandān bar*

<sup>1</sup> In the dictionary one meaning of لطیفه *latīfa* is "mysterious meaning," which better suits the context than the modern meaning of لطیفه *latīfa*.

<sup>2</sup> In mod. Pers. ایوان *ayvān* is a veranda or a room with pillars and without doors.

<sup>3</sup> But *ūra dīdam ki az bām uftād* "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.

<sup>4</sup> = *dīd ki kāravān rāfta ast*.



three hours—; when being fatigued<sup>1</sup> by his exertions, their lordships adjourned to the following day,” is repeated in:—شاه تا نیم ساعت نطق کرد و پس از آن خسته شده، وزرای مملکت از دربار بیرون رفتند *Shāh tā nīm-sa‘at nuṭq kard va pas az ān k̄hasta-shuda vuzarā-yi mamlakat az darbār bīrūn raftand* (m.c.) “the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.”<sup>2</sup>

In زن در باز کرده مرد بیرون رفت *zan dar bāz kardā mard bīrūn raft* (m.c.) “the woman having opened the door the man went out,” though the participle may be ‘misrelated’ there is no ambiguity whatever. Further if the view of some grammarians be correct that the final *s* of the participle is equivalent to the conjunction ‘and,’ the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. هنوز در آنجا جاگیر نشده پیره زنی بشدت هرچه تمام تر در بکوفت *hanūz dar ānjā jā-gīr na-shuda, pīra-zan-i bi-shiddat-i harchi tamāmlar dar bī-kūft* (Tr. H. B. Chap. II), ‘I, scarcely having settled down there, an old woman came and knocked violently at the door.’ In: این سخن مردم ده انگشت بر دهان کسی (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) “being” is understood. Also as there is nothing to show whether there is an *izāfut* after سخن *sukhan* or not, it would be better, to avoid a possible misreading, to put مردم ده *mardum-i dih* first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: مضمون کاغذ لله ایذک انشاءالله در تربیت فرزندی نورچشمی دقت و بتعایم (H. B. Chap. XV, p. 128); here *namūda* refers to the *lala*, the addressee, and *na-karda ast* to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity *vide* § 142 (f).

(o) The Present Participle in آن *ān* is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: به حکم ضرورت سخن گفتم و تفرج کزان بیرون رفتم *bi-hukm-i zarūrat sukhan guftam va tafarruj kunān bīrūn raftim* (Sa‘di) “I was forced to open my lips and we left (the garden) rejoicing as we went.”

<sup>1</sup> Their Lordships or Sir Charles?

<sup>2</sup> Here it was the Shah who was fatigued and not the ministers. If the word *vuzarā* were placed before the participle *k̄hasta shuda* it would be clear that the vazirs were tired.

*khāsta va bikh-i nashāt-ash burīda va gul-i hivās-ash pazhmurda* (Sa'di) "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined": شادمانی که از دست او رفته و دل او از دنیا رفته و از آنجا که او را شادمانی نماند *sa'ar-karda va ghārat-āvarda silāh bi-kushādand* (Sa'di) "at night when the thieves returned (in a state of) having travelled and having brought plunder with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a passive sense, thus; *navishla ast* may signify "he has written" or "it is written": similarly the perfect participles *rānda*, *kushla*, *āvikhla*, *rīkhla*, *kūbīda*, *shunīda*, *gufīda*, *dīda*, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with *nā*. In modern Pers. *nā* is preferred. *Umar-i Khayyām* uses both.

ناکرده گناه در جهان کیست بگر

*Nā-karda gunāh dar jahān kīst? Bi-gū*

"Was ever man born that never went astray?" (O.K.).  
But for the scansion, *na-karda gunāh* could be used.

ای نیک نکرده و بدیه کرده

*Ay nīk na-karda u badīhā karda*

"O thou who hast done ill, and ill alone."

(*Whin. Trans. Rub. 406*).

*Vide* also example in (3).

(2) Hodgson says, "Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice, when there is a common subject"; also, "Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.'" This author then cites as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer,<sup>1</sup> or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)

<sup>1</sup> In Urdu and Hindi, instances of the 'misrelated participle' are rare. A few phrases similar to the above, as, *akgar karke* (vulg. Hindu.) "generally": —*se'kar* (Hindu.) "commencing from—" etc. = *az ānjā girīfta* (Pers.), are used absolutely like concerning, notwithstanding, etc., in English.



*Remark.*—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in *ā*, as; بازوان توانا *bāzuwān-i tavānā* (Sa'di) "powerful arms": گویا *tūtī-yi gūyā* (m.c.) "a talking parrot": کور نابینا *kūr-i nā-bīnā*<sup>1</sup> (m.c.) "a blind man": *khatt-i khvānā* (m.c.) "legible writing": مرد دانا *mard-i dānā*: گوش شنوا *gūsh-i shīnavā* (m.c.) "a hearing ear."

(p) In classical Persian, the Noun of Agency in *anda*<sup>2</sup> is occasionally used as an adjective as well as a noun of agency, as: *nākhūn-i daranda* ناخون درنده (Sa'di and m.c.) "claws that rend; rending claws".

اول اردی بهشت ماهه جلالی بلبل گویند بر مذابر قضبان

*Avval-i Urdī-Bihisht-māh-i<sup>3</sup> Jalālī*

*Bulbul gūyandā bar manābir-i quzbān.*—(Sa'di.)

"In the beginning of the month of Urdibihisht of the Jalali year,  
When the bulbuls were singing on the pulpits of the branches—."

(2) *navīsanda dānad ki dar nāma chīst* (Sa'di and m.c.) "the writer knows what is in the letter he wrote": رونده ز کذار مجلسی *ravanda-ī az kinār-i majlis guzar kard* (Sa'di) "a wayfarer passed by the assembly": خواننده مغربی در صف بزازان حلب میگفت *khvāhanda-ī maghrībī dar saff-i bazzāzān-i Ḥalab mī-guft*—(Sa'di) "an African<sup>4</sup> beggar was saying in the company of some cloth merchants in Aleppo—."

بگشای درم که در گشایندۀ نوئی      نمای وهم که نه نمایندۀ توئی  
من دست بهیچ دست گیري ندهم      کیشان همه فانی اند و پایندۀ توئی

"Open the door! O Entrance who procurest,  
And guide the way, O Thou of guides the surest:  
Directors, born of men, shall not direct me,  
Their counsel comes to naught, but thou endurest!"  
—(Whin. Trans. Rub. 449).

(q) In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: *mard-i bakhshanda* (m.c.) "a generous man," and *khaylī bakhshanda* (m.c.) "very generous": آن جانور درنده است *ān jānavār-i daranda-ī-st* (m.c.) "that is a beast of prey."

1 An example of Persian تآکید *ta'kid* or مبالغه *mubālagha*, not tautology or حشو قبیح *hashv-i qabīḥ*.

2 An Abstract noun can often be formed from the noun of agency by adding *gī*, as: *bakhshā'idan*, *bakhshāyāda*, *bakhshāyandagī* (class.) "liberality"; *bakhshandagī* (m.c.): *jumbandagī* from *jumbīdan*: *darmāndagī*.

3 *Urdibihisht-māh* "month of Urdibihisht"; but *Urdibihisht* alone would stand for 3rd day of the month. The Zardushtis always add the word *māh* to the old names of the month.

4 *Maghrīb* Barbary or Morocco: Mauritania.

مگو اندوه خویش با دشمنان که لاجل گویند شادی کنان

*Ma-gū andūh-i khwīsh bā dushmanān*

*Ki lā ḥawl gūyand<sup>1</sup> shādī kunān.*—(Sa'di)

“Tell not your secret grief to your enemies

For they will express their horror rejoicing all the while.”

... چرا...  
*lund kunān rafta zīr-i lab mī gūyad* *Man chirā*—“Ziba Khanum (going off muttering, says under her breath) ‘Why should I—’”  
*lund kunān shabhā mī-rāndīm* (Tr. H. B.) “we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day,—” (H. B.): (H. B.): “he was very desirous to—”  
*maḡar tarsān būdī* ? (m.c.) “were you in a state of fearing (when you saw him); but *maḡar tarsān būdī* ? (m.c.) *tarsdī* “did you fear (at the moment you saw him) ?”

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: *maḡar tarsān hastīd* “you are fearing I think ?” *mī-tarsīd* “you are fearing present. *khwāhān-i ān būdam ki injā bi-yūyam* = *mī-khwāslam ki*—: “he became weeping” *griyān shud* “he began to weep, he became weeping” *griyān ast* “he is a in state of tears” (present only); but *griya mī-kunad*, or *mī-giryad* might be future: *griyān mī-shavad* (future only).

ان لحظه که از اجل گریزان گردم  
 عالم بنشاط دل به غریبال کنیتم  
 چون برگ ز شاخ عمر در زان گردم  
 زان پیش که خاک خاک بیزان گردم

*Ān lahẓa ki az ajal garizān gardam*

*Chūn barg zi shākh-i ‘umr rīzān gardam*

‘*Ālam bi-nashāt-i dil bi-ghirbāl kunīm*<sup>3</sup>

*Z’ān pīsh ki khāk-i khāk-bīzān gardam.*—(O.K.)

“When Khayyam quittance at Death’s hand receives,

And sheds his outworn life, as trees their leaves,

Full gladly will be sift this world away,

Ere dustmen sift his ashes in their sieves.”

(*Whin. Trans. Rub. 309*).

<sup>1</sup> *Lā ḥawl wa lā quwwat illā bi-llāh* “there is no power nor strength except in God,” i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

<sup>2</sup> Stage directions: *Vazīr-i Lankurān*.

<sup>3</sup> This change of persons is called *iltifāt iltifāt*. Possibly there is a misprint for *kunam*.

را لیلی *mulāqāt kardan-i Majnūn Laylī rā* (Heading of a Chapter) “Majnun’s meeting Laili” (*vide* Verbal Nouns): فلان را کشتن گناه نیست *fulān rā kushtan gunāh nīst* = فلان گناه کشتن نیست *kushtan-i fulān gunāh nīst*.

(2) In classical Persian, the negative of the Infinitive is usually formed with *nā* but in modern Persian *na* is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: اورا بکشتن دادند *ūrā bi-kushtan dādand* “he was handed over to be killed (lit. they banded him over for their killing him).”

(4) Just as the Perfect Tense signifies that the speaker was not present [*vide* (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: *tā hāl mī-karda* فلان شهر ده سال است and “they have been doing this up till now”: *fulān shahr dah sāl ast taraqqī mī-karda* فلان شهر ده سال است و لی چ�دیست بخرابی افتاده *ast valī chand-i’st bi-kharābī uftāda*; here *taraqqī mī-karda ast* ترقی میکرده است “has been rising, was rising”; *mī-kard* میگرد could be substituted but would not be so forcible.

In the sentence تو اورا دیدی که در مسجد ایستاده و سر خود را *tu ūrā dīda-ī ki dar masjid īstāda Qur’ān<sup>1</sup> mī-khwānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast<sup>2</sup>* “have you seen him standing in the mosque while he was reading the Qoran, etc., etc.?”

*Remark.*—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: شنیده ام که مسلمانان را میکشند است ولی احتمال دارد که آنها را که *shunīda am ki Musalmānān rā mī-kushta ast valī ihtimāl dārad ki ānhā rā ki wājib<sup>1</sup> l-qatl būdā-and mī-kushta bāshad* “I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death.” This tense is not used in modern Persian, but is common in *Abū’l Fazl* and in the *Humāyūn-Nāma*.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: خدا عمرت بده *Khudā ‘umr-at bi-dih* (vulg. for *dihad*) “God grant thee a long life”; in classical Persian, the Optative form دهد *dihād* would probably be used in this instance.

<sup>1</sup> Note omission of *rā*, the verb being a compound قرآن خواندن *Qur’ān khwāndan* but قرآن را خوانده ای *Qur’ān rā khwānda īd*? “Have you read the Qoran?” (i.e. he whole of it).

<sup>2</sup> Example from St. Claire Tisdall’s Grammar, p. 87.



### § 126. Subjunctive Mood.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, *bāshad ki* طرفی از مال ما دست بدارند که دروغ باشد که چندین نعمت ضائع گردد *taraf-i az māl-i mā dast bi-dārand ki darigh bāshad ki chandīn ni'mat zā'i-gardad* (Sa'di) "perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost"; [in m.c. شاید که از بعضی مال ما دست بدارند زیرا که جای افسوس است که *shāyad ki az ba'z-i māl-i mā dast bar dārand zīrā ki jā-yi afsūs-ast ki īn hama chīz pāy-māl shavad*].

\* هرچه بگویم بکن *karchi bi-gūyam bi-kun* (m.c.) "do whatever I tell you at any time to do"; but هرچه میگویم بکن *harchi mī-gūyam bi-kun* "do what I am now telling you to do."

However, the 2nd Pers. Impera. is even in classical Persian used precatively as:—

يا رب تو مرا توبه ده و عذر پذير اى توبه ده و عذر پذير همه کس

*Yā Rabb! tū marā tauba dih u 'uzr-pāzīr*

*Ay tauba-dih u 'uzr-pāzīr-i hama kas*

“Grant me repentance, and accept my plea,

O! Thou who dost accept the pleas of all!”

(O. K. 278 *Whin.*)

The Continuative Imperative formed by prefixing *mī* or *hamī* is not used in m.c.! In classical Persian it is common only in poetry:—

گر راحت جاودان طمع ميداري ميوذج هديشه و مرجبان کس را

*Gar rāḥat-i jāvidān ṭama' mī-dārī*

*Mī-ranj hamīsha u ma-ranjān kas rā.*

Also negatively : مي مغور گاندر اگر داري عنى : (Qasānī).

The negative of the Imperative is classically formed by prefixing *ne*, but in m.c. the less forcible and consequently more polite *ne* is preferred.<sup>2</sup>

*Īn rā qutlā hāsh* باش گفته باش *“continue saying this,”* این را کرده باش  
*in rā karda bāsh*, نشسته باش, *nishasta bāsh*, etc., is an Indian and perhaps an Afghan idiom : it is not good Persian.

<sup>1</sup> Instead, the m.c. Continuative Particle *hay* is prefixed, as *بکى هى*, *hay bi-kan*.

<sup>2</sup> For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative : *mī-ravid* “you will go” for *bi-ravid* “go.”

پیش از آنکه به کرمان برسم این کار را کردم *pīsh az ān ki bi-Kirmān bi-rasam<sup>1</sup> in kar rā kardam*; “this happened before I was born”  
 پیش از آنکه *pīsh az ān ki tavallud shavam in vāqi<sup>2</sup> shud*: “I feared lest he might curse me”  
 میترسیدم که مرا نفرین کند *mi-tarsīdam ki marā nafrīn<sup>2</sup> kunad* (m.c.);  
 آن بیچاره برسد نص صریح الحریص محروم لطیفه بر انگیزده بود (m.c.);  
 و پیش از آنکه *va pīsh az ānki ān bi-chāra bi-rasad nass-i sarīh-i al-harīs<sup>3</sup> mah rūm latīfa-i bar angīkhta būd va za‘f-i tāli‘ āb-i hirmān bar ātash-i sawdā-yi khām-i ū rīkhta va sabab-ash ānki—*  
 (Anv. Suh. Chap. I. Introd. St. 3) “—and before that helpless one could arrive<sup>3</sup> there, ill fortunes had poured the water of disappointment on the fire of its crude wish and the reason was as follows”—(East. Trans.):  
 دو سه ساعت: (Tr. H. B. Chap. XXXVIII, p. 311) “two or three hours before I saw you the Sardār ordered me to go to the bath—”: “there were few who did not or would not throw money (to the Story-teller)”  
 کم بودند که پول نیندازند: “there was scarcely a man who would not give me money”  
 but “there was scarcely a man that did not give me money”  
 کم آدمی بود که پول نداد: “few remained behind in the city who did not come” (or نیامدند)

After such expressions as ‘before that,’ ‘after that,’ etc., the modern Persians prefer to use the Present Subjunctive. This tense may, and does, give rise to ambiguity. In the sentence, “This happened before I was born” the Present Subjunctive causes no ambiguity as it is evident that the speaker has been born; but in *pīsh az ānki vārid-i Kirman shavam mānī<sup>4</sup>-i pīsh āmada bi-Yazd raftam*, the Present Subjunctive leaves it doubtful whether the speaker reached Kirman or not; he may have reached Kirman or he may not. But in, *pīsh az ānki ānjā rasīdam ūrā dīdam* it is clear from the Preterite that I did reach ‘there.’

(d) After *tavānistān* “to be able” or its equivalent<sup>4</sup> *shudan*, and the verbs *bāyistan* and *shāyistan*, either the Subjunctive introduced by *ki* [vide Remark to (a)], or the shortened Infinitive can be used, as: *na-bāyad in kār rā bi-kunī*, or *in kār rā na-bāyad kard<sup>5</sup>*; *namī-tavān in rā bi-kunī*, or *namī-tavān in rā kard<sup>6</sup>*; *namī-shavad in rā khārīd*?, or *namī-shavad ki in rā bi-kharam*?

<sup>1</sup> From the Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with *rasīdam* there would be no doubt.

<sup>2</sup> Or *du‘ā-yi bad*.

<sup>3</sup> Or “arrived.”

<sup>4</sup> *mī-shavad*, and *mī-shud*, and *shud*.

<sup>5</sup> This latter might also mean “we (or one) must not do this.”

<sup>6</sup> This might mean “we, they, or you can’t do this.”





In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: گفتند که هرگاه ما هر دو خواهیم آمد *guftand ki hargāh mā har du khwāhīm āmad ān rā khwāhīm girift* (class.) “whenever we both of us return we will take it (the deposit) back”; here *khwāhīm āmad* gives the force ‘when we return as we shall do’; in modern Persian بیاویم *bi-yāyīm* would be preferred: کرد هرگاه یادگار ترا خواهیم دید *hargāh yādgār-i turā khwāham dīd turā yād khwāham kard* (class.) “whenever I shall see your keepsake (the ring on my finger) I will recollect you”; in mod. Pers. بینم *bi-bīnam*: کرد هرگاه بچشم خود خواهیم دید *hargāh bi-chashm-i khud khwāham dīd bāvar khwāham kard* (class.) “whenever (if) I see it with my own eyes I will believe it”; here there is no apparent necessity for the Future and *bi-bīnam* would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: پیش ازین اینقدر محنت که کشیده باشد *pīsh az īn īn qadr miḥnat ki kashīda bāshad?* (class.), (but in m.c. کشیده است *kashīda ast* would be used): قبول نمیکنم که شعله خانم صاحب این امر بوده باشد *qabūl namī-kunam ki Shu‘la Khānum sāhib-i īn amr būda bāshad* (m.c.) “I will not believe that Shu‘la Khānum can have done this”; *būda ast* “has done this”: *vaṣla va rufū na-shuda bāshad?* (m.c.) “it has not, I hope, been patched and darned?”; نمک تو کورم کند اگر خلاف عرض: *namak-i tu kūr-am kunad agar khilāf ‘arz kardā bāsham?* (m.c.) “may<sup>3</sup> your salt blind me, if I have misrepresented the facts<sup>2</sup>”; گلوله بمن: *gulūla bi-man na-khurda bāshad?* (m.c.) “I hope that I may not have been hit, I haven’t been hit, have I?”; وگویند که کس در سرای نیست: *va gūyand ki kas dar sarāy nīst va bi-ḥaqīqāt rāst guftā bāshand?* (Sa‘di) “and they (the coarse ruffians at the door) say ‘there is no one at home’ and in fact they may have spoken the truth in so saying”: *hargiz bi-‘umr-i khud chunīn ḥamla na-dīda bāshand* (class.) “I don’t suppose<sup>6</sup> they had ever in their lives seen such a furious onslaught.”

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: vide § 125 (g) last example.

<sup>1</sup> In m.c. *hargāh* means “if”; and *har vaqt* is used for “whenever.”

<sup>2</sup> *Agar khilāf ‘arz kunam* اگر خلاف عرض کنم “should I misrepresent matters” (immediate future).

<sup>3</sup> Pres. Subj. expressing wish, desire.

<sup>4</sup> In mod. Pers. either شاید گفتند *shāyad guftā bāshand*, or بحتقیقت گفتند *bi-ḥaqīqāt guftā and*.

<sup>6</sup> If دیدند *dīda and* (without شاید *shāyad*) were used it would do away with the doubt and the sentence would then mean “they never saw.”

must start": *hāyad rāh bi-yūstīm* or *bāyad rāh uftād* "we ought to start, we ought to start"; *shāyad mī-āyad shāyad bi-āyad* (m.c.) "perhaps he may come"; *in kī rā nā-shāyad kard*, or *in kī rā nā-shāyad kard* "perhaps he will come"; *in kī rā nā-shāyad kard* "it is not suitable for you to do this."

(c) The Future: Indicative sometimes takes the place of the Future Subjunctive: "I would go through fire and water for you" *barāy-i tu khud rā dar āb u ātash khwā-*

*son you today?* the Persian subordinate clause is introduced by *ki*

*man bi-dādan-i tu imrūz* (m.c.): *man am in kardam ki shumā dirūz mī-āyad* (m.c.) "I felt certain you would come yesterday," or *ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

*ast ki shumā rā mī-kushad* (m.c.) "this poison is strong enough to kill you."

<sup>1</sup> Note the Pres. Subj. after *shāyad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, *shāyad* "perhaps" and *shāyad* "perhaps" are the only parts of this verb used.

<sup>2</sup> In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used. *Vide* § 128.

<sup>3</sup> In English, would is often a past tense, as: "he would not regard their enchantment"; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as "I wish it would rain." After verbs of hearken to reason, as: "if his wife would have permitted him." It also expresses conditional and ardent desire, as: "Would to God I had died for thee, oh Absalom, my son, my son."

<sup>4</sup> But *mi-tavānist bi-kushad* "he might have killed you."

<sup>5</sup> Or *mi-tavānist bi-kushad* "he might have killed you."

<sup>6</sup> Or *mi-tavānist bi-kushad* "he might have killed you."

*jahāz ham gharq namī-shud chīz-i na-būd ki mī-āvardam* (Afghan; modern Persian *بی‌آوردم bi-yāvaram*).

(k) Note the following examples:—*صاحب دلی را پرسیدند بدین خوبی که آفتاب است نشنیده ایم که کسی او را دوست گرفته باشد* *ṣāhib-dil-i rā pursīdand bi-dīn khūbī ki āftāb ast na-shunīda īm ki kas-i ūrā dūst giriṣta bāshad*<sup>1</sup>; the Subj. here expresses the doubt. Compare *آیا شنیده اید که شخصی آن خانم را دوست گرفته باشد* *āyā shunīda īd ki shakhs-i ān khānum rā dūst giriṣta bāshad* “have you ever heard that any one has ever made love to that lady? (I think no one has ever has),” but *گرفته است giriṣta ast* would mean “have you heard that So-and-so has taken her as a mistress”: i.e. the latter tense would refer to the present time rather than to the past. *اینقدر فراست در او کجا بود که این ایما را بفهمد* *īn qadr firāsāt dar ū kujā būd ki īn imā-rā bi-fahmad* “it was beyond his sagacity to understand this”; if *می‌فهمید mī-fahmīd* were used, it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, *vide* § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following:—*اینقدر نه پز که می توانی بخوری* *īn qadr bi-paz ki mī-tavānī bi-khūrī* “cook only such a quantity as you are able to consume (now),” but *اینقدر نه پز که بتوانی بخوری* *īn qadar bi-paz ki bi-tavānī bi-khūrī* “cook only such a quantity as you may be able to consume at any time.”

<sup>1</sup> In modern Persian *dūst dūshda bāshad*.

This is also in m.c. the case with the Subjunctive, as: عرض میکنم که اگر قالی: *agar qālī-yi khūb-ī khūb-ī khabāsta bāshād*<sup>1</sup> نشانان میدهم که مثلش را هرگز ندیده باشید *hargiz na-dāda bāshād*<sup>2</sup> (m.c.) "let me say that if you want (wanted), were I don't suppose you have ever seen": "عرض میکنم که اگر قالی: *arāz mī-kunam ki* wanting) a really good carpet, I will show you something the like of which *hukm shuda ast bi-Kābul rafta hisāb-ī khabl* زنده حساب خود را پرداخته منورل بوده باشد (Memoirs Amir Abd'r-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad* *bi-salāmat būda bāshad* (mod. letter), "I hope you may<sup>4</sup> have been well"; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:—*dar murā'at bi-njā kār-sāz mī-shavad* هرچه کم آمد در مراجعت اینجا کار سازی می شود is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. *Vide* § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of *dāshān* signifies "to have," the Past Subj. of this verb is usually used instead of the Present, *dārd do want* *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: birds to listen to him": in modern Persian brought<sup>6</sup> down the very used here for the Past Habitual.<sup>7</sup> *Vide* also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:—میکردم: *libās-ī khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. عرض بکنم *iwāz bi-kunam*): آوردم: *mi-āvard* would be

اگر قالی: *agar qālī-yi khūb-ī khabāsta bāshād*<sup>1</sup> نشانان میدهم که مثلش را هرگز ندیده باشید *hargiz na-dāda bāshād*<sup>2</sup> (m.c.) "let me say that if you want (wanted), were I don't suppose you have ever seen": "عرض میکنم که اگر قالی: *arāz mī-kunam ki* wanting) a really good carpet, I will show you something the like of which *hukm shuda ast bi-Kābul rafta hisāb-ī khabl* زنده حساب خود را پرداخته منورل بوده باشد (Memoirs Amir Abd'r-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad* *bi-salāmat būda bāshad* (mod. letter), "I hope you may<sup>4</sup> have been well"; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:—*dar murā'at bi-njā kār-sāz mī-shavad* هرچه کم آمد در مراجعت اینجا کار سازی می شود is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. *Vide* § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of *dāshān* signifies "to have," the Past Subj. of this verb is usually used instead of the Present, *dārd do want* *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: birds to listen to him": in modern Persian brought<sup>6</sup> down the very used here for the Past Habitual.<sup>7</sup> *Vide* also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:—میکردم: *libās-ī khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. عرض بکنم *iwāz bi-kunam*): آوردم: *mi-āvard* would be

اگر قالی: *agar qālī-yi khūb-ī khabāsta bāshād*<sup>1</sup> نشانان میدهم که مثلش را هرگز ندیده باشید *hargiz na-dāda bāshād*<sup>2</sup> (m.c.) "let me say that if you want (wanted), were I don't suppose you have ever seen": "عرض میکنم که اگر قالی: *arāz mī-kunam ki* wanting) a really good carpet, I will show you something the like of which *hukm shuda ast bi-Kābul rafta hisāb-ī khabl* زنده حساب خود را پرداخته منورل بوده باشد (Memoirs Amir Abd'r-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad* *bi-salāmat būda bāshad* (mod. letter), "I hope you may<sup>4</sup> have been well"; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:—*dar murā'at bi-njā kār-sāz mī-shavad* هرچه کم آمد در مراجعت اینجا کار سازی می شود is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. *Vide* § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of *dāshān* signifies "to have," the Past Subj. of this verb is usually used instead of the Present, *dārd do want* *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: birds to listen to him": in modern Persian brought<sup>6</sup> down the very used here for the Past Habitual.<sup>7</sup> *Vide* also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:—میکردم: *libās-ī khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. عرض بکنم *iwāz bi-kunam*): آوردم: *mi-āvard* would be

Imperfect Indicative,<sup>1</sup> the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples: عین حقیقت است که اگر در سلک صحبت آن بدان تربیت یافتی یکی از ایشان شدی *‘ayn-i haqiqat ast ki agar dar silk-i shuhbat-i ān badān tarbiyat yafti<sup>2</sup> yak-i az īnshān shudī* (Sa’di) “it is quite true that had he remained in the constant society of those evil men, he would have become one of them”: پسر چون پیل *pisar chūn pīl-i must dar āmad bi-šadmat-i ki agar kūh-i āhanīn būdī az jāy bar kandī*—(Sa’di) “the boy entered (the arena) like a *must* elephant, with a shock sufficient to tear up from its roots, a mountain of iron” (lit. “if it had been a mountain of iron, he would have torn it up from its place).”

گر نبود ای امید راحت ورنج      پای درویش بر فلک بودی  
در دزیر از خدا بترسیدی      همچنان کز ملک ملک<sup>2</sup> بودی

*Gar na-būdī ummīd-i rāhat u ranj*  
*Pā-yi darvīsh bar falak būdī*  
*Var Vazīr az Khudā bi-tarsīdī*  
*Ham-chunān k’az malik,<sup>3</sup> malak<sup>4</sup> būdī*—(Sa’di).

“Were there no daily anxiety (for food and clothing),  
The darvish’s rank would be <sup>4</sup> high as the sky.  
If the Vazir were to fear <sup>4</sup> God  
As he fears the king, he would <sup>4</sup> be an angel.

اگر شما را انصاف بودی و مرا قناعت رسم سوال از جهان برخاستی *agar shumā rā īnṣāf būdī va marā qanā‘at, rasm-i su‘āl az jahān bar khāstī*—(Sa’di) “had you justice and I content, the custom of begging would <sup>5</sup> disappear from the world”.

آه اگر مرده باز گردیدی      میان قبیله و پیوند  
*Ah! agar murda bāz gardīdī<sup>4</sup>*  
*Bi-miyān-i qabīla u payvand*—(Sa’di).

“Ah! if the dead were to return,  
To his friends and connections.”

لایق قدر من آنستی که با زغی بردیوار باغی خرامان همی رفتی *lā‘iq-i qadr-i man ānastī<sup>6</sup> ki bā zāgh-i bar dīvār-i bāgh-i khirāmān hamī-raftamī*—(Sa’di)

<sup>1</sup> Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (6).

<sup>2</sup> In classical Persian, and in India and Afghanistan, this final ی is *majhūl* (e).

<sup>3</sup> Example of *tajnis-i khattī*.

<sup>4</sup> Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.

<sup>5</sup> From an obsolete verb, “to be”: *aste* = *ast* in ancient Pers. Later *aste* is used only for the Past Habitual. In mod. Pers., *na-būd*, or *na-mī-būd*, or *na-bāshad* would be used in prose.

## CHAPTER XVIII.

### COMPLEX AND COMPOUND SENTENCES.

#### § 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner or cause.

Other Subordinate clauses are, Relative and Predicative clauses, *vide* § 130 and § 131.

Adverbial clauses will be treated first—

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by *agar* 'if', or some particle of kindred meaning. The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب or جزاء).

*Remark.*—The Apodosis of a command as *bi-gūyam* in *یا بیگویم* *bi-gūyam turā* "come here and I'll tell you," is called *amr*, while the Apodosis of an oath as in *ایم من نمی بخدا* *bi-Khudā man namī-āyam* "by God I won't come," is called *qasam*.

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

1 *Vide* "The Syntax and Idiom of Hindustani" by Kempton.

2 Expressed or understood. In m.c. the Conjunctions are frequently omitted.

3 The Conditional particles (حروف شرط) are, *agar* اگر, *gar* اگر, *ar*, *chūn*, *chū*, and according to Indian grammarians the temporal conjunctions *har chānd*, *har chūn*, *vaqtī ki*, etc., etc., as well as the concessional *agar chī*, *agarchī*, *har chānd*, etc., and *har kī*, *har kas*, *har rā* and *har kujā*: *vaqtī ki* می آیم *trā* *vaqt-i ki mī āyam turā khvāham kīlabid*, and *vaqt-i ki būgh-i khvāb-i dārī birūn mā-rau*, are according to them Conditional sentences.

*Remark.*—Sometimes the Protasis is understood, as:—

و یکی از ایشان را که کرشمهٔ جمالش عروسان بهشت را جلوه گری آموختی و از تاب  
 و عذارش آفتاب جهان تاب بر آتش غیرت بسوختی چشم مستش—  
*va yak-i az īshān rā ki kirishma-yi jamāl-ash 'arūsān-i bihisht rā jalva-garī āmūkhī va az tāb-i 'izār*  
*ash āftāb-i jahān-tāb bar ātash-i ghayrat bi-sūkhī, chashm-i mast-ash*—(Anv.  
 Suh. Chap. 1, St. 8) “—and one of them (the damsels)—the winning glance of  
 whose beauty might have taught blandishment to the brides of Paradise (if  
 —) and at the glow of whose cheeks, the sun, which warms the world, was  
 consumed<sup>1</sup> with the fire of jealousy; whose languishing eye—” (East. Trans.).  
*Vide* also example in § 126 (2).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

اگر مر جعت کردمی بهتر بودی چرا که پدر مرا قبول میکرد  
*agar murāja'at kardamī bihtar būdī<sup>2</sup> chirākī pidar marā qabūl mī-kard* “if I had returned it would  
 have been better for me, because my father would have received me back;”  
 در کشتی هیچ بادبان نبود و اگر هم می بود در آنوقت چه میکردم  
*dar kashtī hēch bādbān na-būd va agar ham mī-būd<sup>2</sup> dar ān vaqt chī mī-kardam?* “there was no  
 sail in the boat, and even if there had been what could I have done with  
 it?” : اگر من ج'ی تو بودم این کار را نمیکردم : *agar man jū-yi tu būdam īn kār rā*  
*namī-kardam* (m.c.) “if I were you I would<sup>3</sup> not do this” : اگر با ایشان هلاک می  
 بود *agar bā īshān halāk mī-shudam bihtar<sup>3</sup> mī-būd* (m.c.) “had I  
 perished with them, it would have been better for me” : اگر آن وقت زمین دهن  
 باز میکرد بخوشی تمام فرو میزدیم *agar ān vaqt zamīn dahan bāz mī-kard bi-khushī-yi*  
*tamām farū mī-raftam* (Prof. S. T.) “had the earth only opened I would  
 gladly have been swallowed up in it” : اگر درین باغ سه چیز دیگر بود (or می بود) بی  
*agar darīn bāgh si chīz-i dīgar būd (or mī-būd) bi-naẓīr būd* (m.c.)  
 “if this garden had only contained three things more, it would have been  
 unrivalled” : اگر بقدر مایهٔ خود زندگی میکردیم این تهی دستی هرگز دست نمیداد  
*agar bi-qadr-i māya-yi khud zindagī mī-kardīm īn tuhī-dastī hargiz dast namī-dād*  
 (Prof. S. T.).

*Remark I.*—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

<sup>1</sup> Or ‘might be consumed’?

<sup>2</sup> In classical Persian, the Past Habit. *būdamī*, and the Imperfect *می بودم* *mī-būdam* are in common use. In modern Persian however the Past Indicative *بودم* *būdam* usually takes the place of both these tenses. Sometimes however *می بودم* *mī-būdam* is still used for euphony, in conditional sentences.

<sup>3</sup> Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean “If I had been you, I would not have done this”; the context (*qarīna* or *maḡlab*) gives the time; either Past or Future time is indicated.

CONDITIONAL, COORDINATE, AND OPTATIVE CLAUSES.  
 "rather were it fitting my dignity that I should be strutting proudly on a garden wall in company with a fellow magpie" (said by a magpie<sup>1</sup> imprisoned with a parrot).

سود دریا نیک بودی گر نبودی بیم موج صحبت گل خوش بدی گر نیستی نشویش خار  
*Sūd-i daryā nīk būdī gar na-būdī bim-i mawj*—(Sa'di).  
*Šuhbat-i gul khush būdī gar nīshī tashvīsh-i khār*—(Sa'di).  
 "The profit from a sea voyage would<sup>2</sup> be great were there not the terror of the deep.

Pleasant would be companionship with the rose were it not<sup>3</sup> for the thorn."

حدیث عشق ازین دفتر نیستی  
*Agar Laylā va Majnūn zinda gashī*—(Sa'di).

*Hadīq-i 'ishq az īn daftar navīshī*—(Sa'di).  
 "Were Laila and Majnun to come to life

"They would learn love's methods from this book of mine."  
 اگر جور شکم نبودی هیچ صوفی در دام نیفتادی بلکه خداداد نه نهادی  
*agar*  
*na-yūdī shakm nabūdī hich sufi dar dām na-yuftādī balki sayyād khudādām*  
 "were it not for the pressure of hunger, no bird would fall into the snare." *na-mīānādī* (Sa'di)

"were it not for the pressure of hunger, no bird would fall into the snare. what's more no bird-catcher would over set a snare."  
 گر از عهد خورده است یاد آمدی که بیدار نبودی در آغوش من  
 نکسودی درین روز من چغیا که ز شیسر مردی و من بدو زن

*Gar az 'ahd-i khurdī yād āmadī*

*Ki bī-chāra būdī dar āghūsh-i man*

*Ki tu shūr-mard-i man pīra<sup>6</sup> zan*

*Ki tu shūr-mard-i man pīra<sup>6</sup> zan*

"If thou hadst remembered thy childhood's days,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

When thou wert a helpless babe in these arms,

<sup>1</sup> Zūgh is the English magpie, but Persians are not very exact in the names they give to birds or flowers. Elsewhere in the same story the zūgh is called a ghurāb which is properly a "raven."

<sup>2</sup> Būdī, poetical for būdī.

<sup>3</sup> Noto the Past Habit., for more supposition though future, is expressed by the Past

<sup>4</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>5</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>6</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>7</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>8</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>9</sup> Noto that this impossible supposition though future, is expressed by a poetical license

<sup>10</sup> Noto that this impossible supposition though future, is expressed by a poetical license

Habitual. Also noto the singular verbs, Laila and Majnun being by a poetical license treated as ono-idea; vido also § 125 (h) (i). Also va for u. In speaking, Laylā is generally Laylī.

Properly khurdīgāt; read khurdīt for scansion.

Properly khurdīgāt; read khurdīt for scansion.

Properly khurdīgāt; read khurdīt for scansion.

Noto this feminine pīra, or does the stand for the īzafat? Persians always say pīr-i mard, pīr-i zan, etc.





tions refer to a time either past or future;<sup>1</sup> as: "If I had wrestled  
with him yesterday I would have thrown him" اگر دیروز با او کشتی می‌گرفتیم (*mā-zadām mī-giriftam ūrā zamēn*  
(m.c.): لا یق لایق شأن من نیست و الا اگر فردا با او کشتی بگیرم او را بزین میزنم  
*shēan-i man nēst va-illā agar fardā bā ū kushit bi-gērām ūrā bi-zamēn mā-zanam*  
(or *khuwāham zad*) has the same meaning as کشتی با او فردا یا والا اگر فردا با او کشتی  
*nāmī-dānam*, अगर बि-दानम गुफ्तान-  
*ast mushkil ast* (not būd) "I don't know, but were I to know (as I may or  
may not) I couldn't tell"; but we find *nāmī-dānam* if one doesn't know (as I don't know,  
but even if I knew (as I certainly don't) I couldn't tell": جواب دادم لایق شان : "من نیست و الا در این پنجاه سالگی با تیمور آقا کشتی می‌گرفتم زمینش میدیدم  
*jāvab dādām layiq-i sh'ân-i man nēst va illā dar īn panjāh-sālāgī bā Tīmūr*  
*Āqā kushit mī-giriftam*" *zamin-ash mī-didid* (Vazīr-i Lankarān) "I replied 'it is not fitting to my position, otherwise in spite of my fifty years,  
I would wrestle with Timūr Āqā and throw him; you would see for yourself'" (lit. "I was wrestling and was throwing, etc.").

In modern Persian, the Imperfect Indicative is the tense most in use in conditions, though occasionally its place is supplied by the Pluperfect Indicative as in English; *vide* (*d*) below.

*Remark II.*—For the classical (and modern Afghan) use of the Imperfect for the Pres. Subj. in a condition, *vide* § 126 (?).

(d) In modern, and occasionally in classical Persian, the Pluperfect can take the place of the Imperfect in the protasis, as: اگر آن گل را چیده *man mi-dādid* 'if I had plucked that flower you would have seen (or would see) it in my room' (افتاد می برملا): اگر از اینطرف اقدام کرده بودیم از آن طرف فتنه برمیافتاد *agar az in taraf iqtādā karda būdīm az ān taraf fitna bar mālā mi-iftād* 'had we or

1 The context decides the time, as :  
 بود *ammā āghā*, *agar andāza-yi nīm-tana ma'lūm mī-shud bisār būd* (Vazīr-i Lank.)  
 “ but, Sir, if the size of the coat were known it would be better ” ; here the context  
 shows that the meaning is not “ if it had been known, it would have been better ” :  
 است *agar andāza ma'lūm bi-shavad kheyāḥ kheyāḥ*  
 would imply it was not possible to obtain the size of the garment ; but  
 بود *namī-dānam ; agar mī-dānistam guftan-ash mushkil būd* (m.c.) “ I don't  
 know, and if I did I couldn't tell. ” can equally well be expressed in m.c. by  
 بود *namī-dānam agar bi-dānam guftan-ash mushkil ast* (m.c.).

3 The Imperfect Indicative is used in preference to the Present Subjunctive to indicate a supposition that is not likely to be fulfilled: the Vazir's position forbids such an unseemly action as wrestling.

3 Or *ḥi-chādam*.

The Present and not the Aorist tense of خواستن *khwāstan* is usual after *agar*, when a dependent verb follows, as: و اگر ملک میخواهد که مرا خدمت کند و طوق منتهی در گردن من افکند تووقع چنان دارم—*khidmat kunad va tawq-i minnat-i dar gardan-i man askanad tavaqqu' chunān dāram*—(Anvār-i Suhayli, Chap. 14, Conclusion of Book) “and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that:—”: اگر میخواهید زود بروید باید چایپاری بروید *agar mī-khwāhīd zūd bi-ravīd bāyad chāpārī* <sup>1</sup> *bi-ravīd* (m.c.) “if you want to travel quickly you must travel post”; here it is quite correct, grammatically and idiomatically, to say زود بروید (که) اگر میخواهید *agar bi-khwāhīd (ki) zūd bi-ravīd*, but there is properly a slight shade of difference in meaning.

*Remark.*—In conditional sentences the past is, in m.c., often used for the present, as: اگر چیزی دیگر خواسته باشید از ده می آرند *agar chīz-i dīgar khwāsta bāshīd<sup>4</sup> az dih mī-ārand* (m.c.) “should you want any thing besides these, it will be brought from the village (near).”

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as: چه خوب است که موصفی داده بشود *chi khūb ast<sup>5</sup> ki murakhkhasī dāda bi-shavad* (m.c.) “how nice if leave be granted.”

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: آهنگر را فرمود که اگر باز چنین آهنگر را جوشن خواهی ساخت سر تو دو نیم خواهم کرد *āhan-gar rā farmūd ki agar bāz chunīn jawshan<sup>6</sup> khwāhī sākht<sup>7</sup> sar-i tu du nīm khwāham kard* (Indian) “the king said to the smith, ‘if you make again (for any one else) such a good coat of mail I’ll split your head in two’”: *vide* also § 125 (e) (1) and (2).

Similarly in a temporal clause: هرگاه که شوقی غالب خواهد شد اخبار سعادت از نسیم اسحر خواهم پرسید و جمال با کمال شاه در آئینه خیال خواهم دید *hargāh ki shawq-i ghālib khwāhad shud akhbār-i sa‘adat-aṣar-i malik az nasīm-s-saḥar khwāham pursīd va jamāl-i bā kamāl-i Shāh dar āīna-yi khayāl khwāham dīd* (Anvār-i Suhayli, Chap. 8, Story) “and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—”

<sup>1</sup> Adv. from *chāpār*: generally written چایپار

<sup>2</sup> Or incorrectly زود بروید اگر خواسته باشید *agar khwāsta bāshīd zūd bi-ravīd*.

<sup>3</sup> The *ki* is omitted colloquially.

<sup>4</sup> *Bi-khwāhīd* though really correct would not in m.c. be considered quite so polite.

<sup>5</sup> Or *khwāhad būd* with *agar* instead of *ki*. *Kāsh murakhkhasī dāda bi-shavad* (or *mī-shud*), m.c., has the same meaning.

<sup>6</sup> In mod. Pers. چنان زهی بسازی *chunān zirah-i bi-sāzī*, and *rā* after *tu*.

<sup>7</sup> Also *bi-sāzī* (class. and mod.).

*Kāshki pārsāl in rā guftamī ki ūrā kushandī* (old) کاشکی پارسال این را گفتی have killed him (by now) : if the Pres. Subj. *bi-kushand* were here might refer either to past, present, or future killing.

*Remark.*—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(f) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist<sup>1</sup> or the Imperfect, and the Past Optative by the Pluperfect also, as: (می شد) m.c., "would that leave were granted by the *hi-shavad* (or *mī-shud*<sup>2</sup>) m.c., "would that leave were granted by the *had* asked me before understood the order" : *kāsh rā fāmīda būd* (or *mī-fāmīd* but not *bi-fāmīd*) m.c. "would that he had understood the order" : *kāsh mī-fāmīd* but not *bi-fāmīd* m.c. "would that I had asked me before issuing the invitation" : *kāsh mī-fāmīd* but not *bi-fāmīd* m.c. "would that I had never been born."

This Aorist construction is also admissible in classical Persian as :—  
 کاشکی پیش از دعوت از من : *kāsh mī-fāmīd* but not *bi-fāmīd* m.c., "would that I had never been born."

*Kāshkī qīmat-i anfās bi-dānandī khālq* تا دمی چند که مانند غنیمت شیرند  
*Tā dam-i chand ki mānand, ghanīmat shimurand.*

کاشکی قیمت انفاس بدانندی خلق  
 تا دمی چند که مانند غنیمت شیرند

"Would that people knew the value of life  
 That these few moments they have to live, they might not waste."  
 تا بگویم کاشکی زندان مرا  
 در عوض قربان کند بهر فتی

"Until I say 'would that God would

Sacrifice me in place of that youth!'" — (*Magnavī*).

(g) By inverting the order and substituting *ki* for *agar*, Conditional

clauses may occasionally be changed into predicative clauses,<sup>3</sup> as :—  
 "How nice it would have been, if leave had been allowed"

<sup>1</sup> In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh mārē* "would that he would strike him" : *kāsh mārā hoī* "would that he had struck him" : *kāsh mārā hoī* "would that he had been striking him" : *kāsh mārā hoī* "would that he had struck him" (remote time).

<sup>2</sup> Imperfect for either past or future time. *Mī-shud* می‌شد may refer to Past or Future time, but *bi-shavad* بشود to Future time only. *Yide* (g).

<sup>3</sup> *Vide* § 131 Predicative Clauses.

must be used in the apodosis.<sup>1</sup> Thus the example in (c) "If he gives you the money, bring it to me" can be rendered "when he gives you the money bring it to me" *vaqt-i ki<sup>2</sup> pūl rā bi-shumā dād pish-i man biyāvarid* (m.c.): "I cannot talk Persian when (or if) there is a third person present" *vaqt-i ki (or agar) shakhsh-i sālis-i hūzir bāshad<sup>3</sup> namī-tavānam Fārsī harf bi-zanam* (m.c.): *vaqt-i ki man shunīdam<sup>4</sup> itā'at mi-kunam* (m.c.) "when I get the order from you, I'll carry it out" *hargāh yūdgar-i turū dīdam<sup>5</sup> turū yūd khvāham kard*.

(g) A conditional clause may be converted into a relative clause, vide § 130 (d).

*Remark.*—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that *hargāh* (class.) "whenever" is in m.c. restricted to the meaning "if."

### § 129. Concessional Clauses.

(a) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by "if" *agar*, etc., is introduced by *agarchi* "although" or one of its synonyms *agarchand*<sup>6</sup> (class. and obs.), *harchand* or *harchi* (however much), *gū* or *gū-ki*, *va-law*<sup>7</sup> (m.c.); *bā vujūd-i ki*, *bā ānkī*, *bā īnkī*, *ma'hāzā* (m.c.); *bā vusf-i in* or *bā vusf-i ki* "notwithstanding"; *va hālānki* "whereas, albeit." and *gīram* (or *gīrim*)<sup>8</sup> "admitted, granted."

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions *bāz*, *ammā*, *līkan* and *valī*.<sup>9</sup> These correlatives can be omitted.

*Nīz* is sometimes incorrectly used for *bāz* after *bā vujūd-i ki*, but this is modern and vulgar.

<sup>1</sup> If the Future is not used in the apodosis, the whole sentence will refer to past time, as: *chūn faryād zadī turā zadam* (m.c.) "since (or when) you screamed, I beat you."

<sup>2</sup> *Chūn* in writing.

<sup>3</sup> Or *biyāvarid* *vaqt-i ki pūl rā bi-shumā bi-dīhad nazd-i man bi-yāvarid* (m.c.).

<sup>4</sup> *Shud* would be incorrect.

<sup>5</sup> Or *khvāham dīd* (class.); *dīdam* or *bi-bīnam* (class. and m.c.).

<sup>6</sup> *agarchand* occurs frequently in the *Shāh Nāma*.

<sup>7</sup> *Ar.* "and if."

<sup>8</sup> Also in m.c. *gīrīftam*.

<sup>9</sup> Also by *tā ham* in India, and Afghanistan; apparently a translation of *tau bhī*.

Productivity

(c) Sometimes the speaker assumes that "I will go home (as he will do)"; but in m.c. *khud khwāhad* puts the verbs in the protasis in the Preterite.

[illegible]

(f) A similar construction (m.c.).

1 Or خارجاً خیر *Khayrāh būd*. therefore luckier and more polite.

2 Ar. pl. of ...  
... and more polite.

...comes that he has escaped the danger, and is  
... polite.  
... pl. of عَرَبٍ "stranger" here used  
... malla or گندگana is said  
... enence is ...

3 Here the Present is named **عَرَبِيّ** *ʿarībī-ga-*, a sort of poisonous bug that bites. vulgar. The

\* Or *ḡawānī* علواني. Present tense is more forcible than *ḡawān*. That bites strangers only, and

the future بود اهرم خود *aham bud. vāham bud.*

(b) The following are further examples of concessional clauses:—

“Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts<sup>1</sup> to each other”  
 اگرچه در میمونها قوه تکلم نیست لیکن باید زبان حالی در میان خود داشته باشند  
*agarchi dar maymūnhā quvva-yi takallum nīst līkin bāyad zabān-i hāl-i<sup>1</sup> dar miyān-i khud dāshtha bāshand*: “you have no affection for me left, albeit I am so devoted to you”  
 turā bā man hīch mahabbat bāqī nemande ast va hāl ānke man fidā-yat mī-shavam  
*man hīch mahabbat bāqī na-mānda ast va hālānki man fidā-yat mī-shavam*: “though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature”  
 شخص مقروض هر چند بتکرار عذر می آورد که این تمسک جعلی است ولی آخرنا چار شده نتوانست امضایش را  
 انکار بکند  
*shakhs-i maqrūz<sup>2</sup> har chand bi-tukrār<sup>3</sup> ‘uzr mī-āvard ki in tamassuk ja‘lī-st valī ākhīr nā-chūr shuda na-tavānist imzā-yash, rā inkār bi-kunad*: “though you do not know me, I know you well”  
 اگرچه تو مرا نمیشناسی لیکن  
 agarchi<sup>4</sup> tu marā namī-shinās-i līkin<sup>5</sup> man turā khūb mī-shināsam: “notwithstanding that you have disguised yourself in a man’s clothes, I know from your voice that you are a woman”  
 با وجودیکه خود را  
 bā vujūd-i ki khud rā dar libās-i mardāna<sup>6</sup> ārāsta-i ammā az šadā-yat ma‘lūm mī-shavad ki zan-i:  
 “granted that men’s natures are different, yet this is no reason why there should not be concord in a family”  
 گیرم که طبایع انسان مختلف است لیکن این چه  
 gīram ki tabā‘i-i insān mukhtaliḡ ast līkin in chi sabab ast ki dar khāndān-i muvāfaqat na-bāshad?  
 “though the story is long, it is interesting”  
 اگرچه آن حکایت طویل است مع هذا دلچسپ<sup>7</sup> است  
 in chi sabab ast ki dar khāndān-i muvāfaqat na-bāshad?  
 agarchi ān hikāyat tavīl ast ma’hāzā (or bāz or valī, or vulgarly nīz) dīl-chasp<sup>7</sup> ast: “you are addicted to drinking, albeit the practice is contrary to Islam”  
 برای شرب خوردن می میرد و حالانکه آن امر خلاف شریعت است  
 barāy-i sharāb khurdan mī-mīrid va hāl ān ki ān amr khilāf-i sharī‘at ast.

### § 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns “who, which, what, that, whoever, whatever,” etc., and by the pronominal adjectives of quality and quantity.

<sup>1</sup> زبان حال *zabān-i hāl* is opposed to زبان قال *zabān-i qāl*. It is difficult to translate the former. It is the mute language expressed by one’s appearance and condition.

<sup>2</sup> Or *shakhs-i madyūn*.

<sup>3</sup> In m.c. *tikrār*.

<sup>4</sup> Or *harchand*, or هرچند *harchand ki*.

<sup>5</sup> Or *ammā* or باز *bāz*.

<sup>6</sup> Or instead of the adjective مردانه *mardāna*, the plural noun مردان *mardān*.

<sup>7</sup> Or شیرین *shīrīn*; but مفید (m.c.) of books only, not stories.





A general term for antecedent is *مقدم* *muqaddum* "placed before." *Har kujā* and *jā-ī ki*, جائیکه and هر که, are included in the term اسم موصول *ism-i mauṣūl*.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write" *chi qadr saḥt miḡzard awqāt zanān-ī ki savād na-dārand*; <sup>1</sup> or چقدر برای زنانیکه خواندن و نوشتن *chi qadr barāy-i zanān-ī ki khwāndan va navishtan miḡzard namī-dānand saḥt miḡzard*; or زنهاییکه خواندن نمیدانند چقدر سخت میگذرد *zanhā-ī ki khwāndan namī-dānand chi qadr saḥt miḡzārand*. "It is very unkind to forget the past claims of aged servants that can no longer work" *khaylī bi-vafā'ī-st huqūq-i nawkarān-i sāl-khwurda rā farāmūsh kardan ki az kār uftāda and*; or خیلای بیوفائیست حقوق نوکران سالخورده را فراموش کردن که از کار افتاده اند *nawkarān-i sāl-khwurda-ī ki az kār uftāda-and huqūq-i īshān rā farāmūsh kardan khaylī bi-vafā'ī-st*. "Let that one of you precede who is qualified to take precedence" *az miyān-i shumā-hā har shakhs-ī ki liyāqat-i pīsh raftan dāshta bāshad pīsh bi-ravad*. <sup>2</sup> "Instantly report to me any unusual proceeding on his part that you may observe" *har amr-ī ki khilūf-i ma'mūl az ū bi-bīnīd farw marā az ān muttali' gardānīd*. "What anyone is in want of, shall be given him" *bi-har kas harchi hājat-ash bāshad dāda khwāhad shud*. "Whatever people thought they thought wrong" *mardum harchi khayāl karda bāshand ghalat khayāl karda-and* (m.c.). "What kind of a man is he who eats no flesh?" *ān chi jūr insān-ī-st ki gūsh na-khurad*? <sup>3</sup> (نمی خورد); *namī-khurad* = does not eat; certain); the Present Tense here indicates a reference to some one that does not eat meat; the Aorist would indicate a doubt, as: *ān chi jūr insān-ī 'st ki gūsh na-khurad* "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). "Are your mother and sisters in the same house as yourself?"

<sup>1</sup> In this sentence, the position of the relative clause corresponds to its position in the English sentence.

<sup>2</sup> Note the demonstrative *ی* (preceding *که*) affixed to the qualifying adjective. Also note that *نوکران* *nawkarān* the logical subject has no verb, *vide* (a)(2).

<sup>3</sup> Note the two verbs together at the end, *vide* (a) (3).

<sup>4</sup> Note the collocation, subject first and then the relative *هرچه* *harchi*. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.

<sup>5</sup> Collocation close to the English: *ān chi jūr insān-ī bāshad ki gūsh na-khurad*.

A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (*q*) (6).

(2) The position of the relative clause in Persian often corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempton<sup>1</sup> points out that this construction is analogous to the old English "Mr. Pepy's, his diary." : *Vide* also § 138 Order of Words (7) (18) to (21).

(3) In modern Persian, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers. "موجب التمام کردن اگر مرا این گردنی و ناگیدی که من بخواهم تو را فراموشی من بخواهم." (*darūr. Nāh.*, East Trans., Chap. VII, St. 1) : *ki darāfta hād. tarāf (ela .)* "when he had dismissed them all, the person who had committed the theft, began to feel afraid." *Vide* also (6).

(4) The antecedent to *kī* may be a demonstrative pronoun, an indefinite pronoun, a common noun,<sup>4</sup> a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed *maṣṣar* / 'that which is qualified,' or *mufassar* 'that which is commented on'; or simply *bayān* 'the explanation.' In this case the connective *kī* is termed *biak bayān*, and the relative clause *mufassar* "commenting on" or *mubayyin* "explaining (the antecedent)," or *ifāḥ* 'the qualification.'

In other cases, the antecedent is called *maṣṣul*; the connective, *kāf-i maṣṣul* or *kāf-i šila*; and the relative clause itself *šila*. A sentence containing a relative clause referring to such an antecedent is termed *maṣṣul-i bayān*.

The pronoun of the relative clause is called *rāji* or *ā id* 'that which refers to (the antecedent).'

<sup>1</sup> "Syntax and Idioms of Hindustani."

<sup>2</sup> Compare also "Christ his sake" and in modern Persian *Muhammad kitāb-ash gum shud* "Muhammad, his book was lost."

<sup>3</sup> In mod. Per. writo *dād* for *kard* and *shakhs-i di-d*.

<sup>4</sup> Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or also followed by the demonstrative *ci*.

و در نزد پدر زن تازه که با اینکه در بریدن کنار درهم و دینار و روائی نقد نا سره بجای سره مضایقه نمی کرد درسندن شرع و آداب دین دعوی پایداری داشت - تقدسی بفروشد عازم شد *pas, bi-dān khayāl ki aqall<sup>1</sup> chand šabūh-i az dard-i sar-i zan-i avval fāriḡ shavad, va dar nazd-i pidar-zan-i tāza-i<sup>1</sup> ki bā īnki dar burīdan-i kinār-i dirham u dīnār va ravā'i-yi naqd-i nā-sara bi-jā-yi sara muṣāyaga namī-kard, dar sunan-i shar' va ādāb-i dīn da'vā-i pāyadārī dāšt, taqaddus-i bi-farūshad, 'āzim-i Karbalā shud.*

In the above quoted example the principal verb عازم گریلا شد *'āzim-i Karbalā shud* might be inserted between پس *pas* and بدان خیال *bi-dān khayāl*; the subordinate verb *taqaddus-i bi-farūshad* تقدسی بفروشد might then be construed with *dar nazd-i pidar-zan-i tāza* در نزد پدر زن تازه, while the first relative *ki* following these words would have for its verb داشت *pāyadārī dāšt* and the concessional clause *bā īnki . . . muṣāyaga namī-kard* میگریلا نمی کرد might be inserted between the first relative and its verb.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: *bi-tāwr-i munāsib bi-mukāfāt-i a'māl-i khud rasīd*,<sup>2</sup> than by *tāwr-i ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd*.

(d) A relative clause may often be converted into a conditional clause; thus, *shakhs-i ki īn jūr khayālāt dārad kāfir ast* "a person who holds these opinions is an infidel," may be rendered *agar shakhs-i īn jūr*—"if a person holds—."

In long sentences this conditional equivalent is sometimes useful.

### § 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective *ki* که.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.<sup>3</sup>

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

<sup>1</sup> Note demonstrative ی (before که) affixed to the qualifying adjective.

<sup>2</sup> Or پاداش عمل خود را دید *pādāsh-i 'amal-i khud rā دید*.

<sup>3</sup> Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.

دستد که تو هستی دستد  
*hamin khāna-i ki tu hasti hastad?* “I practise the profession of marauding,  
 which has come down to me from my father” که نسلاً بعد نسل بمن  
*pešāh-e rāz-e zāni ba’da nastin bi-man rasāda*  
*ast dar ān bāqī-am* (m.c.). “What you tell me of the weight of air, is inconceiv-  
 able”  
*ki shumā mi-farmāyīd khīlāf-i qiyās ast*. “The women of poor folk, amongst  
 whom *parda* is not maintained, work in the fields like men” در آنها قاندر و گرفتن نیست که  
*ki shumā mi-farmāyīd khīlāf-i qiyās ast*. “The women of poor folk, amongst  
 whom *parda* is not maintained, work in the fields like men” در آنها قاندر و گرفتن نیست که  
*mardum-i faqir ki dar ān hā qānūn-i rū giriftan nist zan u khayāhār-hā-yi shān*  
*miš-i mardān dar bihtār kār mi-kunand.* “The wages which are due to  
 any one will be given” است دادۀ خواجۀ هرکس  
*har kas ast dāda khayāhār shud.* “The price you named was absurd”  
 است که قیمتیکه تو گفتی بیهوده است  
*was some six years old—in short just the age of our Fāṭima* “The girl  
 was some six years old—in short just the age of our Fāṭima” آن دختر  
 سنش شش سال داشت  
*ān dulhatar qarīb-i shash sāl*  
*dāšt khulāsa<sup>1</sup> bi-’aīnik ham-sinn-i Fāṭima-ni mā.*

(b) In (a) (3) it was stated that the subordinate and principal verbs sometimes come together at the end of the sentence. In a long sentence, however, with more than one relative or subordinate clause, as many as three verbs are found at the end of a sentence, even in good modern authors.<sup>5</sup> The following example, far simpler than many, will suffice:—

“In order to get rid, for a while, of the importunities and jealousy of his first wife, and also to acquire the good opinion of his father-in-law (who, although noted for clipping money, and passing it for lawful, affected to be a saint), he undertook a pilgrimage to the tomb of Husain at Kerbelah” — *Hājī Bābā of Isfahan* از درد سرزن اول فارغ شود سباحی اقبال که اول بدین خیال پس

<sup>1</sup> Note that *مَدَار* here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

<sup>2</sup> Two verbs at the end of a sentence, *vide* (a) (3). Note that the repetition of the locative case *o* is *dar ān* is avoided after *ki*. In Urdu it would be inserted.

<sup>5</sup> Note the collocation — 'Mr. Pepy's, his diary'; no verb to مردم فقير *mardam-i faqir*. Note that in خان و خانها *khān u khānshāhā*, the plural termination is added to the second noun only, though both are plural; نه *nahā* would also be correct. In India رانگان و رانگانها *rivāṅ-i-pardā* would be used, instead of رانگان *rū girāṅān*.

زن و خواهرهای مردم فقیر که در آنها قانون و گبری نیست zan u *lehvāhārā-yi* mardum-i faqir *kei* dar kunnad

4. An Indian would probably here say *bas* instead of *khulāea*.

5 The 'suspense' is of course excessive. The sentence that follows has puzzled even Persians at the first reading.

stances” : بی مهتر بگو اسب حاضر کند *bi-mihtar bi-gū asp hāzīr kunad*<sup>1</sup> (m.c., indirect) “tell the groom to bring the horse.”

(d) The following examples illustrate the *Direct Narration* :—

(1) سیاهی گیسوان بر تافت که من علویم و با قافلہ حجاز بشهر در آمد که از حج می (1) *sayyāh-i gīsuwān bar tāft ki ‘Man ‘Alavī-am,’ va bā qāfila-yi Hījāz<sup>2</sup> bi-shahr dar āmad ki ‘Az Hajj mī-āyam,’ va qaṣīda-i pīsh-i malik burd ki, ‘Man guftu-am’*—(Sa’di) “a traveller twisted his ringlets (saying) ‘I am a descendant of ‘Ali’; and entered the city with the caravan of Hījūz (saying), ‘I am on the return journey from the Pilgrimage’; and carried a *qaṣīda* to the king (saying) that ‘I composed it.’ ”

(2) “He sent word that he would come to-morrow” او پیغام داد که فردا *u payghām dād ki fardā khvāham āmad<sup>3</sup>*; ‘vide’ (e) (1). *Khvāhad āmad* خواهد آمد, indirect, would also be right, but might refer to some third person.

*Remark.*—The direct narration often occurs in subordinate clauses expressing purpose or resolution. *Vide* also (c).

(3) “I am glad that you have come” خوشحالم که شما آمده اید *khush-hāl-am ki shumā āmada īd* (or *āmādīd*) (or آمدید).

(4) “I regret that I came” افسوس میخورم که چرا آمدم *afsūs mī-khūram ki chira āmadam* (or *āmada am*)?<sup>4</sup>

(5) “I fear that he will come to day” من میترسم که مبادا او امروز بیاید *man mī-tarsam ki mabādā<sup>5</sup> ū imrūz bi-yāyad*. (For example of a negatively final clause *vide* also § 133 (b) (2).

(6) “He asked me who I was” از من پرسید که تو کیستی *az man pursīd ki tu kīst-i* (also = “who are you?”); or پرسید که کیستم—*pursīd ki kīstam* (or coll. *ki am*)?

(7) “Ask if any one is there” بپرس که کسی آنجا هست *bi-purs ki<sup>6</sup> kas-i ānjā hast?*

(8) “Tell him to go home” برو که بخانه برو *bi-ū bi-gū ki bi-khāna bi-raw<sup>7</sup>*, or better برو *bi-ravad*. *Vide* (e) (2).

<sup>1</sup> Or less common حاضر کن *hāzīr kun*.

<sup>2</sup> *Hījāz* حجاز the province of which *Makkah* is the capital.

<sup>3</sup> Or می آیم *mī-āyam*.

<sup>4</sup> This could also be expressed by (or پشیمانم) *mc—az āmadan-i khud afsūs mī-khūram* (or *pashīmān am*).

<sup>5</sup> Or omit مبادا *mabādā*; *vide* § 133 (a).

<sup>6</sup> *Āyā* آیا (but not اگر *agar*) could be substituted for *ki*.

<sup>7</sup> The indirect narration would nearly always be used *Hindustani*, which is more than it is in classical Persian. the direct narration is correct.



(4) "Ask the 'farrāsh' if his master is awake yet" از فراش به پرس که *az farrāsh bi-purs ki āghāyash bi-dār ast*<sup>2</sup> ?

(5) "Ask the witness if he speaks English" از شاهد به پرس که انگریزی *az shāhid bi-purs ki angrīzī harf mī-zanad*.<sup>3</sup>

(6) "The four agreed among themselves to hunt in company" باهم عهد کردند که بیایند و هر چهار تن باتفاق یکدیگر شکار کنند *bāham 'ahd kardand ki bi-yāyand va har chahār tan bi-ittifāq-i yak dīgar shikār kunand*.<sup>4</sup>

(7) "He ordered me not to leave this place" فرمود که از اینجا بیرون نروم *farmūd ki az in jā bīrūn na-ravam*<sup>5</sup> (class.).

(8) "I came to ask Haydar whether you would go out riding to-day" من آمده بودم از حیدر به پرسش شما امروز سوار می شوید *man āmada būdam az Haydar bi-pursam shumā*<sup>6</sup> *imrūz savār mī-shavād*.—(Vazīr-i Lankarān).

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" همان ساعت میروید به خان خبر می کنید که تو بنام زد او چشم دوخته *hamān sāt mī-ravad bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhṭa-i*.<sup>7</sup>

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazīr appear, to come and tell us at once" به نساخانم گفته ام نوی دالان بنشیند اگر وزیر پیدا شد بیاید زود ما را خبر کند *bi-Nisā Khānum gufta-am tū-yi dālān bi-nishīnad; agar vazīr paydā shud, bi-yāyad, zūd mā rā khabar kunad*.<sup>8</sup>

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

1 *ki*, or آیا *āyā*, or *ki āyā*; but not اگر *agar*.

2 Or direct narration, آغای شما بیدار است *āghā-yi shumā bīdār ast*?

3 Or direct narration, می زنی *mī-zanī*.

4 This could also be expressed in direct narration by باهم عهد کردند که ما هر چهار تن باهم باتفاق یکدیگر شکار می کنیم *bā ham 'ahd kardand ki mā har chahār tan mī-ayīm va bi-ittifāq-i yak dīgar shikār mī-kunīm*; or باهم عهد کردند که بیایند ما هر چهار نفر *bāham 'ahd kardand ki bi-yāyād mā har chahār nafar bi-ittifāq-i yak dīgar shikār mī-kunīm*.

5 Or direct مرو *ma-raw*; 'vide' (c).

6 Note that this is indirect narration. The direct narration وزیر من سوار می شود *ki vazīr imrūz savār mī-shavand* could be used but would not be so good.

7 It would also be correct to say, تو بنام زد شما چشم دوخته است *bi-nāmzad-i shumā chashm dūkhṭa ast* (direct).

8 *Paydā shud* پیدا شد more dramatic than *paydā bi-shavad*.

9 From its position *zūd* might refer to either the verb preceding it or force, following it.

عادت من آنست که هر روز "My custom is to read the<sup>1</sup> paper daily" (9) "My custom is to read the<sup>1</sup> paper daily" *bi-khuyānam*.

خیالم آمد که فردا بروم "I thought of going to Tehran to-morrow" (10) "I thought of going to Tehran to-morrow" *bi-khuyānam*.

خیال بمن گفت که برو بطهران؛ or بطهران *bi-Tahrān*; or بطهران *bi-Tahrān*.

من دیدم direction advancing from the opposite direction *bi-Tahrān*.

(11) "I saw a gorilla advancing from the opposite direction *bi-Tahrān*" *bi-khuyānam*.

حسین میگوید که بزبان ما *bi-khuyānam*.

بزرگان او حرف بزنی *bi-khuyānam*.

(12) "Husain tells you to speak in his language" *bi-khuyānam*.

حرف بزبان *bi-khuyānam*.

*Remark.*—A person soliloquizing may, in *direct* narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (*vide* 4 & 10). Further examples: کرد: خواهی کرد *bi-khuyānam* *fi-ker* *uftādām ki chi khuyānā kard lit.* "I fell into this thought (that) "what wilt thou (i.e. I) do?" ; or چکنم *bi-khuyānā kard?* (direct). These (direct). "He wondered what he would do" *bi-khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

(e) The following are modern colloquial examples of the *Indirect* Narration.

پیغام داد که فردا بیاید "He sent word that he would come to-morrow" *vide* (d) (2).

(1) "He sent word that he would come to-morrow" *vide* (d) (2). *payghām dād ki farādā bi-yāyad* [or ایم می بخانه برود *bi-ū bi-gū ki bi-khuyānā*]

(2) "Tell him to go home" *bi-khuyānā* *fi-ker* *uftādām ki chi khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

جنابعالی را یاد کرده گفت که منتظر *bi-khuyānā* *fi-ker* *uftādām ki chi khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

(3) "He said that he was expecting you" *bi-khuyānā* *fi-ker* *uftādām ki chi khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

*muntazir-i shān hastam* [or "منتظر ایشان هستم"] *bi-khuyānā* *fi-ker* *uftādām ki chi khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.

<sup>1</sup> The indirect narration would nearly always be used in such a sentence, though the direct narration is also correct.

<sup>2</sup> If a *rā* were inserted after *rūz-nāma*, it would mean the particular newspaper taken in daily. *Mi-khuyānam* could be used, but with a slightly increased force.

<sup>3</sup> *Mi-āmad* *bi-khuyānā* might be substituted. This sentence in India would be dramatically rendered by, آمد می *bi-khuyānā* *fi-ker* *uftādām ki chi khuyānā kard?* (direct). These two sentences might have different interpretations, if treated as indirect narration.



(g) The following examples illustrate other Predicative Clauses:—

(1) "I am fortunate in your arrival" این از سعادت من است که شما آمدید  
*in az sa'adat-i man ast ki<sup>1</sup> shumā āmadid.*

(2) "It is impossible he escaped by this road" ممکن نیست که او ازین راه  
*mumkin nīst ki ū az in rāh firār karda bāshad.<sup>2</sup>*

(3) "How did you know without counting that they were sixty?"  
*na-shimurda chi tāvar dānistīd ki īshān shast najar būdand (or hastand, according to idea).*

(4) "What did I see on reaching there but that the straw was on fire"  
*ānjā rasīda chi mī-bīnam ki kāh ālash girifta ast? (Afghan):* (as this construction is uncommon in modern Persian and not always intelligible, it is better to say آنچه رسیده چه دیدم که کاه آتش گرفته  
*ānjā rasīda chi دیدam ki kāh ālash girifta (m.c.).*

(5) "He put a mirror into his hand and said 'now look at yourself and me, and see if there is any difference at all between us'" بدست او آئینه داده گفت  
*bi-dast ū āina dāda guft hālā šurat-i khud-at rā bi-bīn va taraj-i man nigāh kun<sup>3</sup> va bi-bīn āyā farq-i mīyān-i mā hast?*

(6) "An idea came into my head to go to Yezd" بخیالم رسید که به یزد بروم  
*bi-khayāl-am rasīd ki bi-Yazd bi-ravam.*

(7) "I do not know what answer to give to the manager's letter"  
*hayrān-am ki kāghaz-i nāzīr rā chi javāb bi-navīsam.<sup>4</sup>*

(8) "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month" در روزنامه نوشته دیدم که در تاریخ سیم این ماه  
*dar rūznāma-i navishta<sup>5</sup> دیدam ki dar tārikh-i siyyum-i in māh āftāb khwāhad girift (or kusūf<sup>6</sup> vāqi<sup>6</sup> khwāhad shud).*

(9) "It is to be regretted that I gave him permission" جای تاسف است  
*jā-yi-afsūs ast ki chirā bi-ū ijāzat dādam (direct nar.).*

(10) "People began to be afraid that the police would hear the noise and burst into the house" مردم بنا کردند بترسیدن که مبادا گزمت غوغا را شنیده بزور  
*mardum binā kardand bi-tarsīdan ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhl-i khāna shavand.*

<sup>1</sup> Ki "in that."

<sup>2</sup> Subjunctive to express doubt: *karda ast* کرده است would be incorrect after *mumkin nīst*.

<sup>3</sup> *—šurat-i khud-at vamarā bi-bīn* این صورت خود را و مرا به بین would mean "look at your own reflection and at mine."

<sup>4</sup> Or better *ki chi javāb-i kāghaz-i nāzīr rā bi-navīsam* که چه جواب بکاغذ ناظر را بنویسم

<sup>5</sup> *Navishta* نوشته for a printed as well as a lithographer

<sup>6</sup> But *khūsūf* خسوف "eclipse of moon."

Examples:—

(1) "He says *my* father is dead" او ميگويد پدرم مرده است *pidar-am murda ast* (indirect : if direct = he says *his* father is dead.) *Vide* (2) (ii) below.

(2) "He says his father is dead" (i) او ميگويد پدرش مرده است *pidar-ash murda<sup>1</sup> ast* (indirect) : (ii) او ميگويد پدر من مرده است *pidar-i man murda ast* (direct).

(3) "He says your father is dead," او ميگويد که پدر شما مرده است *mī-gūyad ki pidar-i shumā murda ast* (indirect).

The indirect narration would ordinarily be used as in the above mentioned examples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, "He says *my* father is dead" (lit. He says thus 'your father is dead'). The direct narration for No. 3 would be, او ميگويد که پدر من مرده است *mī-gūyad pidar-i Zayd murda ast*.

(4) "He asked me who I was" او از من پرسيد که کيستم *puršid ki kīstam* (indirect).

"He asked me who he (the speaker) was", i.e. "he said to me 'who am I' ?" او از من پرسيد که کيستم *az man puršid ki kīstam* (direct); *vide* also (d) (6).

*Remark I.*—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says : امروز بخداست ممکن است ميگويند و ميگويند او سلام ميرساند *āghā salām mī-rasānand va mī-gūyand mumkin ast imrūz bi-khidmat-i shumā birasand?* (m.c.). In Kerman, the writer has never heard the direct narration used in such a message.

*Remark II.*—Possibly the two constructions account for the difference in tense in certain subordinate clauses, thus : او ميگويد که بيايم *va'da mī-kunam ki<sup>2</sup> bi-yāyam* may be indirect narration "I promise to come," while او ميگويد که بيايم *va'da mī-kunam ki<sup>2</sup> bi-yāyam* may be direct narration "I promise this that : I will certainly come" : او بيايد *am na-rasīd ki ū khayāl bi-khayāl am na-rasīd ki ū biyāyad<sup>2</sup>* "I did not think he would come" (indirect), but او خواهد آمد *am na-rasīd ki ū khayāl bi-khayāl-am na-rasīd ki ū khayāl-am na-rasīd* (direct) : او خواهد آمد *am na-rasīd ki ū khayāl bi-khayāl-at mī-rasīd man imrūz bi-didan-i tu na-gūyam?* (indirect); او نخواهد آمد *am na-rasīd ki ū khayāl bi-khayāl-at—namī-āyam* (or *khawham āmad?*) (direct).

<sup>1</sup> This might also refer to some third person.

<sup>2</sup> The construction with the Present Subjunctive (the Aorist) is preferable in modern Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.

Aorist leaves it doubtful whether he has or has not cheated; but the Future signifies that he *has* cheated.

(ii) از قیافۀ او احتمال نمیدرفت که مرا گول زده باشد *az qiyā/a-yi ū ihtimāl namī-raft ki marā gūl zada bāshad* (m.c.) “from his countenance it did not appear probable that he would have deceived me (as he has done).”

(iii) از قیافۀ او احتمال نمیدرفت که مرا گول میدزد *az qiyā/a-yi-ū ihtimāl namī-raft ki marā gūl mī-zad* (m.c.) “from his countenance it did not appear probable that he was deceiving me.”

### § 132. Subordinate Clauses (*continued*).

#### Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner will now be dealt with.

Their construction nearly resembles that of relative clauses, *vide* § 130, i.e. the adverbial clause with وقتیکه *vagt-i ki* “when”; هر وقتیکه *har vagt-i ki* “whenever”; جائیکه *jā-i ki* “where”; هر جائیکه *har jā-i ki*, or هر کجا *har kujā* “wherever”; بطوریکه *bi-tawr-i ki* “as, in the manner that”; از طرفیکه *az taraf-i ki* “from the direction that,” etc., usually stands first, being followed by the principal clause with or without the correlatives mentioned in (d).<sup>2</sup>

*Remark.*—A جمله ظرفیه (“adverbial clause”) does not in Persian mean a subordinate adverbial clause as in English, but merely a clause that contains an adverb of place.

(b) The particle که *ki* may take the place of وقتیکه *vagt-i ki* “when,” or از وقتیکه *az vagt-i ki* “since,” usually when the adverbial clause is not initial; ما را دیدم شما را دیدم باو گفتم *man ki shumā ra dīdam bi-ū guftam* = من دیدم باو گفتم *man vagt-i ki shumā rā dīdam bi-ū guftam* “When he went, another came” او که رفت بعد دیگری آمد *ū ki raft ba’d dīgar-i āmad* (m.c. only) = *ba’d az ānki raft dīgar-i āmad*.

(c) *Tā ū*, with the verb preferably in the affirmative,<sup>3</sup> means ‘until’; *vide* § 123 (e).

(d) The correlatives are همان وقت *hamān vagt*, همان جا *hamān jā*, همان طور *hamān taur*, همان طرف *hamān taraf*, etc.

(e) “Somehow or other” is rendered by که بود *ki būd*, etc. “As before” by مثل *mi*, or کما فی السابق *kama fi al-sābiq*,

<sup>1</sup> Or چون *chūn*, در هنگامیکه *dar hangām-i ki*, حینیکه *hīm-i ki* “when.”

<sup>2</sup> The normal shape and order of the clauses are those of the line: “Where the bee sucks, there suck I.”

<sup>3</sup> In Hindustani, when *jābtak* signifies “until” or *yahānt ak ki*, it is correctly followed by the verb in the negative, but when it means “whilst” by the affirmative verb; *vide* “Hindustani Manual,” L. 38 (b).

(11) "I saw it stated in the *Adab*<sup>1</sup> that a meeting of the *Anjuman*<sup>2</sup> would be held at two o'clock on Saturday" در روز آدب نوشته دیدم که در روز شنبه ساعت دو انعقاد انجمن در پیش است (or) انعقاد انجمن خواهد بود، پنجشنبه شد) *dar ruz-i shamba sō'al-i du in'iqād-i anjuman khavāhād būd*, or *khavāhād shud*).

(12) "He boasted that he would checkmate him without his queen"  
 "او لاف زد که من *Farzān-i khud rā* بی‌شاه مات می‌کنم"  
*for dāshidā māi mī-kunam.*

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery" یا زنی با شما دست یار بود "ast ki ū dar īn rāl-zanī bā shumā dast-yār būda ast."

(14) "You did a very imprudent thing in setting him free without security." *شما خیلی جرات کردید که بی ضمانت او را خلاص کردید.* *shumā khaylī jur'at-kardīd.*

● (15) "You did a great service to the Government in putting down the rebels at the very first," همان ابتدا، بز همان خدمت ظاهر کردید که از شما خیلی زودتر *bi-ḥukūmat ẓāhir kardīd ki az shūmā khaylī zūder* را سبک نامودند. *rā sūqāt namūd.*

(16) "He told my son he was coming to my house to-morrow"  
 au būzidm khidmat-i guftā<sup>s</sup> ki sārda bi-farand-am<sup>s</sup> bidat mī-razam.

پادار-اټ مټ-را-سام. (17) "I entreat you to overlook this my first offence"  
 پادار-اټ مټ-را-سام. (17) "I entreat you to overlook this my first offence"  
 پادار-اټ مټ-را-سام. (17) "I entreat you to overlook this my first offence"

(18) Compare the following:—

(1S) Compare the following:—  
 (i) "I could not guess from his countenance that he would deceive me" (با خواجه زد تا معجزه کرد) *az qiyāfa-yi ū ihtimāl namīraft ki gūl bi-zanad*<sup>3</sup> (or *khayātād zad*, or *mā-zanad*).<sup>9</sup> Here the

Published in Moscow (Mashin)

is punished at least 1000 rupees. The Zardushtis ordinarily have a weekly : *Anjuman* انجمن lit. "committee." The Zardushti business is transacted. meeting called the *Anjuman* at which religious and commercial business is transacted. There is an *Anjuman* and culprits are sentenced to bastinado or fine for small offences. There is an *Anjuman* in Bombay.

in Bombay.

• 3 With or without *iṣṭaṭ*. In m.c. generally *gimān*.

+ "Service to the Government" could also be well rendered by دولتخواهی *dawlat-khawāhī*.

*zāhī*, which corresponds to the Indian expression *زاهى* means child male or female, young or old.

١١ For است كَفَّهٖ نُوْٓتْ اَسْت.

70r 1. ... avalin-am.

3 — *namī lavūnistam qijās bi-kunam ki marū gūl khaw*

9 In Hindustani either *deitū hogū* or *devegū*.





چه عجب که ترا فریفته اگر— *man ta'ajjub namī kunam ki ū shumū rā farīfta bāshad*  
*tā az īn miyān yak chūz-i 'ā'id-i khud-ash bi-shavad; or* چه عجب که ترا فریفته اگر—  
 —تا *chi 'ajab ki turā farīfta bāshad tā—; or* اگر—  
 agar—.

(4) "Write me word of his departure, in order that I may set on foot preparations for his reception" من در تدارک از آنجا تاریخ حرکتش را بنویسید تا من در تدارک-  
*az ānjā tārikh-i harakat-ash rā bi-navīsīd tā man dar tadārūk-i*  
*pīshvāz-i ū bāsham (m.c.).*

(5) "Grease his palm a little lest he put a spoke in our wheel" پیش از وقت  
*pīsh az vaqt ū rā bi-bīn<sup>2</sup> tā dar mu'āmala-yi*  
*mā mukhl na-shavad (m.c.).*

(6) "He shook the pot to find out what it was filled with" دیگر رانکان  
*dīg rā takān dād tā ma'lūm kunad*  
*ki dar ān chīst (or pur az chīst<sup>3</sup>).*

(7) "Chastisement ought to be inflicted, to the intent that people may see it and take warning" ازین سبب تنبیه کردن لازم است تا مردم دیده عبرت گیرند  
*az īn sabab tadbīh kardan lāzim ast tā mardum didu 'ibrat گیرند.*

(c) Unlike final clauses, Causal Clauses generally precede the principal clause (after the manner of temporal, local and modal clauses). They are introduced by the causal conjunctions 'since,' 'because,' چون *chūn* or *chūnki*, از آنجائیکه *az ān jā-i ki*, از بسکه *az baski*,<sup>4</sup> چه *chi*,<sup>5</sup> اینجهت که *bi-'illat* *az īn jihat*<sup>6</sup> *ki*, etc., بنابراین آن که *binā bar ān ki*, چرا که *chirā ki*, اینکه *in ki*, etc.

The correlatives are *az īn jihat*, سبب از اینجهت *az īn sabab*, etc. Causal clauses may also follow the principal clause.

(d) Examples of Causal Clauses (جمله معلله):—

(1) "As this verb is intransitive, the sign of the agent is not used with the past tenses" چونکه این فعل لازم است ازین سبب در صیغهای ماضی علامت فاعل نمی آید  
*chūnki in fi'l lāzim ast az īn sabab dar shaghāhā-yi māzī*  
*alāmat-i fā'il namī-āyad. Vide also No. (6).*

(2) "You had better post a sentry here too, for this ravine is, so to speak, the postern of this place" بهتر اینست که اینجا نیز پاسبانی وادارید چونکه این رود  
*pīsh az vaqt dam-i ū rā bi-bīn. Also* اسم شب و  
*asm-i shab rā bi-ū bi-gū* "tell him the countersign."

<sup>1</sup> Or استقبال *istiqbāl*.

<sup>2</sup> Or پیش از وقت دم او را به بین *pīsh az vaqt dam-i ū rā bi-bīn*.

<sup>3</sup> Vulgarly *pur-i chīst*.

<sup>4</sup> Or که *ki*.

<sup>5</sup> For classical and m.c. meanings of *az bas ki* 'vide' elsewhere.

<sup>6</sup> The *ki* is frequently separated from *az ān jihat*.

<sup>7</sup> The term حرف تعلیل *harf-i ta'līl* "a causal particle," includes such particles as *az ān jihat*.

<sup>8</sup> Urdu grammar. In India *lāzim* is generally used for "intransitive."

§ 133. Subordinate Clauses (*continued*).

## Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, i.e., Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [*vide* § 131 (a)], being linked to the principal clause by a final conjunction *ki*, *tā*, or *as* *tā* *ki*, or *tā* *as* *tā*.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases *ma-bādā*, or *khudā* *na-karda*: or else by *as* *ki* 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under *Harāf-i 'Illat* and *Kalimāt-i 'Illat*, native grammarians include both the final and the causal conjunctions; they are:—چراکه - زیرا که - زیرا که - بهات ای که - بسبب اینکه - از این سبب - از این جهت.

## (b) Examples of Final Clauses:—

(1) "My companions held out inducements to the end that I might journey in their company" "رفقایم مرا ترغیب کردند تا من نیز همراه ایشان سفر کنم" *rufāq-i-yam marā targhīb kardand tā*: *man nīz bi-hamrāh-i īshān safar kunam*.<sup>8</sup>

(2) "Keep your hand here lest the child should awake and feel frightened" *guzar mābādā bachcha bidār shudā bi-tarsad*. دست را همین جا بگذار مبادا بچه بیدار شده بترسد.

Here *ma-bādā* *na-karda* could be substituted for *ma-bādā*. If however *as* *ki* were substituted for *ma-bādā*, the sentence would have to be reconstructed:—با دست را - بچّه بیدار شد و نه ترسد - دست را بچّه بیدار نشود و نه ترسد: *as* *ki* *bi-tarsad* *na-shavad* *na-karda*, or *as* *ki* *bi-tarsad* *na-shavad* *na-karda*.

[The sentence *as* *ki* *bi-tarsad* *na-shavad* *na-karda* would mean "place your hand here so that the child may wake up but may not be frightened."]

(3) "I should not wonder if he has deceived you, in order to get something for himself" *man ta'ajīb nahi kunam ke* او شما را فریفته باشد تا ازین میان یک چیزی

<sup>1</sup> *Kardand* here implies that 'I agreed to go with them.' *Mi-kardand* would leave the matter doubtful.

<sup>2</sup> Or *tā* *ki*, or *tā* *as* *ki* alone.

<sup>3</sup> This final clause can be converted into a predicative clause by substituting *ki* for *tā* and employing the direct narration, as: *as* *ki* *bi-tarsad* *na-shavad* *na-karda* *marā targhīb kardand ki hamrāh-i mā biyā*.

<sup>4</sup> *Ki* "when."



*zindagī bi-gharqāb-i fanā khyāhad uftād mī-khyāham ki har-chand zūdtar khyd rā az mazīq-i ta'allugāt-i dunyā bi-fazā-yi rāhat-ābād-i 'uqbā rasānam:—* (Anv. Suh., Chap. IV, St. 11) “and since in the end the goods of life must fall in the whirlpool of annihilation, I desire with all possible speed to transport myself from the narrow strait of worldly things to the expanse of the blissful regions of Eternity.”—(East. trans.).

(f) If the causal clause precedes the principal, the conjunction may be omitted, as: *havā garm ast bīrūn namī-ravam* = *bīrūn namī ravam chūnki havā garm ast* = *chūnki havā garm ast bīrūn namī ravam*.

### § 134 — Co-ordinate Clauses.

(a) “Another form of the Compound Sentence is that in which a simple<sup>1</sup> sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

“Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

“The appositive or collateral relation is that in which no intermediary conjunction unites the clauses—.”—*Kempson*.

(b) The following are a few m.c. examples of Appositive Clauses:—

از آثار پا میدانست که راجرو از چه قبیل است و از کجا بکجا میرود - بار دار است یا بی بار  
*az āṣār-i pā mī-dānist ki rāh-raw az chi qabīl ast va az kujā bi-kujā mī-ravad; bār-dār ast yā bī-bār* (Tr. H. B. Chap. V) “from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen.” [*Va* or *ya'nī* is understood after *mī-ravad*, but the omission of the Copulative makes the sentence more dramatic].

درست بگو درست بشنو<sup>2</sup> “Say ‘Sir’ to others and ‘Sir’ will be said to you”<sup>2</sup>  
*durust bi-gū durust bt-shinaw*<sup>3</sup> (m.c.): “I gave you this order, did I not?”  
این فرمان را بتو داده بودم نه اسم آن مرد  
*in farmān rā bi-tu dād būdam-na?*: “I have never heard the name of the man, to say nothing of never having seen him”  
*ism-i ān mard rā ham na-shunīda am dīdan rā bi-guzārīd kinār*<sup>4</sup> (m.c.): “well I have enjoyed a sight of you; please God I shall soon hear you speak”  
*bār-i*

<sup>1</sup> A complex sentence may also be so extended.

<sup>2</sup> Hindustani *Jī kaho jī kahlā'o*.

<sup>3</sup> Or *izzat mī-āvarad* (m.c.).

<sup>4</sup> Or classically—*chi jā-yi dīdan*.

(4) "Do not take his part, for his criminality is unquestionable" *jihat ki ū lā kalām muqassir ast.*

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned" *na-shud hukumat marā na-talabūd.*

(6) "As this verb is transitive the sign of the agent is used" *chūn in fi'l muta'addī-st* ; *'alāmat-i fā'il* چون این فعل  
*fi'cient in the language* "Vide" No. (1).

(7) "As you are fond of obliging me, I feel sure you will not grudge me" *chūn dar ayyām-i tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

(8) "You ought to confess your fault, for reconciliation is impossible" *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

(9) "As you are fond of obliging me, I feel sure you will not grudge me" *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

(e) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as:

*chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

(9) "You ought to confess your fault, for reconciliation is impossible" *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

(e) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as:

*chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*without it* ; *chūn dar āyām tufūlyyat zabān-i Inglīsī ra yād gūzēd* است که درون امر نیز *muẓāyaga na-khūwāhād kard.*

*va dushnām* <sup>1</sup> *bi-buzurgān dādan rā* (or add *ma-dih*): "my son and capable of theft!" *پسر من و دزدی* *pisar-i man va duzdī*!:" "this amount of labour and you gasp for breath!" *اینقدر زحمت کشیدن و نفس زدن* *in qadr zahmat kashīdan va nafas zadan*!: "it is the property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force" *در سنگ مقناطیس این خاصیت است که آهن را جذب میکند و هر قدر آهن نزدیک تر باشد همانقدر* *dar sanj-i maqnūtīs in* <sup>2</sup> *khāssiyat ast ki āhan rā jazb mikunad va har qadr āhan nazdiktar bāshad* <sup>3</sup> *hamān qadr quvva-yi jazība bīshlar ast* <sup>4</sup>: "it is not advisable to leave him to live alone, accordingly <sup>5</sup> do you and he continue together" *اورا تنها گذاشتن مصلحت نیست بنابراین شما و او باهم بمانید* *ūrā tanhā guzāshlan maslahat nīst binābar* <sup>6</sup> *in shumā va ū bāham bi-mānīd*.

(2) If the adjoined clause implies a logical sequence of thought, then for *va*, may be substituted *pas* "then"; *bāz* "again"; *ba'd* "again, afterwards"; *binābar in* "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" *درین ده رهنی غریبی واقع شده است بنابراین آقای ضابط خود شان* *dar in dih rahzanī-yi ghārīb-i vāqī' shuda ast binā-barīn Āqā-yi zābil khud-i shān bi-na/sih bi-jihat-i taḥqīqāt tashrīf āvarda and* (m.c.): "he asked for you, so you must go" *ایشان است را گرفته اند پس باید رفت* *īshān ism-atrā girifta and, pas bāyad raft*: "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" *حضرت اجل یک ساعتی مرحمت فرمودند خوب بچه درد من میخورد ؟ تا چهار روز فکر میکردم* *Hāzrat-i Ajall yak sāt-at-i marḥamat farmūdand-khūb bi-chi dard-i man mī-khwurd? Tā chahār rūz fikr mī-kardam ki pas bi diham, bāz khayāl kardam ki dilgīr khwāhand shud; ākhīr sāt-at rū nigāh dāsham*: "first that man came, then this one" *اول آن مرد* *avval ān mard āmad ba'd in yak-i*: "the wood is damp and yet you ask why it does not burn" *هیزم تر است باز هم می پرسى که چرا نمی* *hīzam tar ast, bāz ham mī-pursī ki chirā namī-sūzad?* (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" *مداخله او چه لازم بود و ازان گذشته رد قولم نیز جهت نداشت* *mudākhala-yi ū chi lāzim būd? va az ān guzashṭa radd-i qawl-am nīz jihat na-dāshṭ*.

<sup>1</sup> In m.c. often pronounced *dushmūn* (for *dushnūm*), by educated Persians even.

<sup>2</sup> If *hamīn* were used here it would mean "only this."

<sup>3</sup> Or *ast*.

<sup>4</sup> Or *mī-shavad*.

<sup>5</sup> In Urdu چنانچہ *chunānchī* would be correct, but not in modern Persian:—*usko akelā ch'orjānā maslahat nahīn-chunānchī tum aur wuh sāth rahā karo*.

<sup>6</sup> Not چنانچہ *chunānchī* which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence.

*dīdār muyassar shud guftār nīz agar Khudā bi-khuvāhad khvāham shunūd* (Prof. S. T.): "the earth moves round the sun, I allow. Why 'allow'? Say rather it does so move" میگردد حقیقتاً میگردد. *gīram dunyā dawr-i āftāb mī-gardad*. *Gīram chīrā?* *Balki chunān bi-gū ki* of him could be found "I looked for him in all directions—not a trace *ānjā gashtam*,<sup>1</sup> *hich agar-i az ū na-yāftam* (m.c.): "why should I object? I am at the service of my friends" عقب او اینجا گشتم هیچ *aqab-i ū nīzā man khādīm-i aḥbāb hastam*: "it is easy for some people to lie, difficult for others" مشکل *guftan āsān ast, barāy-i ba'z-i mushkil* (m.c.): "some are devoted to philosophy, others have a greater liking for mathematics" *barāy-i ba'z-i darūgh dārd* *shawq-i ri'yāz-i dārand*: "the higher I ascended the lighter the air became" بعضی برای علم حکمت *ilm-i hikmat*<sup>2</sup> *mī-mīrand, ba'z-i cherished you the lazier you became* "من هر قدر در بالون سعود میکردم همانقدر هوا خفیفتر میشد" *bi-in buzurgī va tu bī-khābar!*: "look at your own insignificance before you abuse others" امری باین بزرگی و تو بیخبر

(c) The Adjunctive Conjunctions (حروف عطف) enumerated by native grammarians are—*va* و, *pas* پس, *sipās* سپاس, *nāz* ناز, and *ham* هم. Adjunctive Clauses (جمله عطفی) :—

(1) In these the principal connective is 'and', *va*<sup>3</sup>, which may denote simultaneity of action, or antithesis.

Examples:—"What is right is one thing and what one wishes is another" (m.c.): "nausea (of cholera) را صلاح دیگر است و خورندش دل دیگر *rāh-i šalāh dīgar ast va khvāhish-i dil dīgar yī mubram*<sup>4</sup> *hamān*: "what comparison is there between the Raja Bhoj and Ganga, the oilman<sup>5</sup> and his oil?" *hamān būd va rasīdan-i qazā-business as this, and you not to know of it!*" *shāh-kujā va gadā kujā?*: "such a big *bi-in buzurgī va tu bī-khābar!*" *amr-i* امری باین بزرگی و تو بیخبر "look at your own insignificance before you abuse others" را نگاه کن و دشنام به بزرگان داد

<sup>1</sup> Or *ān karaj va in karaj nigāh kardam*.

<sup>2</sup> Or *jaylasīfīyya* Gr., or *falsafa* Ar. form.

<sup>3</sup> When a number of clauses are connected by *va*, as: *Zayd āmad va nishast va ba'd az ān raft*, the sentence is called *ẓarfī*.

<sup>4</sup> "Many Muslims hold that Fate is, in some respects, absolute and unchangeable; in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called '*el-kaḏā el-moḥkam*': in the latter, '*el-kaḏā el-mubram*' (which term, without the explanation, might be regarded as exactly synonymous with the former)." —Lane's *Arabian Nights*.

Compare *ajal-i maḥtūm* (beyond which period a man cannot possibly live), and *ajal-i mu'allaq* (accidental death that may occur before the previous period).

<sup>5</sup> *Kahān Rājā Bhoj aur kahān Gangā telī*, a common Hindustani proverb.

at bi-kun va<sup>1</sup> yā dast az sar-i man bi-kash (m.c.) “either do your work or be off and don’t bother me”: *āyā<sup>2</sup> bīdār-am yī khwāb mī-bīnam* “am I awake or in a dream?”: (آیا) “man taraddud-i khātir dāram ki (āyā) bi-vilāyat-i khud biravam yā in tābistān rā dar kūhistān bi-sar baram?” “I am perplexed whether<sup>3</sup> to go home or spend the hot weather in the hills”: *āyā tu az khud iqrār kardī va<sup>4</sup> yā kas-i bi-tu ta’lim dāda būd* “did you confess of your own accord, or did some one prompt you to do so?”

(3) Other alternative conjunctions are the verbal derivative *khwāh*, or the interrogative *chi*<sup>5</sup>. Examples: در چه و چه در *chi*. “the friendship of the sincere shows itself in the same way before your face as it does behind your back” — من بنی نوع انسانرا عزیز میدارم خواه مسلم خواه هندو (و) خواه نصرانی: (Sa’di.) *man banī naw-i insān rā ‘azīz mī-dāram khwāh Muslim khwāh Hindū (va)<sup>6</sup> khwāh Naṣrānī* “I love the sons of Adam, be they Muslims, Hindus or Christians”: هر قدر جستجو بشود درین شهر مسلمان پیدا نمیشود چه از امیر (و) چه از *har qadr just u jū bi-shavad dar in shahr Musalmān paydā namī-shavad chi az amīr (va) chi az faqīr va chi az ahl-i hīrfa<sup>7</sup>* “search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman”: *hama-yi shahr khwāh هندو خواه مسلم دعای نذرستی او را می کنند: shahr khwāh Hindū, khwāh Muslim du‘ā yi tandurustī-yi ūrā mī-kunand, (or) hama-yi shahr chi مسلم باشند و چه هندو دعای شفاى او را میکنند: Muslim bāshand va chi Hindū du‘ā-yi shifā-yi ūrāmī-kunand<sup>8</sup>* “the whole city, Hindus and Muhammadans alike, are praying for his recovery”

<sup>1</sup> Or better omit the *va*. In mod. Pers. the *va* is usually prefixed to *yā*, only when it is preceded by another *yā*.

<sup>2</sup> Here *āyā* simply introduces the direct question and does not mean “whether.” *Magar* could not be substituted.

<sup>3</sup> Note that *āyā* translated “whether” introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit *āyā* when possible.

<sup>4</sup> Or better omit *va*.

<sup>5</sup> *Chi* “what does it matter one way or the other?” There is no distinction between *chi* and *khwāh* as there is between the Hindi verbal form *chāhe* . . . *chāhe* and the Hindi interrogatives *kyā* . . . *kyā* (‘Vide’ *Hindustani Stumbling Blocks*).

<sup>6</sup> *Mī-dāram* (and not *dāram*); comp. verb.

<sup>7</sup> Here *az* gives the sense of ‘amongst’ and means *chi az amīr just ujū bi-shavad*: omit *az* and the meaning is *na muslim-i amīr na muslim-i faqīr paydā mī-shavad*.

<sup>8</sup> From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. *tamāmī-yi shahr chi* *az Muslim chi as Hindū* shows that the population is mixed. *tamāmī-yi shahr chi hama Muslim bāshand chi Hindū*—needs no explanation.



however be correct to say, که بیشتر بنویسم *kāyhaṣ na-dūsham ki bīshṭar bi-navīsam*. Similarly یک هفته پیش دست از جان شستم ولی امروز خود بخود برخاسته *yak hafta pīsh dast az jān shustam<sup>1</sup> valī imrūz khud bi-khud bar khāsta dākhil-i dā'ira-yi aḥbāb shudam* "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but یک هفته پیش دست از جان شستم ام ولی *yak hafta mī-shavad ki dast az jān shusta-am valī*—: here *shustam* would be incorrect; the Present Tense *mī-shavad* shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."

(e) Adversative Clauses (جملهٔ تضادیه) :—

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are لیکن *likin* or لکن *lākin* "but", and its synonyms امّا *ammā*, ولی *valī*, بل *bal* or بلکه *balḳi*, جز اینکه *juz īnki*, غیر از اینکه *ghayr az īnki*, مگر *magar*, etc.

*Balḳi* بلکه has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes *balḳi* بلکه 'moreover' may be omitted.

*Bāz ham* باز هم 'still, nevertheless,' are also adversative conjunctions.<sup>2</sup>

To introduce an afterthought ولی ها *valī hā*, or the exclamation ها بلی *hā balī* is used, or باش باش *bāsh bāsh* (m.c.) "stay, stay."

Examples: گفتا بعزت عظیم و صحبت قدیم که دم بر نیارم و قدم بر ندارم مگر آنگاه که *guftā bi'izzat-i 'aẓīm va shuhbat-i qadīm ki dam bar nayāram va qadam bar na-dāram magar āngāh ki sukhān gufta shavad* (Sa'di) "he said I swear by the Great Glory<sup>3</sup> and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak": نسبت بشاهزاده خانم سایر دخترها مفلس بودند ولی نسبت به یک دیگر یکی غنی یکی متوسط الحال و یکی فقیر *nisbat bi-shāhzāda khānum sā'ir-i dulḥtarhā muflis būdand valī<sup>4</sup> nisbat bi-yak dīgar yak-ī<sup>5</sup> ghanī, yakī mutavassit<sup>6</sup>-l-hāl va yak-ī faqīr* "all the girls were poor in comparison with the Princess, but, compared with each other one was well off, another middling, another very poor": من بشهر نمی روم جز: *man bi-shahr namī-ravam juz īn-ki<sup>6</sup> shumā bā man bi-yāyīd* (m.c.) "I won't go to the city unless you accompany me": هرگز از دور زمان

<sup>1</sup> *Shusta būdam* شسته بودم would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

<sup>2</sup> And تا هم *tāham* "yet still" (Indian and Afghan).

<sup>3</sup> i.e. God. A common m.c. expression is بحق خدا و بحق سالم *bi-haqq-i Khudā va bi-haqq-i salām*.

<sup>4</sup> Or امّا *ammā*, لیکن *likin* or ولیکن *va-līkin*.

<sup>5</sup> Or با'ز-ی... *būdand*.

<sup>6</sup> *Ghayr az īnki* غیر از اینکه could be substituted for جز اینکه *juz īnki*. *Bi-ravid* بروید could not be idiomatically used for بیایید *bi-yāyīd*.

ܐܢܝܢ ܝܐܠܐܢ  
*chî man va l chî shumā* "whether this or that",  
 "Whether or not", is rendered by the same  
 verbs being in the same position.

[illegible]

(4) Negative alternative: "whether it was advisable or not," *Khaywāh maslūḥ mā ḥaywāh*.

The English expression is expressed by :

(contractions of *اگر* و *آگر* 'else' is rendered by *va agar na* in a contracted form)

Examples:—

*kānd rāṭī-st*, *va<sup>2</sup> na-man az kā<sup>2</sup>*,  
with his pay, not

na kam "neither more nor less" : "my paper is used up, or I would write more for your amusement" :  
 نوشتن *kāghaz-am tamām shud varna barā-yi tajarrij-i khātir-at ziyāda mī-na-raushan ma-kun va illā dar miyān-i ishān nizā-i mī-raftad* "don't light a fire  
 first letter, which you refer to in this matter of course."

*Remark.*—If نیست *mumkin na-būd*, the Past S. will be correct.

correct. In the preceding instances the Subjunctive follows *ki*, but omit have to run—*va illā bilā shak javūb-ash rā mī-navishtam* and the sentence would mean "My paper is finished, otherwise I would write more for you." Similarly in, "The ink is dry, and the sentence would be written," *illā barā-yi shumā ziyād-tar mī-navishtam*, the subjunctive is used for *mī-navishtam*, and obviously the same rule applies to all other cases.

1 Better omit the ;  
2 Or omit the ;

Or omit *va.*

§ *Mī-naviṣṭam*  
*būḥam*!

\* Or *karda-îd*, no difference.



*gūya*<sup>1</sup> *kūn-i dīg ast*<sup>2</sup> (or *qīr ast*) "black do you call him? why he's as black as my hat": *ه‌رچه می‌خواهید بگوئید باز هم جان انسان از همه چیز عزیزتر است*: *harchi mī-khāwāhīd bi-gūyīd bāz ham*<sup>3</sup> *jān-i insān az hama chīz 'azīz-tar ast* "talk as much as you please, a man's life is the dearest of his possessions": *بالفعل هیچ کسی لایق این کار بخیرالم نمی‌رود - ها بلی - فهرست اشخاصیکه طالب ذوکری هستند موجود است* *bi-'l-fi'l hīch kas lāyiq-i īn kār bi-khāyāl-am namī-rasād, hā balī fihrist-i ashkhāṣ-i ki tālib-i naukarī hastand mawjūd ast, shāyad dar ān yak-i dīk-khāh-i man paydā bi-shavad* "I can't think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it": *فردا همین وقت بیایید - ها باشی باشی - فردا جایی*: *fordā hamīn vaqt bi-āyīd, hā bāsh<sup>4</sup> bāsh, fardā jā'ī va'da dāram* (m.c.) "come to-morrow at this time—but stay, no,—I have an appointment somewhere": *چنین کتابی نایاب است ولی صبر کنید در کتابخانه دولتی چند کتاب صرف و* *chunīn kitāb-i nāyāb ast valī sabr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i ṣarf u naḥv hast, agar bi-farmāyīd<sup>5</sup> ānhā rā khwāham tālabīd* "no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them."

<sup>1</sup> Or *balki*.

<sup>2</sup> Or, *az siyāh ham siyāh tar ast* "he's blacker than a blackey."

<sup>3</sup> Or omit *bāz ham*.

<sup>4</sup> Note the m.c. singular *باشی* *bāsh*; the plural *باشید* *bāshīd* would also be correct.

<sup>5</sup> Or *āgar rūy-i mubārak qarār bi-gīrad*.

نه نالیده بودم و روی از گردش آسمان دردم نکشیده مگر وقتیکه پایم بر خنه بود و استطاعت پای نه نالیده بودم و روی از گردش آسمان دردم نکشیده مگر وقتیکه پایم بر خنه بود و استطاعت پای  
*darām na-kashīda magar vaqt-i ki pāyam barāhāna būd va istīfā-at-i pāy-*  
*pūshī nā-dāshdam* (Gulistan, Book 3, St. 19) “never had I grumbled at my  
 ill-luck nor got upset by my ill-fortune, but once, when I had not the means  
 to get protection for my feet” : اسم اورا تنها حسن نمی گویند بلکه اورا حاجی حسن : *ism-i ūrā tanhā* ! *Hasan namī-gūyand balki ūrā Hājī Hasan mī-nāmand*  
 “no one calls him by the bare name of Hasan but all call him Hājī Hasan” :  
 اسم او را تنها حسن نمی گویند بلکه او را حاجی حسن : *in sag nist balki* <sup>2</sup> *pidar-i* <sup>3</sup> *st barā-yi shumā*  
 (m.c.) . . . “this is not a dog you keep, rather it’s an intelligent human creature” :  
 نه راحت شما بلکه حفاظت چنانک درین منحصر است که از مصاحبت ایشان دست بکشید  
*na* <sup>4</sup> *rāhat-i shumā balki hifāzat-i jān-i tān dar in munbāsir ast ki az muṣāhabat-i*  
*ishān das bi-kashid* “your comfort, nay more, your safety depends on your  
 withdrawing from their society” : *kardā-i balki mu’jiza namūda-i* “it isn’t a cure you have performed, it’s  
 a miracle” : *nī dārad* ! *balki fī’l wāqī* , *and* <sup>5</sup> *nā-farmānī kardā-i* “what do you mean by  
 a misapprehension of orders? the plain fact is you have been guilty of  
 wilful disobedience” : *khūnām va na tu balki harkī* <sup>6</sup> *nawbat-ash bāshad* , “neither will you read nor  
 I, but he whose turn it is” : *zang chist* بلکه چنان بگو که سر پدیری محبوب را بر دوش : *bar dūsh-i javūn-i naṣb kardā and* “you may well call him intelligent; why he  
 has an old head upon young shoulders” : *na faqat mā balki tamām-i shahr mushūq-i āmadan-i ū hastand* “not  
 we alone, the whole city, I may say, longs for his advent” : *pūl giriftan chi, balki az talābīdan ham parvā’i nist* ; *pūl-i ū bi-aynih māl-i*  
*khud-i shumā-st* “there is nothing wrong in taking money from your father  
 —nay more there is nothing wrong in asking for it; his money is really your  
 own” : *vaqt dar in kār mashvarat kardīm, bāz ham* <sup>6</sup> *tadbīr-i muvāfiq bi-nazar na-*  
*yāmad* “we had a long consultation on the matter but no suitable remedy  
 was arranged” : *siyāh chist* ? *or* ( *qir ast* )

1 Or *Hasan-i tanhā*.2 Or omit *balki*.3 Or insert *faqat* after *na*, and *nīz* after *tān*.4 Or *har kas ki* : also *ast* could be substituted for *bāshad* but would not be so good.

genus": گاو و گاو و خری و گاو کشته شدند: *asp-i va khar-i va gāv-i kushta shudand* "a horse, an ass, and an ox were killed."

(c) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; vide § 119 (a) to (d): گوسفند پراگنده شدند: *galla-yi gūsand parāganda shudand* (or *shud* in m.c.) "the flock of sheep scattered": بسیاری از اهل علم معتقد اند بر: *bis-yār-i az ahl-i 'ilm mu'taqid and bar īnki—(mod.)* "a many of the scientists are of opinion that": صاحب منصب و سر باز زیادی بودند: *ṣāhib-maṣṣab u sarbāz-i ziyād-i būdand* (Shah's D.) "there were a lot of officers and soldiers there."

*Remark.*—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: صاحب منصب زیادی بود: *ṣāhib maṣṣab-i ziyād-i būd* (m.c.), also صاحب منصب رفت: *ṣāhib-maṣṣab-i ziyād-i raft* (or better رفتند, *raftand*); but صاحب منصب و سر باز زیادی بودند: *ṣāhib-maṣṣab va sarbāz-i ziyād-i būdand* (Shah's D.) (or not so good, *būd*). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(f) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: ده درویش در گلیمی بخسیند و دو پادشاه در اقلیمی ننگینند: *dah darvish dar gilīm-i bi-khuspand va du pādishāh dar iqlīm-i na-gunjand* (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."<sup>2</sup>

*Remark.*—Occasionally the singular is used, especially with irrational animals and large numbers, as: صد هزار اسب (یا مرد) کشته شد: *ṣad hazār asp (or mard) kushta shud* (class. and m.c.) "a hundred thousand horses were killed":

هزار و صد و شصت گورد دلیز بیک زخم شد کشته در جنگ شیر  
*'Hazār u ṣad u shaṣṭ gurd-i<sup>3</sup> dilīr*

*Bi-yak zakhm shud kushta dar jang-i shīr*  
 (Shāh Nāma, jild-i avval; Razm-i Īrānīyān bī Turkān va shikast-i Turkān).

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as: وزیر گفت شنوده ام که دو کبوتر در: وزیر گفت شنوده ام که دو کبوتر در:

<sup>1</sup> Note the English phrases, 'all is well' where 'all' is singular. Also 'a thousand years is as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent is extortionate interest." In, 'Nineteen-twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word *is*, is probably understood after each nominative.

<sup>2</sup> *Iqlīm* اقلیم in Mod. Pers. is a "continent" and *mamlakat* a "kingdom." By Arab Geographers *iqlīm* is used in the sense of a province. Sa'di has *Iqlīm-i Fars*.

<sup>3</sup> Another reading is مرد دلیز *mard-i dilīr*.

## CHAPTER XIX.

### § 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:—

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پنبه فروشان شکایت به پادشاه بردند: *pam̄ba-farūshān shikāyat bi-pādishāh burdand* “the cotton sellers carried their complaint to the king”: حکما گفتند: *ḥukamā gufta and* “the (ancient) philosophers have said”: عصمت به معصیت آلايند: *iṣmat bi-maʿṣiyat ālayand* (Saʿdi) “most of the poor are forced to do wrong”: راجت و شریک رنج و راحت: *rajan̄dagān multafiq-i sharik ranj u rahat* (Saʿdi) “some few travellers joined together to make a journey<sup>1</sup> and share together the pains and pleasures of the way.”

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گفت مگسان تشویشم میدهد: *guft magsān tashvish-am mī-dihand* “he said the flies are worrying me.”

*Remark.*—*ast* “is” and *būd* “was” are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination *ha* *hā* (and not in *ān*), as: (آن بود) است اینجا خوب: *aspāh-i injā khūb ast* (or *būd*); but *ān* *injā* *khūb ast* and. *Vide* (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چوین شد پادشاه و شاهزاده لبادی خود را بر درش: *chūn shod pādshāh va shāhzāda labāda-yi khud rā bar dāsh-i masḥara-i nihādand* “when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry”: یاد دارم که در ایام پیشین: *yād dāram ki dar ayyām-i pīshīn man va dūst-i chūn du magh-i bādām dar pūst-i shubāt dāshīm* (Gul., Book V, St. 4): عزابی پرسید که زک و فرزند و شتر من همه سالم اند: *azābī porsid ki zan va farzand va shutur-i man hama sālīm-and?* “the Arab asked if his wife and son and camel were all well.”

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسب و خر از یک جنس نیستند: *asp u khar az yak jins nīstānd*<sup>2</sup> “the horse and the ass are not of the same

<sup>1</sup> *Siyāḥat* probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.

<sup>2</sup> In m.c. *nīst* might be used.

(Af.); here the plural verb *na-shikanand* is required after the neuter plural (*shākhā*) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing *distinct classes* have a common verb, it is in the plural, as: آب و خاک بر ضد یکدیگر اند *āb u ālash u khāk bar zidd-i yak dīgar and* <sup>1</sup> “water, fire and earth are enemies of each other.”

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ ما انگور و انجیر و گیلاس و شلیل *dar bāgh-i mā angūr va anjīr va gīlās va shalīlā-yi khūb paydā mī-shavad* <sup>2</sup> “grapes, figs, cherries and good nectarines are grown in our garden”: (note that the adjective *khūb* may refer to شلیل *shalīlā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several *abstract* nouns are followed by a singular verb, as: تقصیری و تقاعدیکه در مواضبت خدمت بارگاه خداوندی می‌رود بنابراین است که طایفه حکمای هند *taqṣīr-i va taqā'ud-i ki dar muvāzabat-i khidmat-i bārgāh-i khudāvandī mī-ravad, binā barān ast ki tāyifa-yi hukamā-yi Hind* —“the omission and negligence that I show in your service are due to what the Indian philosophers have—”; غم و شادی و مرگ و زندگی از خدا می‌رسد *gham va shādī va marg va zindagī az Khudā mī-rasad* “grief, joy, death, and life (all) proceed from God”; but if همه *hama* is used, the plural verb is used, as: غم و مرگ و زندگی همه از خدا می‌رسند *gham va marg va zindagī hama az Khudā mī-rasand*.

دوران بقا چو باد صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت

*Dawrān-i baqā chu bād-i sahrā bi-guzasht*

*Talkhī u khushī u zisht u zibā bi-guzasht* (Sa'di)

“Time that we thought would last for ever, has passed like the wind;

Passed too is the bitterness and joy, and the bad and good.”

پادشاهی از منجمی پرسید: ای احمق روز و شب در چشم تو یکسان است *ay aḥmaq rūz u shab dar chashm-i tu yaksān ast* “O fool! day and night are alike to thee” <sup>3</sup>; پادشاهی از منجمی پرسید که چند سال از عمر من باقیست *pādishāh-i az munajjim-i pursīd ki chand sāl az umr-i man bāqī-st* “a king asked an astrologer how many years he had to live.”

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: حضرت اجل تشریف آوردند *Hazrat-i ajall tashrīf āvardand* “His Excellency has just arrived.” <sup>4</sup>

<sup>1</sup> Even in m.c., *and* and not *ast* would be used here.

<sup>2</sup> The plural would probably be used in classical Persian.

<sup>3</sup> The person addressed was blind and carrying a lamp.

<sup>4</sup> The plural of majesty: a form of hyperbole. Similarly ایشان تشریف آوردند *ishān tashrīf āvardand* “he has just arrived (lit. they have arrived).” حضرت اجل *Hazrat-i Ajall*, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled حضرت والا *Hazrat-i Vālā*, while نواب والا *Navāb-i Vālā* is used for princes not royal, or not nearly related to the reigning Shah.

دست از این حرکت کوتاه کنی که واقعا در پیش است و دشمنان در پی (1) *haraka k-āṭāh kun ki vāq'ahā dar pish ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.)": "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

(h) Plural neuter nouns expressive of *material* things are generally followed by a singular verb (especially if the verb is in the passive voice):—

دست از این حرکت کوتاه کنی که واقعا در پیش است و دشمنان در پی (1) *haraka k-āṭāh kun ki vāq'ahā dar pish ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.)": "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

(2) Such neuter nouns may however be followed by the plural, as:

دست از این حرکت کوتاه کنی که واقعا در پیش است و دشمنان در پی (1) *haraka k-āṭāh kun ki vāq'ahā dar pish ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.)": "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

دست از این حرکت کوتاه کنی که واقعا در پیش است و دشمنان در پی (1) *haraka k-āṭāh kun ki vāq'ahā dar pish ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.)": "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

<sup>1</sup> Note absence of *ki* after *guft*. In mod Pers. *būd* singular.

<sup>2</sup> Or *būdand*.

<sup>3</sup> No<sub>20</sub> the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also *ū* instead of *kāud*.

<sup>4</sup> *Shud* would be used in mod. Pers. and would probably be better in classical Persian. I possibly the word *mardum* close to the verb has influenced the concord.

<sup>5</sup> Another reading is *gardīd* after this neuter plural in *ān*. After *rīkhta* the word *ast* (or *būd*) is understood. Also note the Imperfect *hamī-gardīd* or *hamī gardīdānd*, instead of the more dramatic Present, which would be preferred in modern Persian.

(7) *du fil būd* (Shah's D.) "there were two elephants," (or not so good *būdand*): *si ġarāfa būd* (Shah's D.) "there were three giraffes." In these examples the idea is a single collection.

(8) انواع خوک و گراز و حیوانات عجیب دیگر هم آنقدر در اینجا بود که بحساب نمی آمد *anvā'-i khūk u ġurāz va hayvānāt-i 'ajīb-i diġar ham ān qadr dar ān jā būd ki bi-ḥisāb namī-āmad* (Shah's D.) "various kinds of swine and other strange creatures were collected in that place to an extent that couldn't be computed": vide *Remark* to (9).

(9) انواع طوطیها و طاروسها و قرقاولهای طلایی استرالیا که بسیار قشنگ بود و انواع مرغها *anvā'-i tūtīhā va tārūs-hā va qarqāvul-hā-yi tīlā'-i-yi Ūstrāliyā ki bisyār qashang būd, va anvā'-i murghhā-yi khush-rang dar qafas-i bisyār buzurg mashghul-i parvāz va bāzī būdand* (Shah's D.).

*Remark.*—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though انواع مرغها بود *anvā'-i murghhā būd* is correct, انواع مرغها مشغول خواندن بود *anvā'-i murghhā, mashghul-i khvāndan būd* is incorrect; the plural بودند *būdand* is necessary.

(10) یک گاو گوسفندی دیده شد که بسیار چاق بودند *yak galla-yi ġūsfandī dīda shud ki bisyār chāq būdand* "we saw a flock of sheep (the members of) which were very fat".

(11) چاکشهای غریبی است مثل کوه *chakushhā-yi ġharīb-i<sup>2</sup> ast miḡl-i kūh* (Shah's D.) "they are wonderful hammers like mountains."

(12) او فعلا است *ū fa'la<sup>3</sup> ast* (m.c.) "he is a workman" (specially one engaged in building)."

(13) انگشترهای آئینه دار و چاقو و کارد و مقران و تبر و چیزهای خورد خورد بودند *angushtarhā-yi ā'inadār va chāqū va kārđ va miqrāz va tabar va chīzhā-yi khurd khurd būdand<sup>4</sup>* (m.c.) "there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) ده هزار فوج کشته شد (or کشته شدند) *dah hazār fawj kushta shud* (or *kushta shudand*) (m.c.) "ten thousand of the army were killed."

(15) و آنچه گندم و جو که بالای جهاز بود همه را موش خورده بودند *va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mūsh khurda būdand<sup>5</sup>* (Afghan)

<sup>1</sup> *gūsfandī*, adj.: the subs. *gūs/and* could be used. Note, first the sing. passive, and then the plural *būdand* for the individuals.

<sup>2</sup> Note the *ی* of unity with the plural noun, "a set of hammers."

<sup>3</sup> *fa'ala* (Ar. pl of *fā'il*) is in m.c. generally used as a singular.

<sup>4</sup> Or *būd*, but the pl. *būdand* here is better as the articles are miscellaneous; but if *vaghayrah* were inserted after *khurd*, the singular *būd* would be better, as *vaghayrah* itself gives the idea of miscellany.

<sup>5</sup> This ought to be *būd* singular after the generic noun *mūsh* موش; or *mūshhā khurda būdand*: also in Mod. Pers. *tū-yi* or *dar jahāz* and not *bālā-yi jahāz*.

(j) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.<sup>1</sup> Liberties are especially taken with the verb “to be”—*vide* (S) and § 136 (a), page 593.

The following examples are taken from modern colloquial:—

(1) “There are many sheep here” *injā barra<sup>2</sup> bisyār ast*, or *injā barra<sup>2</sup> bisyār ast*.

(2) “There are many wind-mills here” *injā āsiyā<sup>3</sup> bi-āst*.

*Remark*.—If the word for “wind-mills” were qualified by any other adjective, it would be in the plural, as: *injā āsiyā<sup>3</sup> khūbi ast*, or *injā āsiyā-khūbi āst*, or *khūb-ī āst*.

(3) “the (railway) carriages all communicated with one another so that” —(Shah’s D.) “the (railway) carriages all communicated with one another so that” —.

کالسکهای این شهر واسپهای کالسکهای زیادی و خوبی کالسکهای روستا و اسپهای آنجا (4)  
*kāliskahā-yi in shahr va asphā-yi kāliskahā bi-ziyādā va khūb-ī nist*  
*kāliskahā-yi Rūs va asphā-yi ānjā nist* (Shah’s Diary) “the carriages of this place,<sup>4</sup> and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.”

(5) “there were various species of waterfowl in the ponds.” (Shah’s diary) *āqsām-i murghhā-yi ābi dar daryāchahā būd*<sup>5</sup>

(6) *ham dāda shud<sup>6</sup> a Afriq ki khaylī farīb va muhib būdand* (Shah’s D.) “also two black leopards from Africa were there, singular and terrific to look at”: *du shakhš dāda shud ki dar kamāl-i khush-gi būdand* (m.c.).

<sup>1</sup> In the *Vāzīr-i Lankarān* occurs the expression *marādm hama dar fikr u khayāl-i āsāyish khud ast*. This is much the same as the English vulgarism “says wo.”

<sup>2</sup> *Barra* properly a “lamb.”

<sup>3</sup> Better *asphā-yi kāliska* and not *kāliskahā*. *Biraw asphā-yi kāliskahā rū bijūr* (not *kāliska rū*) “go and bring the horses for the carriages: *asphā-yi kāliska rū* would mean for one carriage; but *asphā-yi kāliska-yi Kirmān* (not plural) “the carriage-horses of Kirman.”

<sup>4</sup> i.e. of “Königsberg.”

<sup>5</sup> A mistake; should be *būdand*.

<sup>6</sup> In No. (6), note *dāda shud* the Passive singular followed by *būdand būdand* the plural, the subject to both being *du palang*; while in number No. (7), *du fū* and *si zarāfa* are followed by a singular verb. The plural *dāda shudand* would not be used, but either *būd* or *būdand* could be substituted.



(Gibbon's Roman Empire) او هستند کشته Magnas bā chahār hazār nafar bi-khayāl-i īnki hamdast-ī ū hastand kushā shudand (mod. Pers.): من با او رفتم man bā ū raftim (m.c.) "I went with him": او رفتم man u ū raftam (m.c.). به اتفاق می گفتیم که بگزار بیایند بخدا اگر هزاران هزار باشند بیاری امام رضا یکی از ایشان سر زنده بگور نخواهند برد bi-ittifāq mī-guftim ki bi-guzār biyāyand bi-Khudā agar hazārān hazār bāshand bi-yārī-yi Imām Rīzā yak-ī az īshān sar-i zinda bi-gūr na-khāwāhand burd<sup>1</sup> (Trans. *Ḥaṭī Bābā*, Chap. II) "we one and all exclaimed let them [the Turkomans] come. By God should there be thousands upon thousands of them, by the help of the Imam Rīza not one of them would go to the grave with a whole head on his shoulders." "I have made some *changāl* and will eat it with my husband."—(Prof. S. T.). The error is traceable to the fact that sentences like 'Pharaoh and all his host were drowned in the sea' and 'Pharaoh with all his host were drowned in the sea,' convey the same meaning. Grammatically the adjuncts of the nominative should not affect the concord between it and the verb.

The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable<sup>2</sup> to the correct form of expression.

Sa'di in the *Gulistan*, it is worthy of remark, often adheres to the correct concord: بوم نشسته بودم بزرگان در کشتی با طایفه بزرگان در کشتی nishasta būdam<sup>3</sup> (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; یکی از ملوک با تنی چند از خاصان در شکارگاهی به زمستان yak-ī az mulūk bā tan-ī chand az khāṣṣān dar shikārgāh-ī bi-zamistān az 'imārat dūr uftād (Sa'di) "a certain king with his companions was belated in winter while hunting."

<sup>1</sup> A singular verb is correct after *yak-ī*.

<sup>2</sup> "A woman with a child in her arms needs only one ticket" زنی با بچه بگش (zan-ī bā bachcha-yi baḡhal-ash faqāṭ yak bilēt lāzim dārad) is both good grammar and good sense; but 'A woman with a man requires two tickets' is as faulty in sense as 'A woman with a man require two tickets,' is faulty in grammar."

Where plurality is signified (as in woman and man) the copulative 'and' و must be used both in English and in Persian, and not 'with', or 'as well as.'

<sup>3</sup> Apparent violations of this concord are frequent in the *Gulistan*, as: طایفه اوباش kayifa-yi awbāsh-i maḥalla dar ū paivastand (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun طایفه *kayifa*, etc., and that the intervening genitive اوباش *awbāsh* does not here affect the concord: و گروهی va gurūh-ī bi-khilāf-i īn maṣlaḥat dāda and (Gul., Bk. 8, No. 52).

“and as for the wheat and barley left in the ship, the mice ate it all”; *vide* No. (16).

(16) In the sentence, “Partridges fly in covies” *galla galla mī-parad* (m.c.), the singular is better than the plural *kabl mī-parand*.

(17) *baḡhā va khānahā va ganāhā-yi bisjār* “there were many gardens and houses and underground channels.”

(18) *asphā-i Kirmānī khūb and* (not *ast*) (m.c.), or *asphā-yi kirmānī khūb ast* (m.c.) “the Kirman horses are good, but *not mī-barand* (not *mī-barad*). *Vide* (b) Remark.

(19) *bi-tarā-i chāl rastā būdand chūn ta’dād-i ānā faqat du hazār būdand chandān istādāqī na-kurdand* (Memoirs ‘Abdu-l-Rahmān, p. 28); here *būdand* should be *būd*.<sup>2</sup>

### § 136. Concord of Subject and Verb—(continued).

#### Errors in ConCORDS, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the “Error of Proximity.”

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic’ (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however: *شام انرا کرده اند* *āyā hich kudām-i-shān ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb.<sup>3</sup> Thus:—“Magnus with 4000 of his supposed accomplices were put to death”

<sup>1</sup> *Vido* (h) (3). Note that *bisjār* may qualify all three substantives or only the last.

<sup>2</sup> In modern Persian *adad* would be used and not *ta’dād* for ‘number,’ but *ta’dād kardān* (m.c.) “to count.”

<sup>3</sup> This copulative use of ‘with’ is occasionally adopted by even good English writers.

the auxiliary after the first nominative and let it be understood for the rest, as: *یا تو یا من عاقصم یا تو* *yā man muqassir-am yā tu*: "either Muhammad will take the prize or I will" *یا من انعام را خواتم گرفت یا محمد* *yā man in'am rā khawāham girišt yā Muḥammad*<sup>1</sup> (m.c.). *Fide* also (d).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood to the rest, as: "Neither he nor his brothers were there", "neither you nor I am concerned." Another writer states, "If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'<sup>2</sup> If, however, the pronoun 'I' is one of a series of singular nominatives grammatically conjoined by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I is to win the prize,' but 'John, (or) James, or I am to win the prize.'<sup>3</sup> Hodgson writes, "A very nice question arises, when two singular pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong'?"

Apparently, "Whenever my wife or I die" should be in Persian *هر وقت هر و من یا زنم بیهود* *har vaqt ki man yā zan-am bi-mīrad*<sup>4</sup>; (in modern colloquial *بی-میریم* *bi-mīrīm* would often be used). But instead of *هر و من و دو* *har vaqt man va du barādar-am bi-vujūd āmadand*, say *آمدیم* *amadīm* because of the copula (not disjunctive) *va*.

(5) *نه من و نه او متصم نه* *na man<sup>5</sup> muqassir-am na ū* (elegant) "neither am I wrong nor is he."

*نه من و نه او متصم* *na man va na ū muqassir-im* (not elegant).

*نه من و نه او هیچ کدام عاقص نیستیم* *na man va na ū hīch-kudām muqassir-i*

<sup>1</sup> For further Persian examples *vide* (5).

<sup>2</sup> *یا شما بازي مي بهتر یا شما یا او بازي ميکردید* *yā shumā yā ū bāzī mī-karāid*: better *یا شما بازي مي کردید یا او* *yā shumā bāzī mī-karāid yā ū*.

<sup>3</sup> *یا محمد انعام را ميگیریم (یا ميگیرم)* *man yā Muḥammad in'am rā mī-gīrīm* (m.c.); also *mī-gīram* (m.c.).

<sup>4</sup> 'You' is by some English grammarians considered singular as well as plural.

<sup>5</sup> Or *هر وقت من و تو یا من و تو* *har vaqt man va tū yā man va tū*.

<sup>6</sup> *نه من و نه او متصم* *na man va na ū muqassir ha'im* (m.c.); better *نه من و نه او* *na man muqassiram va na ū*.

"The house and the goods were burnt" *lkhāna va kharidhān sūkhā shud*; but "The house with the goods was burnt" خانه با " *was* ' burnt" *lkhāna va kharidhān sūkhā shud*: no difference in Persian in the concord.

"The material and mental world have their points of union blending their ether" (Read 'the material and mental worlds have, etc.) *Vide* also p. 123 (cf.). In. *alam* عالم 'جمانی و روحانی ربط کلی هم دارد' *alam-i jismānī va ālam-i rūhānī* *ālmān dārad* (mod. Pers.) the verb should be plural *ālmān dārad*, otherwise *alam* may at first appear to be one singular noun qualified by the two adjectives *jismānī* and *rūhānī*; it would however be much better to repeat the word *alam* before *rūhānī*; it would be incorrect Persian, the correct concord in the case of the verb "to be" *ālmān va ālmān dārad* و دوماً کلاهما لدارند.

"but unfortunately all my patients were not coming to visit" an objection in their bowels, and every paper was not the very perfect that had contained an emetic." *Vide* (i) p. 589

The correct number of the relative pronoun is frequently overlooked. *Vide* (ii).

(1) When the subject consists of several singular nouns or pronouns connected by the disjunctives 'or' or 'nor,' the verb, both in English and in Persian, should be in the Singular as:—

"Either Muhammad or Hasan is come" یا محمود آمد است یا *ya Muhammad ad qā Hasan āmāda ast*, (but better *ya Muhammad āmāda ast qā Hasan ad qā Hasan*): "neither man, woman, child, nor beast was to be seen" نه مرد نه زن نه بچه و نه حیوان دیدم شد *na mard na zan na bachcha va hayvān dīda shad* (n.c.): better *na mard na zan na bachcha va hayvān dīda shad*, *na zan, na bachcha (va) na hayvān*.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

"Neither the man nor the woman nor the horses were there" نه مرد نه زن نه بچه *na mard na zan na mard na zan na aspān ānjā būdand* (or *aspān būd*): "neither dog, cat, nor mico, are in the house" نه سگ نه گربه *na sag na gurba va na mīsh dar khāna ast*.

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:—

"Neither were their number, nor was their destination known"; "either thou art a knave or I am." In Persian it is more elegant to express

<sup>1</sup> Not 'were.'

<sup>2</sup> The plural *mūshān* should not here be used: it would be contrary to idiom.

“I confess that I am one of those who am unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read ‘are’ for ‘am’ and omit ‘my’)” من اقرار میکنم که من یکی —  
*man iqrār mī-kunam ki man yak-ī az jumla-yi ān ashk̄hāṣ hastam ki namī-tavānam qabūl bī-kunam ki—*;  
 (write *ki namī-tavānand qabūl bi-kunand*).

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as:—

“I am one of those who cannot describe what I (they) do not see”  
*man yak-ī az ānhā-ī hastam ki namī-tavānam bayān chizhā-yi na-dāda bi-kunam* (should be *namī-tavānand—bi-kunand*).

بهرگ خودم و بهرگ خودت من از آنان نیستم که مرشد توهم بتواند این جفنگها را با من  
*bi-marg-i khudam va bi-marg-i khudat man az ānāu nīstam ki murshid-i tu ham bitavānad īn jafanghā rā bā man qālib bi-zanad tā chi rasad bi-tu nar qalandar* (Tr. H. B., Chap. 11);<sup>1</sup> instead of *bā man* read *bā īshān*.

من از آن مرد نیستم که به سخنان شما فریفته و مغرور شوم  
*man az ān mard nīstam ki bi-sukhanān-i shumā farīfta u maghrūr shavam* (Mirkhond) “I’m not the sort of man to be deluded by your words”; (read *mī-shavad*).

(d) Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as: “Not a drum was heard, not a funeral note (was heard).” According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number.” The following are examples cited by him as errors:—

“His (Peter the Hermit’s) diet was abstemious, his prayers (were<sup>2</sup>) long and fervent, and the alms which he received with one hand, he distributed with the other.”—*Gibbon*.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples:—

این فرزند تست تربیتش چنان کن که یکی از فرزندان خود<sup>3</sup>  
*guft īn farzand-i tust, tarbiyat-ash chunān kun ki yak-ī az farzandān-i khud*<sup>3</sup> (Sa’di); (supply—*rā tarbiyat mī-kunī*).

<sup>1</sup> جفنگ *jafang* (m.c.) “bosh”: قالب زدن *qālib zadan* (m.c.) “make to swallow, stuff with (lit. to put inside one as in a mould)”: نر قلندر *nar-qalandar* (m.c.) “you buck *qalandar*” (abusive).

<sup>2</sup> This English error, if true error it be, generally occurs in the case of the verb ‘to be.’

<sup>3</sup> The omission of *rā* after *khud* is perhaps a typographical error. The *rā* is necessary in modern Persian.

*nīstīm* m.c.; (the grammatical نیست *nīst* is never used in such cases in modern Persian).

*yā shumā bāzī mī-kardīd yā ū*<sup>1</sup> (elegant) “either you were playing or he was.”

*yā shumā yā ū bāzī mī-kardīd* (m.c.).

*shumā yā ū yalc kudām bāzī mī-kard* (class.) (in mod. Persian *mī-kardīd*).

*yā shumā yā ū yalc bāzī mī-kard* (but in mod. Pers. often *mī-kardīd*).

*yā man in‘ām rā mī-gīram yā Muḥammad* (elegant) “either I will take the prize or Muhammad.”

*man yā Muḥammad in‘ām rā mī-gīrīm* (modern).  
*man yā Muḥammad yalc kudām in‘ām rā mī-gīrad* (class.); in mod. Pers. *mī-gīrīm*.

*Muḥammad yā man yalc in‘ām rā mī-gīrad* (in speaking *mī-gīrīm*).

*خواه من اورا کشفه باشم خواه کهنواک<sup>2</sup> man ūrā kushā bāsham khenāk īshan tafāvat na-dārad* (elegant).

*خواه من خواه کشفه باشم خواه کهنواک man khenāk īshan ūrā kushā bāshīm tafāvat na-dārad* (not good, but used).

*man kanīz-am va tu khenūm, yā tu kanīz-ī ta man khenūm?* (Tr. H. B. Chap. xxiv) “am I the slave and are you the mistress, or are you the slave and am I the mistress?”

*Remark.*—In, سفر کرده بودیم *rafīq-ī dāshīm ki sālā bāham safar kardā būdīm* (Sa‘dī), there is an ellipsis of *ما* *mā har du* or *man va ū* after *ki*, “I had a friend that (conj.) (we two) travelled together for years.” Persians delight in elliptical expressions. *Vide* also (*d*).

(c) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: ‘all ye that pass by.’ “The following,” writes Hodgson, “is a common error: ‘one of the most valuable books that has appeared in any language.’”

“Snelling is one of the most esteemed numismatical writers that this country has produced’ (Right; but, ‘that have appeared in this country’)”.

است از اشهر مصنفین است که در ملک ایران پیدا شده است *ast ū yalc-ī az ash-har musannifīn ast ki dar malk-ī Irān paydā shuda ast* (wrong; *ast and*).

<sup>1</sup> In English the speaker does not always put himself last though grammars tell him to. Similarly *شما یا من* *mī-kard yā shumā*.

<sup>2</sup> The modern tendency is to use *چه* *chī*—*خواه* *khenāk*—*خواه* *khenāk*.

ance on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

هریک از ایشان صفاتی از صفات حمیده و خصالتی از خصال پسندیده را تعریف میکردند  
*har yak az īshan šifat-i az šifāt-i ḥamīda va khaṣlat-i az kḥiṣāl-i pasandīda rā ta'rif mī-kardand* (Anv. Suh.).

دایشلیم فرمود که تا این خوانده نشود شبهه مرتفع نخواهد شد و هیچ یک از حاضران بر  
*dābīshlīm farmūd ki tā īn kḥwānda na-shavad shubha murtafi' na-kḥwāhad shud va hīch yak az ḥāzīrān bar qā'ida-yi ān kḥatt vuqūf na-dāštand*—(Anv. Suh., Chap. I, Intro.) "Dābīshlīm said that until this should be read the doubt would not be removed, and that as no one of those present was acquainted with that character—."

It is however more logical to use the singular verb.

(2) *har kas*, however, even in slovenly modern Persian, is usually followed by the singular verb, but *hama kas* by a plural one. The Persian translator of *Hāfi Bābā of Isfahān* however uses a singular verb after *hama kas*.

ملازمان رکاب دولت انتساب هر یک بربل جویی در سایه درختی آرام یافتند  
*mulāzimān-i rikāb-i dawlat-intisāb har yak bar lab-i jū-i dar sāya-yi darakht-i ārām yāftand* (Anw. Suh., Chap. I, Intro.) "the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—" (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after *hama kas*.

(3) Instances of *each* or *every* being in English erroneously followed by a plural pronoun are:—

"He is not tied down to relate *every* minute passage or circumstance, if *they* (it) be not absolutely necessary to the main story, etc." "Each of the girls went up into *their* separate rooms to rest and calm *themselves*"<sup>1</sup>; (Mrs. Gaskell's *Wives and Daughters* (1867), Ch. 42, p. 419)" "هریک از دختران باطاقهای خودشان رفتند تا راحت شوند  
*har yak az dukhtarān bi-utāghā-yi khud-i shān raftand tā rāhat shavand*.

In modern Persian *har yak az mā guftand*; هیچ یک از شما  
*hīch yak az shumā lāyiq-i īn kār nīstīd*; هرکس (از ایشان) انکار  
*har kas (az īshān) inkār kardand*, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "'Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his *Etymological Syntax of the English Language*

<sup>1</sup> Corrected; "Each of the girls went up into her separate room to rest and calm herself."

چه بودی ار سرزلفش بدستم افتادی

*Chi būdī ar sar-i zulf-ash bi-dāst-am iplādi*

*Chū āstīn-i karīmān bi-dāst-i darvīshān—(Sa'di).*

ملک زاده را شنیدم که کوتاه اقد برون و حقیر و دیگر برادرانش بلند بالا و خوب روی  
*malik-zāda-i rā shunīdam ki kūtah<sup>1</sup> qadd būd va haqīr, va digar baradarān-ash*  
*buland-hālā va khūb-rūy* (Sa'di, B. I., St. 13) "I have heard of a certain prince  
 who was diminutive in stature and mean in appearance, while his brothers  
 were tall and handsome."

و معلوم که اگر تنها بگوییم مانند بسیاری از دیگران از سر نو گرفتار و هدایم یک بر دزار شود  
*va ma'tām<sup>2</sup> ki agar tanhā bi-gurīzam, mānand-i bisyar-i az digarān, az*  
*sar-i navo girīstār, va 'aṣṭb-am yak bar hazār shavad* (Tr. H. B., Chap. V.);  
 though the verb expressed is 3rd pers. شود (*shavad*), the 1st pers. (شوم  
*shāram*) has to be supplied after گرفتار *girīstār*.

در حجره کوچک در رخت خواب دراز کشیده است و نوکرانش در پیرامون او گرد آمده  
*dar hajra-i kūchkan dar rakh-i khayr-kashīdā ast va nūkarān-ash dar pay-*  
*rāmūn-i ū gird āmada* (Intro. Trans. Haji Baba) "there, on a bed spread  
 in the middle of a small room, surrounded by several of his servants, I—":  
 in the Persian there is an ellipsis of *and* after *āmadā*, though the  
 preceding verb *kashīdā ast* is singular.

Compare—دم و حکیم همه بکدام حالت با *bā hālat-i bā'is-i hayrat-i*  
*hama, balki man va hākīm ham—* (Tr. H. B., Chap. 11) "when, to the  
 astonishment of all, not excepting myself and the doctor—" (H. B.,  
 p. 50): (too elliptical even for Persian; repeat *bā'is-i hayrat-i* after *balki*).

(e) In English the pronominal adjectives 'each' and 'every' should  
 be in the 3rd pers., sing., and when they are the leading words in their  
 clauses they require singular verbs and pronouns to agree with them.

In Persian however a plural verb generally follows 'each' and 'every,'  
 (e.g. *har yak* and *har kudām*) etc., not only in the modern but also  
 in the classical language:—

داده ای هر کدام (or هر یک) *har yak* (or *har kudām*) *asp-i dārand* (m.o.)  
 "each one has a horse." For examples from Sa'di, vide § 39 (j) (2).

تا هر کدام دست موافقت در دامن عقل زنند بقدم شرف بدرجات ولادت گزینا بنی آدم  
*tā har kudām dast-i muvāfaqat dar dāman-i 'aql' zanand bi-qadam-i*  
*sharaf bi-darajāt-i 'va la-qad<sup>3</sup> karramnūbanī Adam<sup>4</sup> tarāqqī numāyand* (Anvār-i  
 Suhayli, Chap. I, Intro.) "so that every one should place the hand of compli-

<sup>1</sup> In m.c. قد کوتاه *qad kūtah*.

<sup>2</sup> Note omission of *بود būd*.

<sup>3</sup> Also either and neither; "vide" (f).

<sup>4</sup> For examples of *hama* before a noun with the *ی* of unity and signifying 'every,'  
 vide § 39 (i) (1).

<sup>5</sup> Quotation from the *Qoran*, xvii. 72.



نیستید *hīch ki<sup>1</sup> az shumāhā lāyiq-imarhamathā-yi man nāstīd.* (Vazīr-i Lankarān) “not one (none) of you are (is) deserving of my many kindnesses”: که حاجی اگر تو بخوای در این راه با این اسپ خردوانی بکنی *ki “Hājī agar tu bi-khūwāhī dar īn rāh bā īn asp khar-davānī bi-kunī hīch yak sar-i salāmat bi-manzil na-khūwāhīd burd* (Pers. Trans. *Haji Baba of Isfahan*) “Hājī, if you mean to play the fool like this with your horse neither of you will finish the day’s march in safety.”

### Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (c) (2)]. An English blunder is to make them plural before the singular nouns *kind* and *sort*, as: “I always delight in overthrowing *those* [that] *kind* of schemes and cheating a person of *their* [his] premeditated contempt.” (Miss Austen, *Pride and Prejudice*, Ch. X.)

In Persian اینچور *īn jūr* “this kind” etc., is used before either a singular or a plural noun or verb, as: اینچور آدم در ایران خیلست *īn jūr ādam dar Īrān khaylī-st* “this sort of character is common in Persian” and اینچور آدمها در ایران خیلی هستند *īn jūr ādamhā dar Īrān khaylī hastand.*

(h) With the exception of the feminine affix *ī* of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.<sup>2</sup> With the exception of the one or two points already referred to in § 43 (n) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: وجود پدیده زن بسبب بد اوغوری ایشان در سر راه شاه *ishān* (Tr. H. B., Chap. XXXIII), not only is *ishān* incorrect but the collocation is faulty. Omit ایشان *ishān*, and after *zan* insert در سر راه شاه *dar sar-i rāh-i Shāh*.

### § 137. Government of Verbs, Prepositions (معمولات افعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:—

“*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantry—(Miss Austen, *Pride and Prejudice*, Ch. 61) [For ‘he’ read ‘him’]”.

This error can hardly be repeated in Persian. For one thing, the pronoun ‘in her’ could not in Persian prose precede the pronoun ‘she,’: which is the subject of the principal clause. *Ān kas-i ki hamīsha Muḥammad*

<sup>1</sup> *Hīch ki*, m.c. for *hīch kas*.

<sup>2</sup> The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.

(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.' Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims". The dilemma might be solved by using 'all.'"

In Persian, the plural verb would be preferred for No. (1), as:—  
 هر صاحب منصب و هر سرباز <sup>۱</sup> *har šāhib mansab va sarbāz* <sup>۱</sup> *iddi'ā' mī-kunand ki*—, but the singular verb for No. (2), as: *har sarbāz iddi'ā' mī kunad ki*; in the latter case the verb is understood to the first subject.

(5) "A difficulty arises in the English when both genders are implied in *each, every*, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.'<sup>۲</sup> 'In Europe *no one* marries unless *they* have the certain means of supporting their children':—Madame Bonaparte, *Life and Letters* (1879), Ch. 8, p. 135. [Read, 'people do not marry'.]<sup>۳</sup>—*Hodgson*.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—در فرنگستان <sup>۴</sup> *dar Farangistān* <sup>۴</sup> *hāch kas tā vaḡh-e* <sup>۴</sup> *bi-fāj na-dāshita bāshad* 'arūṣi namī-kunad.' "Let every man do their own work"; <sup>۵</sup> *har kas bāyad kār-e khud-ash rā bi-kunad*.

The indefinite pronoun 'one,' is in Persian آدم *ādām*, <sup>۶</sup> *insān*, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like *each* and *every*,<sup>۷</sup> the distributive pronouns *either* and *neither*, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts<sup>۸</sup> (if the pronoun be the subject) affect the verb,<sup>۹</sup> as: <sup>۱۰</sup> *har kas az shumā lāzīm āyad* <sup>۱۰</sup> *hāch yak az shumā lāzīm āyad* (m.c.) "neither (or none) of you are [is] fit for this business": <sup>۱۱</sup> *har pīsar va dukhtar* "Each boy and each girl."

<sup>۱</sup> Note that *har* is not usually repeated. <sup>۲</sup> *Chūn dar mulk-i—har kas mī-tarānand az vaqt-i tavallud savūr bi-shavand*—: better boy and each girl."

<sup>۳</sup> *Chūn dar mulk-i—har kas mī-tarānand az vaqt-i tavallud savūr bi-shavand*—: better *hama kas*, or else the verb in the singular.

<sup>۴</sup> Note that in the Persian there are two negatives for one in English.

<sup>۵</sup> For *each* and *every* 'vide' (e).

<sup>۶</sup> "Error of Proximity" vide (a).

<sup>۷</sup> This error may in modern Persian be considered universal.

repeated in English but not in Persian. An example of an error in English is—

“The upper part of the house of which I know nothing, and [which I] have never seen.—*A Life for a Life* (1859), Vol. II, p. 65.” طبقة بالای خانه را آن هیچ نمیدانم و هرگز ندیده ام  
*tabaqa-yi bālā-yi khāna rā ki man dar bāra-yi ān hīch namī-dānam va hargiz na dīda am*—.

(f) The following examples illustrate the government of some verbs and prepositions:—

- (1) *Az ū pursīdand* (mod.) } “He was asked; they asked  
*Ūrā pursīdand* (class) } him.”
- (2) *Az shumā iltimās dāram ki—* از شما التماس دارم که  
*Nīzd-i shumā,<sup>1</sup> iltimās mī-kunam ki—* نزد شما التماس میکنم که } “I beseech you.”  
*Az shumā multimas-am ki* از شما ملتئمسم که
- (3) *Az shumā mamnūn-am* (mod.) } “I am (much) obliged to you.”  
*Mamnūn-i shumā hastam* (class.) } ممنون شما هستم
- (4) *Muhtāj-i ān* (or *muhtāj bi-ān*) *nīstam* (class.) } “I am not in need of it.”  
= *ān rā lāzim na-dāram* آنرا لازم ندارم
- (5) *Dar fikr-i īn amr hastam* (mod.) } “I’m thinking about it.” در فکر این هستم
- (6) *Dar vay nazar kard* (class.) } “he looked at him.” در وی نظر کرد
- (7) *Az ū khaylī mī-tarsam* (mod.) } “I’m much afraid of him.” از او خیلی میترسم
- (8) *Bāyad bi-taqṣīr-i khud i’tirāf kunī* } “You ought to confess your fault.”  
*Bāyad taqṣīr-at ra iqrār kunī* } باید بتقصیر خود اعتراف کنی  
باید تقصیرت را اقرار کنی
- (9) *Az<sup>2</sup> ‘aqab-i ū īnjā āmada am* (mod.) } “I have come here to look for him” (now or previously).  
از عقب او اینجا آمده ام
- Az ‘aqab-i ū ānja raftam* (mod.) } “I went there to look after him” (on a certain day).  
از عقب او آنجا رفتم
- Az<sup>3</sup> ‘aqab-i ū uftādam* (mod.) } “I followed him.”  
از عقب او افتادم (= either *āmadan* or *raftan*)

(10) *Az mihmānī khaylī mutamatti’ shudim* (mod.) } “we enjoyed the entertainment”; (*mihmānī* here may mean being guests or being hosts).

(11) *Khil’at<sup>4</sup> bar hākīm pūshānīdand* (in m.c. *bi-hākīm*) } “The governor was presented with a dress of honour”; also  
*hākīm rā khil’at pūshānīdand* or *kardand* } حاکم را خلعت پوشانیدند or کردند

(12) *Az namāz pardākht* (mod.) } “he finished his prayers”  
از نماز پرداخت

*Bi-namāz pardākht* (class.) } “he began to pray.” بنماز پرداخت

<sup>1</sup> Or *bi-shumā*.

<sup>2</sup> Or *dar ‘aqab*, or *bi-‘aqab*.

<sup>3</sup> Or *dar ‘aqab*, or *bi-‘aqab*.

<sup>4</sup> Here *khil’at* is used generally and does not need the *ی* of unity.



## CHAPTER XX.

### 138. Order of Words and Phrases.

(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, i.e. subject, object or complement, and verb, as: فقير چیزی خواست *faqīr chīz-i khwāst* “the beggar asked for something”; او سفر رفت *ū bi-safar raft* “he started on a journey.”

It is also a general principle that things to be thought of together should be placed in close conjunction. یعقوب یوسف را بیشتر از همه فرزندان دیگر خود *ya'qūb yūsūf rā bishtar az hama-yi farzandān-i dīgar-i khud dūst mī-dāsh* “Jacob loved Joseph more than all his other sons.”

*Remark.*—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: در آنوقت یاد خدا! کردم *dar ān vaqt yād-i Khudā kardam* (or *Khudā rā yād kardam*<sup>1</sup>).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: باز را باو دادم *bāz rā bi-ū dādam* “I gave him the female goshawk”: او با سلام کرد *ū bi-mā salām kard*.<sup>2</sup>

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شبی قاضی در کتابی دید که *shab-i qāzī-i dar kitāb-i dīd ki*—“one night a Qazi read in a book that—” روزی مردی در *rūz-i mard-i dar masjid-i nishasta būd ki*—“one day a certain man was sitting (seated) in a mosque when—” روزی در شهری درویشی *rūz-i dar shahr-i<sup>3</sup> darvish-i dar-i dūkān-i baqqāl-i raft* “one day, in a certain city, a darvish went to the shop of a green-grocer.”<sup>4</sup>

(d) When the complement to the verb is a complete sentence, it is put last, as:—مرد پرسید مرا احمق می پنداری *mard pūrsīd marā ahmaq mī-pīndārī* “the man enquired saying, ‘Do you think me a fool?’” دیدم که در میان دریا *dīdam ki dar miyān-i daryā chand kūhkhā-yi<sup>5</sup> dīgar ham būd* (m.c.) “I saw that there were several other rocks as well, in the middle of the sea.”

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as:—پادشاهی را *padshāhī rā*

<sup>1</sup> امید خلاصی *az injā khalāsi yāftan ummīd nīst*, or امید خلاصی یافتن از اینجا نیست *ūmid-i khalāsi yāftan az injā nīst*.

<sup>2</sup> خواندن *salām kardan* “orally, or with the hand.” The Afghans say *khwāndan* for the former.

<sup>3</sup> Or *rūz-i darvish-i dar shahr-i*.

<sup>4</sup> *baqqāl* “a man who sells dried and fresh fruits, *ghī*, curds, etc.

<sup>5</sup> Note plural noun after *chand*. The singular could be used.

(13) *Az nazār-i shāh pīshkash rā guzarāndand* “the gift was presented to the Shah.”  
 از نظر شاه پیشکش را گذرانند

(14) *Az ray dar guzasht* (class.) “he passed by him” (but in mod. Per. = “he forgave him his fault,” or “he beat him in the race etc.).”  
 گذشت از وی در (class.) “he passed by him” (but in mod. Per. = “he forgave him his fault,” or “he beat him in the race etc.).”

*Az ū guzasht* (or *radd shud*) (mod.) “he passed by him.”  
 از او گذشت (or رد شد) (mod.) “he passed by him.”

(15) *Bar ū khandīdand* (modern); *az ū khandīdand* (mod.) also *bar harf-i ū*—.

بر او خندیدند (modern); از او خندیدند (mod.) also *bar harf-i ū*—.

(16) *Ī az man bi-ŭ* (or *pīsh-i ŭ*) *shikāyat burd* (or *kard*) “They laughed at him.”  
 از حرف او خندیدند (class.): } “They laughed at him.”  
 از حرف او شکایت برد (or کرد)

(17) *Az ān sukhān hēch ītilā na-yāsta am* “he made a complaint against me to him.”  
 = *bar-ān sukhān mullatī na-shuda am* “I know nothing about the matter.”  
 از آن سخن هیچ اطلاع نیافته ام (or شد) “I know nothing about the matter.”

displacement of the adjective, either for emphasis or for the sake of avoiding a strain on the attention, are:—

“He is a man, wise, just and honourable” او مردیست عادل عاقل و صالح  
*ū mardī-st ‘ādil, ‘āqil va šālih:* <sup>1</sup> “one of you who is braver (than the rest)—and manly and strong should climb on to this pillar and—” یکی از شما که  
 yak-ī az shumā ki dilāvar tar ast <sup>2</sup> va mardāna va zūrmān bāyad ki bar īn sutūn bi-ravad va  
*rismān-i kashī bi-gīrad* (Sa’dī).

For an instance of the displacement of an adjective or participle in Apposition *vide* end of § 139 (*d*).

(2) *Predicate before subject*.—The predicate is presented before the subject, when it is desired that the latter should at once be conceived in connection with the special aspect of the former, as:—“Blessed are the peace-makers” مبارکند صلح کنندگان *mubārak-and ṣulḥ-kunandagān.* <sup>3</sup> “For wide is the gate and broad is the way that leadeth to destruction” زیرا که  
*zīrā ki farākh ast ān dar va vasi‘ ast ān rāh ki mu‘addī bi-halākat ast.* *‘ālim Ahmad ast,*  
 and—مرد آنست که *mard ān ast ki*—: this construction is called حصر *ḥasr* “restricting,” i.e. “wise is Ahmad and Ahmad alone.”

(3) *Copula or Auxiliary verb, and subject; or, verb and subject*.—The copula or auxiliary verb, and the subject, may often in English be advantageously inverted, e.g. in questions; “Are you well?” “Is your father at home?”

Inversion is not employed in Persian to signify interrogation.

“Eyes was I to the blind” چشم بودم برای کوران *chashm būdam barā-yi kūrān*: “feet was I to the lame” و پا بودم برای لنگان *va pā būdam barā-yi langān.*

طریقه خرج این نقد را من میدانم *Tarīqa-yi kharj-i īn naqd rā man mī-dānam,* (H. B., Chap. V) “the proper way to spend this money I know.”

(4) *Object and Subject of verb*.—Prominence in English is given to the object by inverting it and placing it first, as: “Silver and gold have I none.” In Persian, the object naturally precedes the verb: inversion therefore requires that it should follow, as: *na dāram sīm* و زر *u zar.*

<sup>1</sup> Ordinarily *ū mard-i ‘ādil-i ‘āqil-i šālih-i-st*, or *mard-i ‘ādil va ‘āqil va šālih-i-st*; or the *ی* of unity could be added to *mard*.

<sup>2</sup> Note that *yak-ī az shumā* is correctly followed by the verb in the 3rd pers. sing.: even in modern Persian the usual error would not be made with the verb so close to *yak-ī*.

<sup>3</sup> Better خوشا بحال صلح کنندگان *khushā bi-hāl-i ṣulḥ kunandagān.*

گرفت کون  
 i qānāf karf (Sā'di) "I have heard of a king who made a signal for a captive  
 to be put to death."

The collocation of relative sentences is fully illustrated by the examples in § 120 (g) Relative Pronouns, and § 130 Relative Clauses.

(i) As the verb closes the clause, it may happen in a complex and intricate sentence that more than one verb is found at the end, *vide* § 130 (a) (3) and (4).

If however the verb is in the Imperative, it can correctly begin the clause, *vide* —

گرفت که امکان گفتار هست "بگو ای پسر! بطلب و خبری"

*Karūnānāf ki imkān-i guftār hast*

*Bi-gū ay barādar bāshāf a khūshī*

*Kāf karāf*.....(Sā'di).

گرفت که امکان گفتار هست "بگو ای پسر! بطلب و خبری" or be a emphatic *bi-āhistaqāf* *imkān*.

(ii) In m.c., a few verbs frequently precede their dative, as: رفت *raf* *im* *imkān-i* "he went home"; رسیدیم *rasādim bi-dih* "we reached the village"; دادم *dādam-ash* "I gave him the money"; دادم *dādam bi-faqār* "I gave the money to the beggar"; رفتم *rafam bi-bāzār* "I go to the bazar."

(iii) The position of the first portion of a verb, compound and potential, is illustrated by the following examples: اینجا نمیتوان صحبت کرد *injā namitān vaḥbat kar*, or نمیتوان صحبت اینجا *namitān vaḥbat injā* "we (our) can't talk together in this place."

(iv) The formal order of the sentence as described above is frequently altered or reversed. This departure from the normal order is called 'Inversion.' The object of Inversion is to place important words or phrases in the most prominent place in the sentence and thereby excite Attention to them.

In grammar and rhetoric this figure is also known as Hyperbaton, and rarely as Trajection.

A sentence that fails to excite attention is ill-constructed.

The following are a few examples of the object of Inversion:—

(1) *Substantive and Adjective*. The qualifying adjective sometimes precedes its noun for the sake of emphasis, *vide* § 43 (b). Other instances of the

<sup>1</sup> For *ākhāna*.

<sup>2</sup> For *bāzār* *bi-bāzār*.

<sup>3</sup> *inqilāb-i kalām*. 'Inversion is a branch of Ornament.' A striking

example in English is "Sunk are thy towers in shapeless ruin all."



(m) The following Persian examples of collocation will repay study:—

(1) پادشاه گفت منم سلطان این ملک *pādishāh guft man-am sullān-i in mulk* “the king said ‘It is I who am the king of this realm.’”

(2) ناگاه درویشی در آمد با دلقی و انبانی و عصائی *nā-gah darvīsh-i dar āmad bā dalq-i va ambān-i va ‘asā-i*, “suddenly a darvish entered with his habit, and leather bag, and staff.”

(3) گندم دید از قد آدم بلند تر *sāghā-yi gandum dīd az qadd-i ādam buland-tar* “he saw stalks of wheat, taller were they than a man’s stature.”

(4) خود شهر تجارنگاه بزرگی است *khud-i shahr tijāratgāh-i buzurgh-i ast* (mod.) “the same city is a large commercial place.”

(5) بارها دیده شده است که شخصی را که بسیار سود آید همانقدر هم باو زیان میرسد *bārḥā dīda shuda ast ki shakhsh-i rā ki bisyār sūd āyad hamān qadr ham-bi-ū ziyān mī-rasad.*

(6) سه دفعه زمین بچنان شدت لرزید که روی زمین آنجا عمارت بسیار بزرگی اگر می افتاد *si daḥ’a zamīn bi-chunān<sup>1</sup> shiddat larzīd ki rūy-i zamīn-i ānjā ‘imārat-i bisyār buzurgh-i agar mī-būd yaqīn<sup>an</sup> mī-uftād* “the earth shook three times with such violence that had there been a large building there, it would certainly have fallen”.

(7) در وقت خورد سالی در جائیکه خانه ام بود در آنجا چند خانه زنبیل سازان بود *dar vaqt-i khurdsālī dar jā-i ki khāna-am būd dar ānjā<sup>2</sup> chand khāna-yi zambīl-sāzān būd* “there were several houses of basket weavers near the home of my youth.”

(8) باز در دلم گذشت که از درختیکه شاخهایش را گوداگرد خانه نهال زده ام اگر از همان *bāz dar dil-am guzasht ki az darakht-i ki shākhkhā-yash rā gird-ā gird-i khāna nihāl zada am agar az hamān darakht<sup>3</sup> shākhkhā-yi kūchak bi-yāram shāyad bi-vaqt-i bāftan-i zambīl na-shikanand* “it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets.”

(9) چون بافتاب می بر آمدم *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c. *bar mī-āmadam*) “when I went out in the sun (sunshine).”<sup>4</sup>

<sup>1</sup> Or *chunān bi-shiddat larzīd.*

<sup>2</sup> Note repetition of noun of place after relative clause: *dar jā-i ki* and *dar ānjā*. Also *چند خانه زنبیل ساز chand khāna-yi zambīl-sāz* (sing.)—.

<sup>3</sup> Note repetition of substantive after relative clause. Also that the plural verb *na-shikanand* is used after the neuter pl. *shākhkhā* to avoid the possibility of the word *darakht* being mistaken for the subject.

<sup>4</sup> *Bar-i āftāb raftan* رفتن, or *pīsh-i āftāb raftan* پیش آفتاب رفتن, mod. “to go out in the sun.”

In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: چشم و استخوان کعب گریک اگر بیازوی طفلی بزند جرات بغشده bones of a wolf, attached to a boy's person, give him courage''; حکیم چون ; سوارانوا چون چشم بها افتاد'' when the doctor departed'' : *agar tu bi-mānī man mī-ravam*.<sup>2</sup> چون *chūn chasm-i savārān*—.

(5) *Subordinate before Principal Proposition*.—When a sentence consists of two Propositions, a principal one and a subordinate, greater force<sup>1</sup> is obtained if the subordinate precedes the principal, as : ''If you stay I'll go'' *agar tu bi-mānī man mī-ravam*.<sup>2</sup>

*Remark*.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called Synchysis.

(i) Never crowd many circumstances together. ''When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate.'' <sup>3</sup> Example: ''At one blow was his head severed from his body'' *bi-yak bi-yak sar-ash az tan judā shud*. Here of the two modifications, 'at one blow' and 'from his body', one is placed before and one after the predicate.

(k) ''A circumstance ought never to be placed between two *capital* members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

''By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.'

''Better thus:—'By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.'''

For example *vide* (n) (1).

The following sentence from *Hājī Bābā* is not clear at first sight:—

بجای انکار بهتر که دشنة کردار بر سينۀ خود فرو کنم اما نه معلوم است تقدير چنين بوده است<sup>4</sup>  
(l) ''When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better *zinda va sālim* 'alive and well', than *zinde va sālim* 'well and alive.''' *Vide* also (n) (5).

<sup>1</sup> And also 'Suspense.'

<sup>2</sup> More forcible than ''I'll go if you stay'' *man mī-ravam* اگر تو بمانی

*agar tu bi-mānī*.

<sup>3</sup> *Vide* Herbert Spencer on ''Style.''

<sup>4</sup> A semi-colon is required after *ni na* to make the sense clear.

(20) *agar tambal na-būd ū<sup>1</sup> ham yak gūsfaṇd gīr-ash mī-āmad* (m.c.) “had he not been lazy, he too would have got hold of a sheep.”

(21) منکه روز اول گفته بودم که بار دیگر اسم جهاز هم نخواهم برد این سخن را دوست *man ki rūz-i avval gufta būdam ki bār-i dīgar nām-i jahāz ham na-khāham burd īn sukhān<sup>2</sup> rā dūst-i man bi-yād āvarda guft ki—* “I who had formerly said that I would never even mention the word ‘ship’—my friend recollected what I had said, and said to me.”

(22) حاتم طائي که بيابان نشين بود اگر در شهر بودي از جوش گدايان بيچاره گشتي *Hātim-i Tā'i<sup>3</sup> ki biyābān-nishīn būd agar dar shahr būdī az jūsh-i gadāyān bi-chara gashī* (Gul., Chap. VII, St. 19).

و در زمرة صاحب جمالان متجلی نشود مگر آنگاه که متجلی گردد بزور قبول مودر *va dar zumra-yi sāhib-jamālān mutajallī na-shavad magar āngāh ki mutahallī gardad bi-zīvar-i qabūl-i amīr-i kabīr-i 'ālim-i 'ādil-i mu'yyad-i muẓaffar-i, etc. etc.* (Gul., *Muqaddama*; *Zikr-i, Amīr-i Kabīr-i, etc.*, 3rd line).

(24) *Vide* example in § 129 (b), *Remark* and footnote.

(25) اما مانند رد مظالم نیمه بریان پیشکشی را کمر بستم که به عثمان آغا فرستم *ammā mānand-i radd-i mazālim, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-'Uṣmān Āghā fristam* (Tr. H. B., Chap. IV) “but I determined to send to ‘Uṣmān Āghā as a reparation, half the roast (sheep’s head) that had been bestowed on me”: note position of *kamar bastam ki*.

(26) طبیب آنشخص که *ṭabīb hamān khūb ast ki—*; or طبیب همان خوب است, که *ṭabīb ān shakhṣ ast ki* “he is rightly called a physician who—”.

(27) معتمد الدولة که از قولنج و سده کم مانده بود که کارش ساخته شود از تأثیر آن *Mu'tamad<sup>u</sup>-d-Dawla ki az qūlinj va sudda kam mānda būd ki kār-ash sākhta shavad az ta'ṣīr-i ān ḥabb ḥayāt-i tāza yāft* (Tr. H. B., Chap. XIX) “the Mu'tamad<sup>u</sup>-d-Dawla, who from colic and an obstruction in the intestines had very nearly died, got from this pill a new lease of life.”

(n) The following are instances of faulty collocation:—

(1) “The Moor seizing a bolster, full of rage and jealousy smothers her.” مغربي متکائي گرفته پر از غيظ و خشم زنش را خفه میکند— *maghribī muttakā'i girifta pur az ghayẓ va khashm zan-ash rā khafa mī-kunad*. Corrected, ‘The Moor, full of rage and jealousy, seizing a bolster, smothers her’ مغربي پر از غيظ

<sup>1</sup> Note that there is no verb for *ū*: ‘vide’ note 7, p. 609.

<sup>2</sup> Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

<sup>3</sup> طائي *tā'i* is the relative adjective from طعي *tayyi<sup>un</sup>*.



از بریان کُشد یا آب پز *gūsh t rā biryān<sup>1</sup> kunam yā āb-paz*—grill the meat or boil it).

(8) اما مشتریان پایدار و لقمه‌ای چرب و شیرین درویش اندرونیان پادشاهی بودند که *ammā, mushtariyān-i pāydar va luqmahā-yi charb u shīrīn-i darvīsh, andarūniyān-i pādshāhī būdanp ki hama mahabbat-i pādshāh rā bi-nīrū-yi sihr bi-khud munḥasir mī-khwāstand* (Tr. H. B., Chap. 11) “but the ladies of the king’s seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king”: (put *bi-nīrū-yi sihr* after *hama*).

*vagar* و گر نه من نه اگر بوعلی هم از گور در آید کاری از او بر نمی آید (9) *na man na agar Bu ‘Alī ham az gūr dar āyad, kār-i az ū bar namī-āyad* (Tr. H. B., Chap. 11) “—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead”: [to make the sense clear insert, in the Persian, a comma after each *na*: also *agar* should follow the subject of the conditional clause, i.e. be placed after *ham*].

من ترسان و لرزان که مبادا ارسلان سلطان بیاید و استخوان منازع فیه را از میان برباید (10) *man tarsān u larzān ki mabādā Arslān Sultān biyāyad va ustukhwān-i munāzi‘ fih rā az miyān bi-rubāyad Khudā pidarash rā bi-yāmurzad, munajjim nāz bi-miyān uftād* (Tr. H. B., Chap. IV) “I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his<sup>2</sup> father, the astrologer too interfered.” As *his* refers to *astrologer* following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place *munajjim* before *Khudā* and the ambiguity disappears.

(11) *man dukhtar-i Ūkūz Āghā nām-i Shaykh-am<sup>3</sup>* (Tr. H. B., Chap. XXVI, 1st line): note the awkwardness of an *izāfat* after *nām*.

Re-constructed *man dukhtar-i Shaykh* *Ūkūz Āghā nām hastam*, or *man dukhtar-i Shaykh-am* *Ūkūz Āghā nām*.

*Remark I.*—The order of sentences is no less important than the order of words in a sentence.

<sup>1</sup> *biryān* k. to roast or fry; *qirmiz* کردن *k.* to fry in oil or butter: کباب *birishta* k. “to parch”; also to bake ‘bread in the Persian fashion; کباب کردن *kabāb* k. “to broil”; (to ‘pop’ Indian corn is either *birishta* k. or *kabāb* کردن *k.*; *bū dādan* “to fry coffee berries, gram, melon seeds, nuts).”

<sup>2</sup> Example of اضممار قبل الذکر a construction admissible in poetry only.

<sup>3</sup> Or with the *ی* of unity *shaykh-i am*.



## CHAPTER XXI.

### § 139. Apposition.

(a) “ Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation.”

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case <sup>1</sup> as the noun or pronoun to which it is apposed.

Arab grammarians enumerate <sup>2</sup> descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called تابع ( pl. توابع ) “ the follower or appositive ”; it follows the noun to which it refers, which is called متبوع “ that which is followed.”

*Badal-i ba'z*, بدل بعض, a form of the ‘Apposition of Substitution’, corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in ‘I eat the loaf, the half of it.’ This apposition is rare in Persian. Ex:—خوردم ماهی را نصف آن “ I eat the fish—half of it.”

بد است این پسر طبع و خویش و لیک  
مرا زر طبیعت شود خوی نیک

*Badal-i ishtimāl* بدل اشتمال is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of بدل اشتمال *badal-i ishtimāl* than of بدل بعض *badal-i ba'z*. This بدل *badal* is very rare in Persian.

*Badal-i ghalat* بدل غلط is the substitution of a word or phrase to correct a *lapsus lingua* as “ I rode the horse—the she-camel ! ” *Savār-i asp shudamīna*; سوار اسپ شدم نه شتر. This *badal* is rare in Persian. Possibly the following is an example:—روستائی سقط شد خرش: villagers are considered dolts, خر *khar*, and the term سقط شدن *saqat shudan* “ to die ” is applied to animals, not to human beings. Another explanation of the construction is that بود *būd* is understood after روستائی *rūstā-i*.

It will be seen that the distinction between these three last descriptions of بدل *badal* is fine.

The simple term بدل *badal* could with advantage be applied to all these descriptions of بدل *badal* and also to عطف بیان *atf-i bayān* for which vide (b) (4), Remarks I and II.

<sup>1</sup> It must be recollected that the accusative has two forms, one with *rā* را and one without.

<sup>2</sup> Viz. عطف - نعت عطف البیان - بدل - توكید





“one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body.”

(3) Two *Indefinite Nouns in Accusative*.—شخصی ده تا گوسفند بتوسط نوکری *shakhs-i dah tā gūsfand bi-tavassut-i navkar-i ta'āruḥ*<sup>1</sup> *fristād* (m.c.) “a person once sent by means of his servant ten head of sheep as a present (to some one).”

(4) Two Nouns in *Nominative*.—پسر محمد میگوید *pisara Muḥammad*<sup>2</sup> *mī-gūyad ki*—“the boy Muhammad says—”: زید برادر شما آمد *Zayd barādar-i shumā āmad* “Zaid your brother come,” but better زید برادر شما آمد *barādar-i shumā Zayd āmad*, [or زید برادرت آمد *Zayd-i barādar-at āmad* (vulg.) m.c. and incorrect] “your brother Zaid came.” These are examples of بدل *badal*, or بدل کل *badal-i kull*.

*Remark I*.—عطف بیان “Explanatory Apposition” defines more particularly something that has gone before. It is also a form of بدل or the “Apposition of Substitution.” Ex.—عبدالله ابن عمر، is عطف بیان, as the تابع is a better known person; but زید برادر شما, is بدل. There is, however, really no difference between the two.

*Remark II*.—A poet's name and his تخلص *takhalluṣ*, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an *izāfat*. In Persia, but not in India, a person's name and his trade also are joined by an *izāfat*.

(5) Nouns in *Vocative*.—ای پسرم ابشالم - ای پسرم می گفت *ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man*<sup>3</sup> “and as he went thus he said, ‘Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!’”<sup>4</sup>

(6) Noun or Pronoun understood.—خواهید گفت زن هدایت خان برای *khvāhīd guft zan-i Hidāyat Khān barāy-i Shu'la Khānum sawqāt*<sup>5</sup> *fristāda ast* (Vazir-i Lankaran) “You'll say will you that ‘The wife of Hidayat Khan has sent it<sup>6</sup> (or the jacket) as a present?’”

(c) Corroborative Apposition takes place, either in the words,

<sup>1</sup> *ta'āruḥ* could be considered حال *ḥāl*, or مفعول *maf'ūl lah*.

<sup>2</sup> In *Muḥammad-i pisara*, *pisara* is *sifat*; but in *pisara Muḥammad*, ‘Muhammad’ is ‘*atf-i bayān* or *badal*.

<sup>3</sup> Also *ay Abshālūm-i pisar-i man*. This *izāfat* is m.c. and incorrect.

<sup>4</sup> An example of *badal* or ‘*atf-i bayān*.

<sup>5</sup> *Sawqāt* is *ḥāl* or *maf'ūl lah*, and *ān rā* understood, is *maf'ūl-nabihi* or “object.”

<sup>6</sup> *Ān rā* or *nīm tana rā* understood.

(b) Examples:—

(2) Noun and Adjectives, or Phrase:—برخنده *darvish*, sar u<sup>s</sup> pa-  
*barahna* (Sa'di) "a darvish, bare headed and footed, but برخنده *dar-*  
*rīsh-i sar u pī barahna* "a bare-headed and bare-footed darvish "فرشہ شال :  
*farvāshā shāl*, *shāl bi-dast*, *harakat-i digar kardā nazātk-tar mī-rasand* (Vazir-i Lankarūn) "the farrashes, shawl in hand, make  
another movement and draw nearer" : برخم نا شکب : *bānū āstīn bar<sup>s</sup> zadā bar rūy-i khīrsak*,<sup>s</sup> *nā-shakīb*  
بانو آستین برزده بر (ری خرّم نا شکب) چشم برآه من<sup>s</sup> نشستہ بود  
*chashm bi-rāh-i man<sup>s</sup> nishasta būd* (Tr. Haji Baba) "—where I found the  
Banou seated on a carpet on the ground, waiting for me with great impa-  
tience." Here the adjective شکب *nā-shakīb* and the phrase برآه من *chashm bi-rāh-i man* are both in apposition to the nominative *Bānū*.

یکی از آنان مردی بود پنجاه ساله باریک قد تیز نگاه موخ رخسار اندوه ریش زبر جامه قصب  
 باریک از آنان *mard-i az ānān mard-i būd panjāh-sālā,*  
 و کلیمه کشمیری در بر شیعیه باهل در خانه *yak-i az ānān mard-i būd panjāh-sālā,*  
*bārīk-qadd, tiz-ngāh, surkh-rūksār, ambūh-rīsh, zūr-jāma-yi qasab dar pā,*  
*va kulīja-yi Kashmīrī dar bar. shabīb bi-ahl-i dar-i khāna* (Tr. H. B., Chap. VI)

<sup>6</sup> *Bīā* understood.

The following are further examples of تاکید لفظی *ta'kid-i lafzī*; مار مار *mār ! mār !* "snake ! snake !"; or مارست مارست *mār ast ! mār ast !*.

گر بها شب گذرانی چه شود \* چه شود آه فلانی چه شود

شعله عشق در تنم همچو شوره کاغذ است \* حلقه بحلقه خم بخم حلقه بحلقه خم بخم

مدعی از چشم گریان دلم غافل مباشی \* قطره قطره رفته رفته موج طوفان عیشود

زینهار از قرین بد زینهار

(d) When a *definite* noun in the accusative has an adjective, participle, or phrase *in apposition to it*, the noun requires the affix *rā*. (The affix *rā* can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is *indefinite*, the *rā* is not usually required to mark the noun, *vide* (b) (3).

Examples:— دیدم *zālim-i rā khufta<sup>1</sup> dīdam*, "I saw a tyrant asleep," but دیدم *zālim-i khufta<sup>2</sup>-i rā dīdam*, or دیدم *zālim-i khufta rā dīdam* "I saw a sleeping tyrant": علي (رضي الله عنه) را بخواب دیدم: 'Alī (raziya-'llāh "anh")<sup>3</sup> *rā bikhwāb dīdam* "I saw 'Ali (may Allah be pleased with him) in a dream." It is incorrect to place *rā* after علي 'Alī, though often so placed. "I had a servant, a fool" *nawkar-i dāshtam aḥmaq*; but *nawkar-i aḥmaq dāshtam*, or نوکر داشتم *nawkar-i aḥmaq-i dāshtam* "I had a foolish servant."

A similar construction is admissible for the dative, as: منّت خدا بر او *minnat Khudāy rā 'azz<sup>a</sup> wa jall<sup>(a)</sup> ki—*; here *rā* could be added after the Arabic phrase *عز وجل* *'azz<sup>a</sup> wa jall<sup>(a)</sup> : shakhṣ-i rā guftam jang-āzmūda* "I said to a certain person, who had seen much fighting"; but better *shakhṣ-i jang-āzmūda rā guftam* (or *shakhṣ-i jang āzmūda-i rā*).

Sometimes the adjective or past participle is separated from its noun by a verb, as:— دیدم *ashjār-i dīdam mashkhūn bi-aṣmār-i bisyār* "I saw a lot of trees covered with fruits".

*Vide* also § 118 (c) (9) and (d) (4) and (5).

<sup>1</sup> *Khufṭa* is *hāl*.

<sup>2</sup> *Ṣifāt*.

<sup>3</sup> *Jumla-yi ṣifāt*. If *rā* were to follow immediately after 'Alī, the clause would be parenthetical, *jumla-yi mu'tariza*. The Shias say 'Alī 'alayh 's-salām.

7

**Suba**

ba

0

III

5

2

de

is definite and because without this affix, *sarv* might at first be taken for a nominative qualified by the relative *ki*.

(9) همه را فرستادم مگر یکی را *man hama rā fristādam magar yak-i rā*<sup>1</sup>: “I sent all but one”. Compare with No. (4).

(10) غیرو از زید کسی را ندیدم *ghayr az Zayd kas-i rā*<sup>2</sup> *na-dīdam* “I saw no one but Zaid.”

(f) Apposition in Persian occasionally supersedes the genitive in English, as: شخصی ابراهیم نام *shakhsh-i, Ibrāhīm nām* “a person of the name of (or named) Ibrāhīm”; شخص محمد نام *shakhsh-i Muḥammad nām* “the person called Muḥammad.”

(g) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *izāfat*, as:—لفظ دریا *lafz-i daryā* “the word sea”: رود نیل *rūd-i Nīl* “the river Nile”: درخت چنار *darakh-t-i chinār* “the plane tree”: گل اطلسی *gul-i atlasī* “the petunia”: مذهب اسلام *mazhab-i Islām* “the religion Islam” (or of Islam): میوه خربزه *mīva-yi kharbuza* “the fruit melon”: فلز آهن *filizz-i āhan* “the metal iron”: تو غلام *tu-yi ghulām* “thou the slave”<sup>3</sup>: “Oh Abraham, the Friend of God” ای ابراهیم خلیل الله *ay Ibrāhīm-i Khālīl llāh*<sup>4</sup> (m.c.): “Oh, Zayd, the slave” ای زید غلام *ay Zayd-i ghulām*<sup>4</sup>: “I am the slayer of the man, Zaid” قاتل آن مرد زید نام منم *qātil-i ān mard-i Zayd nām man-am*: “I am the beater of the slave Zaid” زید غلام *man-am zananda-yi Zayd-i ghulām*.<sup>6</sup>

If the Arabic interjection *yā* be used, it is better to employ the correct Arabic construction, as: یا ابراهیم خلیل الله *yā Ibrāhīm Khālīl llāh*<sup>5</sup>, but such a construction is of course not colloquial.

*Remark.*—It will be seen that in m.c., an *izāfat* is often incorrectly inserted; thus غلام پسر من *ay ghulām-i pisar-i man* (m.c.), “oh slave of my son”, or غلام! پسر من *ay ghulām! pisar-i man*, might be said by a slave to his son: محمد پسر من *ay Muḥammad pisar-am* “O Muhammad my son” is correct, but محمد پسر من *ay Muḥammad-i pisar-am* though used in m.c. in the foregoing sense, might and should mean “Oh Muḥammad belonging to my son”. In محمد غلام *Muḥam-*

<sup>1</sup> *Jumla-yi istiḡnāʿi*.

<sup>2</sup> In speaking, this *rā* might be omitted.

<sup>3</sup> *man-i banda* is sometimes used in m.c., but *man banda* sounds better; while *man-i bīchāra* is better than *man bīchāra*. The Afghans say, *man-i banda*.

<sup>4</sup> *Aḡ-i bayān*.

<sup>5</sup> *Aḡ-i bayān* and *badal*.

<sup>6</sup> *Badal*.

(c) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'<sup>1</sup> or عطف بحروف 'Apposition by means of a Conjunction.' Examples:—

(1) "and."— *Zayd va 'Amr(ū)* "Zaid and Amr."<sup>2</sup>

(2) *hattā* "even to."— *zuvvār rasīdand hattā piyādagān ham*<sup>3</sup> "the pilgrims arrived even to those on foot" (or زوار را کشتند حتی: *rasīdand*) *zuvvār hattā piyādagān ham*<sup>3</sup> *rasīdand* مردم را کشتند حتی: "they killed the people, even to the children."

(3) "or."— *Zayd āmad yā 'Amr*<sup>4</sup>, or *Zayd āmad yā 'Amr*<sup>4</sup>, or *Zayd āmad yā 'Amr*<sup>4</sup> "Is Zaid or 'Amr with you"? "I meant you and me." *kalām-ash man va turā qash*<sup>5</sup> *dāsh*<sup>5</sup> "he meant you and me."

(4) *yā—yā* "either—or", as: *fiqh yā hikmat talbīl kardā ast* "he has learnt either religious law or philosophy"; or حکمت یا فقه یا *hikmat talbīl kardā ast yā fiqh talbīl kardā ast yā hikmat*. (Compare with No. (9).)

(5) *na* "not."— *Zayd āmad na 'Amr* "Zaid came, not 'Amr."

(6) *na khayr* "Zaid came to me—nay, rather, 'Amr'"; *na khayr* "Zaid came to me—nay, rather, 'Amr'"; *na khayr* is عطف نسق *atf-i nasaq*, and 'Amr is *badal-i ghalat*.

(7) *khayr* "no."— *khayr* *asp rā kusham, khayr khar rā*. حکمی را پرستیدند که چندی درخت نامور که خدای تعالی آفریده است و پروراند *asp rā kusham, khayr khar rā* *ki chandī darakhht-i nāmvar ki Khudāy Ta'ālā āfarīda ast va barūmand gardānīda ast hīch yak-ī rā āzād na khvānand magar sarv rā ki samar na dārad* (Gul.) "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here *sarv rā* may be considered in apposition to *hīch yak-ī rā*; the *rā* is necessary, both because *sarv*

<sup>1</sup> As distinguished from بیان عطف. This 'atf' is called عطف نسق.

<sup>2</sup> *Amr* spelt *amr* to distinguish it from 'Umar, called عطف خطاب.

<sup>3</sup> Better omit *ham* and *niz* here.

<sup>4</sup> This is 'atf-i nasaq.

<sup>5</sup> Or *magṣūd magṣūd dāsh*. In *magṣūd-ash man va tu budām* (mod. Pers.), the verb should of course be *būd*; however most Persians say *būdām* in this and like cases.

<sup>6</sup> In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.

*tu faqīr* or *توی فقیر tu-yi faqīr*) are both correct; but in *تو آدم رستم tu ādam-i Rustam*, the *izāfat* would be incorrect after *tu*.

The *izāfat* does not appear to be used after *ū*, thus: *او شیر خدا ū shīr-i Khudā*<sup>1</sup> is correct: *او ی فقیر ū-yi faqīr* does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an *izāfat* as ordinary adjectives, or else placed in apposition without the *izāfat* but in the plural, thus: *ما نادان mā-yi nādān*, or *ما نادانان mā nādānān*; *ایشان بیچاره ishān-i bīchāra*, or *ایشان بیچارگان ishān bīchāragān* (or *ایشان بیچاره bīchāra ishān*): *ما بندگان خدا mā bandagān-i Khudā* “we the slaves of God,” or *ما بندگان خدا mā banda-yi Khudā*; *شما بیچاره shumā bīchāra*, (apposition), or *شما بیچاره shumā-yi bīchāra*, (also *شما بیچاره ها shumā bīchārahā*). *ما mā* and *شما shumā*, in modern Persian, colloquially admit of the plural termination *hā* when used in an extended sense; but *مایان گناه māyān<sup>2</sup> gunāhgāran*, or *مایان گناه māyān-i gunāhgār<sup>2</sup>* is Afghan, for *ما گناه کاران mā gunāhkārān*.

#### § 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless sound used for the sake of rhyme.

In *خوش و خرم khush u khurram*<sup>3</sup> “pleased and cheerful” each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns *بی شک و شبهه bī shakk u shubha*; و *گریه و زاری girya u zārī*. In *تازگی و تر tar u tāzagī* “freshness,” the *یای مصدر yā-yi maṣdar* is understood after *tar* which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but *تازگی و تری tarī u tāzagī* is also correct. In *قال و قیتال qāl u qītāl*, a vulgarism for *قیل و قال qīl u qāl*<sup>4</sup> “chattering, wrangling,” the second word is meaningless. In *جنگ و جدال jang u jadāl* the first word is Persian and the second Arabic. In *اورا لخت و لوچ کردند ūrā lakht u lūch kardand* “he was robbed of everything,” the word *lūch* (properly “squint-eyed”) is vulgar for *لج lūch* “naked”.

<sup>1</sup> Better *او که شیر خداست ū ki shīr-Khudā 'st*.

<sup>2</sup> The *izāfat* cannot be used when the predicate is in the plural.

<sup>3</sup> *مرادف murādif*, synonymous.

<sup>4</sup> From Arabic *qīla* “it was said” and *qāla* “he said.” In Arabic *قَالَ وَقِيلَ*

*mad-i ghulām* "Muhammad the slave", or in *محمد غلام من* *Muhammad-i ghulām-i man* "Muhammad my slave", the word or words following *Muhammad* are considered *ṣifat*; but in *محمد غلام من* *Muhammad ghulām-i man*, the words *ghulām-i man* are *badal* or 'apposition of substitution.'

(h) Qualifying words used with numerals or signifying quantity [*vide* (c) and § 47 (g)] are usually in Persian placed in apposition, as:— "one and a half yards' depth of water": *یک و نیم گز عمق آب* *yek va nim gāz-e āb*; "a handful of barley": *یک مشت جو* *yek mushṭ jaw*; *این نرومایه هزار من جو* *in farū-māye hazār man maunds of barley*; "this common fellow can lift a thousand maunds in weight": *این درویش هزار من سنگ بر میدارد* *in farū-māye hazār man sang bar mī-dārad* (Sardī); "four or five finger's breadth of cloth."

*Remark*.—The words *mablagḥ* "sum" and *موزای* <sup>2</sup> *muvāzī* "equal to (parallel), to the amount of," etc., are followed by the *izāfat*, as:—*mablagḥ-i duvīs tūmān* "the sum of two hundred tumans": *موزای پنجاه جلد کتاب* *muwāzī-yi panj jild kitāb* "five volumes": *مقدار ده من گندم* *miqdār-i dah man gandum* "wheat to the quantity of ten maunds."

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the *izāfat*. Modern Persians prefer the *izāfat* with the singular but not with the plural personal pronouns. According to Platts, *man* and *mā* may either be in apposition (without an *izāfat*) to an adjective, or connected to an adjective by an *izāfat*; but the other separate pronouns cannot be joined by an *izāfat* to a qualifying adjective. From the following examples, however, this does not appear to be correct:—*man-i banda* <sup>3</sup> (m.c.) "I the slave," but *man banda* (m.c.) "I, that is to say, the slave": Persians prefer the latter, Afghans the former. *من* <sup>4</sup> *man-i Muḥammad* and *من حکیم* <sup>5</sup> *man-i ḥakīm* are in m.c. preferred to *man Muḥammad*, and *من حکیم* <sup>6</sup> *man-ḥakīm*. *من بیچاره* <sup>7</sup> *man-i bīchāra* "I the helpless creature" or *من بیچاره* *bīchāra man*, are preferred to *man bīchāra*. *من غلام تو* *ghulām tu* or *غلام تو من* *ghulām tu-yi ghulām* "thou the slave" (also

<sup>1</sup> *yak u nim gāz āb* (Afghan).

<sup>2</sup> For things that can be counted only.

<sup>3</sup> Also, *man bīchāra ān ḥa*, but rarely *ānhā-yi bīchāra*; for the latter *ān bīchāragūn* is used.

<sup>4</sup> Better *man ki Muḥammad-am*, or *من که حکیم* *man ki ḥakīm-am*, etc.



*andak andak khaylī shavad va qatra qatra sayl-i gardad* (Sa'di) "many mickles make a muckle, many drops a flood":

اندک اندک بهم شود بسیار  
دانه دانه است گله در انبار

*Andak andak biham shavad bisyār,*  
*Dāna dāna ast ghalla dar ambār—*(Sa'di).

*Remark.*—Note the idiom آب یا شیر شیر *āb-i āb bi-dih yā shīr-i shīr* (m.c.) "give either all water, or all milk"<sup>1</sup> (used literally): خاک یا *khāk-i khāk bi-dih yā gandum-i gandum* (m.c.) "give all earth or all wheat."

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as: وزیر و زرا *faqīr fuqarā*<sup>2</sup> "beggars and such like": غنی و غنی *ghānī aghniyā* "the rich and the well-off": شریک و شریک *sharīk shurakā* "partners."<sup>3</sup>

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.<sup>2</sup>

(d) Sometimes the repetition consists of two different measures from the same root, as: طب و طبابت *tibb u tibābat* "the medical art": صدق و صدقات مشهور است *bi-ṣidq u ṣadāqat mashhūr ast*. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال *sālḥā-yi sāl* "long years, many years": قرنهای قرن *qarnḥā-yi qarn* "long ages." But ماههای ماه *māḥā-yi māh* and هفتههای هفته *haftahā-yi hafta* are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as: کم کم کم کم بهتر می شود *kam kam, kam kam, bihtar mī-shavad* (Prof. S. T.) "by little and little and little he improves": رفت رفت رفت تا بشهری رسید که *raft raft raft tā bi-shahr-i rasīd ki* (Prof. S. T.) "he travelled on and on till he reached a city where—": شخص باید در هر کاری سعی *shakhṣ bāyad dar har kār-i sa'y kunad sa'y kunad sa'y kunad, tā bi-maṭlab bi-rasad* (m.c.) "you must try, try, try again."

(g) The repetition of the same word or phrase is also used for emphasis, *vide* Corroborative Apposition § 139 (c): the example, there, "Thou struckest

<sup>1</sup> Compare the Hindustani idiom *dūdh kā dūdh yā pānī kā pānī* "all milk or all water", i.e. one thing or the other.

<sup>2</sup> Vulgarly, فقیر فقیر *faqīr fuqarā* is used for one beggar.

<sup>3</sup> But فقیر الفقراء *faqīr-l-fuqarā*; and مست مستان *mast-i mastān* are intensive adjectives.

<sup>4</sup> Either two, or four, *kam* can be used, but not three.

<sup>5</sup> Or four *raft*.

In *bachcha machcha*<sup>1</sup> (or *bacha macha*, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say *bachcha lachcha*, or *bachcha wachcha*<sup>2</sup> would raise a laugh.

*Remark 1.*—In Persia, in words of the *bachcha machcha* description, the second word generally begins with *mīm* unless the first word begins with *mīm*: in this case the second word usually commences with *p* or *b*, as *māst u pīst* “curds”: *mīz u bīz* “table, etc.” This is called *taḥmīl* “the meaningless appositive, *vide* § 139 (a).

As a rule, the shorter of the two words comes first, but *āmad* “*a shad*; *āward u burd*, “transporting,” and possibly one or two more are exceptions.

*Remark II.*—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the *Kalāntar* its reason and received the reply, *دانا مردم* *lūṭi pūṭi-hā mī-gūyand*.

(b) The same number repeated has: (1) sometimes a distributive sense, as: *rāst rāst ki mī-ravūd, mī-rasūd bi-bāzār* (m.c.) “if you keep straight on a stick apiece”: (2) sometimes a continuative sense, as: *āmad āmad nam nam mī-āyad* “it keeps on drizzling”: (3) sometimes an intensive sense, as: *man bāyad fīr-i hazār hazār nāfar rā dāshid bāsh* (Vazīrī Lankarān) “I must take thought for thousands of people—”: *pirāndagān* “the birds rose in whole flocks”: *zār zār zūd zūd* “very quickly”: *nīrēstan* “to weep very bitterly”: *āmad āmad* “to weep very bitterly”.

<sup>1</sup> Compare “chick or child.” In some districts in India this jingling of words is carried to excess: *pūnī tānī, rasta mastā* (or *wasta*), etc. etc.: *vide* Hindustani Manual, Lesson 48.

<sup>2</sup> Examples of dual phrases in English are ‘wear and tear’; ‘might and main’; ‘tooth and nail’; ‘sum and substance.’ In ‘use and wont’; ‘act and deed’; ‘acknowledge and confess’, Norman and Saxon are linked together.

<sup>3</sup> *taḥmīl-i lafẓi*.

<sup>4</sup> Note *rā* here to mark the accusative after a cardinal number; it does not make the noun definite. The *rā* could be omitted. Perhaps the meaning is, “as many as a thousand.”

<sup>5</sup> Or omit *shudā*. *āmad āmad* *mardum fawj fawj āmadand*. *Ḥiq* colloquial for *fawj*.

(5) *dawr-ā dawr-i daryācha* “all round the lake”<sup>2</sup>.  
*sar-ā sar* or *sar bi-sar*, or *sar tā sar* (also *sarāpā*, *sar tā pā*, etc.) “throughout, completely” : *dast bi-dast* “hand in hand ; also from hand to hand.”

(6) *māl-ā-māl*<sup>2</sup> “heaped, to the fullest extent” : *gird-ā gird* “right round, all round” : *kam-ā-bīsh* “more or less.”

(7) *lab-ā-lab*<sup>2</sup> “brimful” : *gūn-ā gūn* “of various kinds” : *barābar* (lit. “breast to breast”) “level, opposite, equal to.”

(8) *in-hā har kudām yak yak bi-ravand* “let them all go singly.”

(9) *sūfarā rā yak yak aḥvāl-pursī kardam* (Shah's D.) “I asked the Ambassadors, each singly, the state of his health.”

(10) *yak yak* or *yakāyak*, *yagān yagān* or *yakī yakī* “singly, one by one” : *dutā dutā*, or *du bi-du* “two and two.”

(11) *hūbara<sup>3</sup> tak tak paydā mī-shavad* “an hubara is to be found here and there.”

(12) *badan-ash khatt khatt būd* “it (the zebra) was marked all over with stripes.”

(13) *ratq u fatq-i umūrāt* “ordering of affairs” (lit. *ratq* “closing a fissure, mending”, and *fatq* “cleaving, rending”).

(14) *qīl u qāl* “altercation (vide page 619, footnote 1).”

(15) *shāt u shūt* “loud jabber and chatter.”

(16) *dalīja malīja* (m.c.) “kestrels and such small (useless) hawks” ; *tār u mār* “jumbled” : *lūtī pūtī* “loose and low people, etc.”, or *lūtī mūtī* : *khurd u khamār* “to smash into bits.”

(17) *shākḥ dar shākḥ* “entwined; ramified.”

(18) *shūr u shār* “noise and tumult” : *zūr u shūr* (of a waterfall, river; or of attacking soldiers entering a city).

(19) *dūr u darāz* “far off.”

(20) *kār u bār* “business.”

<sup>1</sup> *dawr-ā-dawr* from Ar.; *gird-ā-gird*, P.

<sup>2</sup> This *alif* joining two words exactly alike is called *alif-i rābiṭa*. In *daw-ā-daw* (old) “incessantly running”, the *alif* joins two imperative roots: cf. *kush ā-kush* “killing all the way.” If however it joins two different words, as: *shāb-ā-rūz* (adv.) “day and night”; *sar-ā-pa* “head to foot”; *tak-ā-pū* “searching”, it is called *alif-i atf*; vide also § 110 (b).

<sup>3</sup> For Ar. *ḥabārī*

<sup>4</sup> In falconers' parlance. *Malīja* is a meaningless appositional.

marā zad̄s. *marā* also be expressed by *tu marā zad̄s* 'tu marā zad̄s'.

هالقا بیگوش شور حلقه بیگوش  
halqa bi-gūsh (Sak'di).  
لطف که بیگانه لطف کن  
lutf ke bigāne lutf kun  
آری بلی آری “yes certainly.”  
and aray balay!

—مصحرا در مصحرا لشکر :— learning expressions give the idea of excess : قطار در قطار آهرو  
نشت در نشت فوج - کوه در کوه لاله -

*Remark.*—Compare گز شش شش گز در شش *shash gaz dar shash gaz* “four yards by four yards; four yards square.”

(i) The following examples illustrate the signification of etc. :—

(2) ڪا ٿي ڪام ناه ڪام “willing or unwilling.”

(4) *kəwāh ma-kəwāh*, or *qəwāh* *qəwāh* "by force and violence"; *qəwāh* *qəwāh*.

gradually, step by step," *mī-ravad mī-ravad* (m.c.) "things are done

The Zardushtis use the name Zardusht as a synonym.

2 The (s in <sup>an</sup> and <sup>of</sup> : ..

(34) مال و منال *māl u manāl* “wealth and property.”

(35) سال سال می شود که من اوزا نمی بینم *sāl sāl mī-shavad ki man ūrā namī bīnam* “I don’t see him from year’s end to year’s end; I only see him after an interval of years.” Similarly رسد برایم نمی رسد *hafta hafta kāghaz-i az barādar-am namī-rasad*, “weeks pass without my getting a letter from my brother.”

(36) چشم چشم *chashm-i chashm* “light of my eyes”; جان جان *jān-i jān* “life of my soul”: (endearing epithets).

(37) For such substantives as بود و باش *būd u bāsh* (class.) “place of abode”, گفت و شنید *guft u shanīd* “controversy,” etc., vide § 115 (j) to (o).

(j) Under Alliteration, may be classed certain forms of the rhetorical figure *Tajnīs* <sup>1</sup> or *Jinās* جناس.

<sup>1</sup> Also the figure Paronomasia etc. comes under *تجنیس* or *جناس*.

(21) *āda u dānistā* “knowingly, with the eyes open”; also purposely, wittingly”: *raftā raftā* “gradually.”

(22) *kināra kināra raftām* “we hugged the coast.”

(23) *bi-zūdā-yi*<sup>1</sup> *zūd* (m.o.) “as quickly as possible.”

(24) *khapurda būd ki khapurda būd* (m.o.) “he embezzled it clean”: *raft ki raft* (m.o.) “he went right off.”

(25) *shām u shab-i khapurde* (vulg.) “have you eaten any dinner?”

(26) *ashān kashān* “they carried him before the Governor dragging him all the way.” *burdānd* “they carried him before the Governor dragging him all the way.” *kash-ā-kash*, or *ma-kash* (subs.) “pulling and dragging different ways.”

(27) *rāh u rasm*, or *raḥ u ras̄m*, *u ravāḡ*, “custom.”

(28) *palāda palāda paydā namūdām* (Afghan)<sup>2</sup> “after a long continued search, or gradually searching, I found it.”

(29) *rūz rūz* (Indian) “every day” = *rūz bi-rūz* (Pers.), also *rūz tā rūz* (m.o.).

(30) *jūyān u pūyān*, or *jūyā u pūyā* (m.o.) “seeking and searching”: *uftān u kīzān* “limping, staggering, tottering, in a broken-down condition”: *sarkān sarkān* (Afghan and Persian) “in great agitation.”

(31) *āwāzhā-yi tarḥ tarḥ mī-khāwandānd* “(the birds) were all singing.”

(32) *dar har jawāl panjāh panjāh*<sup>4</sup> *man būd* (Afghan) “in each sack were fifty maunds”: *nēm nēm man, yā man man, bārūd dar sandāghā andākhā zamīn rā kanda jūdā jūdā gor kardām* (Afghan)<sup>5</sup> “I put from half a maund to a maund’s weight of powder in all the boxes and then digging up the earth buried them.”

(33) *gāh bi-gāh*, or *vaqt bi-vaqt* “in season and out of season; at all times”: *gāh gāh* “occasionally”: *gāh na gāh-i* (Afghan) “some time or other”: *yak-i na yak-i* (m.o.) “one or the other.”

<sup>1</sup> The same as the classical *bi-zūdā-yi harchi tamām-tar*.

<sup>2</sup> The *Persians* do not double the *past* participle in this sense.

<sup>3</sup> For *sar kanād par kanād*; probably old Persian.

<sup>4</sup> The *panjāh* would not be repeated in Persia.

<sup>5</sup> In modern Persian *nēm nēm man yā man man bārūd dar sandāghā kardā zamīn rā kanda dāfān kardām*.

<sup>6</sup> In Mod. Pers. *vaqt-i az awqāt*; but *awqāt*; rarely “rarely.”

Arabs have divided their Rhetoric into three parts, 'Ilm-'l-Ma'ānī (علم المعاني), 'Ilm-'l-Bayān (علم البيان), and 'Ilm-'l-Badī' (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm-'l-Bayān (علم البيان), another calls it 'Ilm-'l-Badī' (علم البديع), and so on.

(b) Literary composition (انشاء) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

(c) Style (طرز عبارات) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (مُطَوَّل), or verbose (كثير الالفاظ); or whether concise (جامع و مانع), or terse (قلّ و دلّ). It may be Figurative (پر بدائع), or Ornate (رنگین); or the opposites of these, Unfigurative (عديم البدائع), or Plain<sup>1</sup> (ساده). It may be named after any Figure (صنعت) that predominates, as: Hyperbolic<sup>2</sup> (پر مبالغه), Antithetical (پر تضاد) etc. It also may be Periodic, or Loose.

(d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader *may clearly understand*, but that he *cannot possibly misunderstand*."

Perspicuity implies *purity* and *propriety* in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax (نحو); and (2) they must express the precise meaning that *good* usage has affixed to them.<sup>4</sup>

<sup>1</sup> An excess of elevated language is Bombast: a deficiency Tameness.

<sup>2</sup> Arabs and Persians have divided *Mubālaghah* (مبالغه) or Hyperbole into three kinds: viz: (1) *Tabligh* (تبليغ) or exaggeration that is possible to reason and experience; (2) *Ighrāg* (اغراق) or exaggeration possible to reason but improbable; (3) *Ghuluww* (غلو) or exaggeration that is impossible.

<sup>3</sup> The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف محاوره).

<sup>4</sup> The violation of (2) is Impropriety. Also using such incorrect phrases as "the best of all others" (for "the best of all"), such errors as 'lays' for 'lies', and the use of wrong synonyms comes under Impropriety.

## CHAPTER XXII.

### § 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the *art of speaking* well. It taught Oratory (علم خطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the *art of writing* well also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بلاغه) is a faculty or natural gift. An uneducated man may be eloquent (بليغ)<sup>1</sup>, though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم خطابه) signifies the *art of public speaking*, or the *exercise of public speaking*. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings.

As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either 'Ilm' 'l-Balāghah (علم البلاغة), or 'Ilm' 'l-Adab (علم الأدب).

---

<sup>1</sup> In Arabic rhetoric, the term بلاغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحاء can be used of men.



would be considered, either an Antithesis<sup>1</sup> (تضاد و طباق), or an *Isti'āra-yi 'Inādiyya* (استعاره عنادیه).

(f) Variety requires that the length and structure of sentences should vary.<sup>2</sup> In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

(g) Pathos<sup>3</sup> (درد) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:—

یاران چو باقیـاق دیدار کزید      باید که ز دوست یاد بسیار کزید  
چون باد ز خوشگوار نوشید بهم      نوبت چو بیا رسد نگونسار کزید — (عمر خیّام).

“ And when like her, O Sāqī, you shall pass  
Amongst the guests, star-scattered on the grass  
And in your joyous errand reach the spot  
Where I made one, turn down an empty glass.”

(Fitzgerald's Trans.).

(h) The Ludicrous style (کلام مضحک), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

(i) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

(j) Wit (ظرافت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجنّیس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo<sup>4</sup> and

<sup>1</sup> A Euphemism is often expressed by *Antonomasia* (naming instead of), a form of *Syndoché*.

<sup>2</sup> Hence Composition has been styled as “the art of varying well.”

<sup>3</sup> “Pathetic.” <sup>د</sup>پردرد. When the language exceeds the occasion, it is *maudlin* or *sentimental*.

<sup>4</sup> Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed *توجیه* or *محتمل الضد* — *استنباع*, *توریه*, *ایهام* — *ادماج* — *Euphemism* is a special application of Innuendo.

Barbarism (عزابت),<sup>1</sup> Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غمافت), vagueness (تشابہ) or ambiguity (ابهام). A statement is clear (صریح) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.<sup>2</sup> It is also desirable to avoid using the same word in two different senses within a short interval.<sup>3</sup>

The best known device for overcoming ambiguity (ابهام), is to employ Contrast (تضاد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology (حشو صلیح)<sup>4</sup>.

Simplicity (سلاست عبارت) means being easily understood, and is opposed to abstruseness (دقت عبارت).

(c) Figures (صنائع بدائع) are a part of Ornament. A Figure is a departure from the ordinary *form* of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صنائع لفظی)<sup>5</sup> and Figures of Thought (صنائع معنوی)<sup>6</sup>.

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the *Tashbīh* (تشبیه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حسن تعبیر) in — (حسن تقدیر) — گلاب بروی خوانندگان آن قدر قوی — Trans. *Hājir Bābā*, p. 100, would by Persians be classed under the *Majāz-i Mursal* (مجاز صریح)<sup>7</sup>; and the Oxymoron

<sup>1</sup> In Urdu (تکسال سے باہر ہونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.

<sup>2</sup> Unless, of course, it is the writer's intention to be ambiguous.

<sup>3</sup> Except for special effect.

<sup>4</sup> Tautology as a *fault* is حشو قبیح.

<sup>5</sup> Such as the *Tarjīz* or *Jinās* (جناس یا تجنیس).

<sup>6</sup> Such as *تضاد و طباق* and *مبالغہ*.

<sup>7</sup> The Oxymoron is a form of Antithesis.

the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (نثر), and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon *quantity*, i.e. the time occupied in pronouncing syllables, those that are 'long' taking up twice as much time as those that are 'short.'

In English poetry, the principle of arrangement is the regular recurrence of *accented* and *unaccented* syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is *Rhythm*.<sup>1</sup>

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (قائیه) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on *quantity*, and there is also rhyme (قائیه). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (بحر<sup>2</sup>) resemble English metre, as for instance

the metre :—مُقْتَعَلْنَ مُقْتَعَلْنَ مُقْتَعَلْنَ مُقْتَعَلْنَ.

In this metre is the following :—

<sup>1</sup> The rhythmical arrangement of inarticulate sounds produces music.

<sup>2</sup> For the definition of بحر etc. consult a work on Prosody.

Irony.<sup>1</sup> The effect produced by double meanings (دو معنی) including puns (تجانیس), and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (تلف) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable.<sup>2</sup> The too frequent repetition of the same letters should be avoided.<sup>3</sup>

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopy). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:—

گفتم بُنّا کارا سَـوِوا مَـها پَـدا  
گایست چنین زلفت بُشا ز جَموعِ دَیّی دَا

The harshness of the following lines on Rustam's fight with Afrāsiyāb indicates noise or strife:—

غریبِ دَمنِ صَود و غَرنَدِ کَوسِ دَهی  
اَکَدِ بَورَدِ فَرَتِ قَوسِ

In the following Persian couplet, the sound gives an idea of hurrying rapidly:—

بُودِ و درِودِ و شکستِ و بهِ بَستِ یالانِ دَا سَـوِ و مَیْنَدِ و پَا و دَستِ.

The cry of the wolf is suggested in:—

“There comes across the waves’ tumultuous roar  
The wolf’s long howl from Onnalaska’s shore.”

*Campbell.*

In the following Urdu couplet on the birth of a child, *dān* “shall I give?”, imitates the sound of the *naqāra*:—

کَـہَا زَبرِ نَے بَـمِ سَے بَـہرِ شَکِ— دَا کَہِ دَونِ دَونِ خَوشِیِ کَی خَیَرِ کَیونِ لَونِ

“Said the bass to the treble by way of good omen: ‘shall I give, shall I give, why should I not give the good news?’”

(l) Taste, or Gord Tasto (مَذَق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

<sup>1</sup> Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure تَهْکِم includes sarcasm, irony, and satire.

<sup>2</sup> Hence in English the change of *a* into *an* before a vowel, and in Arabic the change of a final *ā* into *u*.

<sup>3</sup> In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophorhōn). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.

not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جمله بسیطه) is a sentence that consists of one subject (مبتداء), and one predicate (خبر): it contains only one finite verb (ربط), as: "He is mad او دیوانه است".

A Compound Sentence (جمله مرکبه) is one that consists of two or more sentences, simple or complex.

A Complex Sentence<sup>1</sup> (جمله مرکبه) contains subordinate clauses (نقرا), besides one principal clause (فقره اصلیه), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose *and* the clouds disappeared" (شمس طلوع کرد و ابرها غائب شد): either assertion can stand alone.

In a subordinate clause (فقره تابعه), the construction and meaning are dependent on the principal assertion, as: "He ran quickly *that* he might reach home first."

(2) When the different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

but	He	remits	his	splendour	and though
		retains	his	magnitude	
		pleases	more		
	he	dazzles	less.		

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, *i.e.* the principal subject and the principal predicate should retain *relative positions* throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks *so* clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, *so as* always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

<sup>1</sup> In Persian a compound as well as a complex sentence is called جمله مرکبه.

مطرب خوش نوا بگر نساغ بنساغ نسو بندو .  
 1 بُعْلان بُعْلان قُتْلان بُعْ قُتْلان resembles the metro

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.<sup>2</sup> The missionary translation of "There is a happy land" is:—

ایک ملک ہے خوش و پاک دور دورے  
 وہاں لوگوں کی پریشانی نیر نہ ہے نور.

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into *Bazm* (بزم), and *Razm* (رزم). The first includes Love Songs (عشقیہ), Drinking Songs (ساقی نامہ), Odes (غزل), Ballads (تصنیف), Stories (the *magnaui* سنڈی generally contains stories), Satires (ہجو), the pure Elegy (نوحہ), and the Eulogy (مصدقہ مدحیہ). The second includes War songs (شعار رجز). The *Marsiya* (مرثیہ), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric<sup>3</sup>, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظومہ), the War Song (رجز), the Love Song (عشقیہ), the Drinking Song (ساقی نامہ), the Political Song, the Sentimental song, the Comic song (ظلم طریفانہ), the Ode (غزل), the Elegy or Dirge (مرثیہ), and the Sonnet.

The Epic<sup>4</sup>, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The *Shāh-Nāma* (شاہنامہ) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does.

1 In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

"Come into the | garden, Maud |"

is *accentually* equivalent to *Fā'ilātun* | *Fā'ilāt*, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

2 Such a composition would however be called *gīt* and not *نظم*.

3 Lyric poetry comes under *بزم*.

4 The Epic comes under *رزم*.

THIRD, 'Ārī ( عاری ) or "Naked", i.e. plain prose without balance and without rhyme.

'Rhymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres ( بحر ).

*Remark.*—Impassioned English prose<sup>1</sup> has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of *Saj'* ( سجع ).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis ( تضاد و طباق ). In "Might is Right"<sup>2</sup> ( زر زور است ), and "Meddle is Muddle"<sup>3</sup>, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain"<sup>4</sup>; "More sinned against than sinning"<sup>4</sup>; "The art of arts, the science of sciences."

The balance may be inverted<sup>5</sup>, as: "We do not *live* to eat, but *eat* to *live*"; "It was *dangerous* to *trust*<sup>6</sup> the sincerity of Augustus; to seem to *distrust*<sup>6</sup> it was still more *dangerous*."—Gibbon: کلام الملوك ملوک الکلام زیرا که نمی باید فرزندان برای والدین "the *children* ought not to lay up for the *parents*, but the *parents* for the *children*."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The *Fasāna-yi 'Ajā'ib* ( فسانة عجائب ) in Urdu is an example of balance and rhyme ( سجع مروض ) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word *Fārisī* for *Fārsī* ( فارسی ) "Persian", is the *mu'arrab* معرب or Arabicized form of *Pārsī*, a word derived from *Pārs* the supposed son of Shem<sup>7</sup> and the founder of the Persian kingdom.

<sup>1</sup> George Eliot is full of beautiful examples.

<sup>2</sup> This is قانیه هم وزن.

<sup>3</sup> This would be classed under the Figure *تجنیس*, or *جناس*, for which see any treatise on Arabic or Persian Rhetoric.

<sup>4</sup> This is صنعت اشتقاق, a form of *تجنیس*.

<sup>5</sup> Styled in rhetoric, Chiasmus ( تقلیب با تجنیس ). In an obverse declaration, the equivalent fact is stated for the opposite side, as: "Heat relaxes the system; cold braces it." For obverse iteration *vide* "Proverbs of Solomon", Chaps. 12, 13.

<sup>6</sup> صنعت اشتقاق با تضاد.

<sup>7</sup> According to some dictionaries, *Pārs* is another name for *Pahlū* or Shem.

lation of *Hājī Bābā*. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:—

First, *Muraʿjaʿ* (مرجز<sup>1</sup>), in which the clauses are balanced but not rhymed,<sup>2</sup> as:—

عین نقصان	کارساز	واهب	ذکر	بی	اوقات	صرف
است.	کردگار	خالق	شغل	جز	انفاس	خرج
						و

This is the ordinary “Balanced Structure” of English.

SECOND, *Musajjaʿ* or *Muqaffa* (مسجع یا مقفی), i.e. Rhymed Prose, of which there are four kinds:—(i) *Mutawāzī* (متوازی) or “Parallel”, in which the rhymed words have an equal number of letters, as: بر دوست مهجور و بر فراق;

(ii) *Sajʿ-i Mutarraḥ* (سجع مطّرف) or Diversified, in which the rhymed words have an unequal number of letters, as: مجبور با رقار خجسته اطوار است.

The following, by Professor E. G. Brown, is a skilful imitation, in English, of *Mutawāzī*: “Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them”; (iii) *Sajʿ-i Mutawāzin* (سجع متوازن) or “Balanced,” in which the final words are the same measure, but are unrhymed, as: *faqīr* (فقیر) and *jālis* (جلّیس); (such words are said to be unrhymed, as: *syntactical rhymes*”, as opposed to *poetical rhymes*” or “syntactical rhymes”, as opposed to “Jewelled” (which differs from *مرجز*, only in that the balanced words are rhymed), as:—

است	گویا	حقائق	بالوف
	جویا.	دقائق	بذوف
			و

This is the “Balanced Structure” of English, with rhyme added.

six times.

<sup>2</sup> If rhymed, it is either *مرصع* (مرصع), or the fourth variety of *مقفی*.

<sup>3</sup> The term *Muraʿḡaʿ* is applied to poetry also.



dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the *جہل* *majhūl*<sup>1</sup> or "unknown" sound of the vowels is retained, and the *izāfat* has a pronunciation quite distinct from its pronunciation in modern Persian.

The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish<sup>2</sup> as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(q) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity<sup>3</sup>, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says:—

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

<sup>1</sup> So called by the invading Arabs because their sounds were *unknown* to them.

<sup>2</sup> There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.

<sup>3</sup> Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.

The word is also said to be derived from the Arabic *فارس* *faras*, "mare", as the ten sons of *پارس* *Pārs* the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects Native writers mention seven. The principal of these were *Pārsī*, the dialect of Persepolis or *Iṣṭākhr*; *Pahlavī*, the dialect of Ray<sup>1</sup>, Iṣfahān, and Hamadān; and *Darī* (for *Darī*) the pure speech unmingled with foreign words, spoken in the mountains and villages.<sup>2</sup> Firdawsī is famous for the amount of his *Pahlavī* and *Darī*. He claimed, in fact, to have omitted all Arabic from his *Shāh-Nāma*. When confronted with the well-known lines:

تقدما گفت گیر و قدر گدایت ده ملک گفت احسنت نکی گفت نه

*Qaṣṣa guft 'gīr', u Qadar guft 'dih,'*

*Malak guft 'ahsant', falak guft 'zih'*

he shufflingly replied that *he* hadn't said *ahsant*, but that the angel had said it.

The poet *Nizāmī* is noted for his *Darī*.

The two most important countries where Persian is the language of literature but not of everyday life, are *Tūrān*<sup>3</sup> and *Hindustān*.<sup>4</sup> Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his *Akbar-Nāma*; while every Indian student knows the intricate *Inshāʿ-i Shaykh Abū'l-Faṣl*<sup>5</sup>, *Allāmī*. The Persian introduced into India was *Tūrānīan*, and a constant inflow of *Tūrānīan* Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of *Tūrānīan* Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen<sup>6</sup> describes it, "a petrification of the old classical language", for Indian stu-

<sup>1</sup> Old *Tūrān*.

<sup>2</sup> *Bahman* son of *Iṣfandīyār* is said to have made this the court language, so as to have one language for general intercourse.

<sup>3</sup> Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Farūdūn*.

<sup>4</sup> Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term *Mughul* is therefore vague and includes *Tūrānīans* and *Irānīs*. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughulī*.

<sup>5</sup> By itself pronounced *abū* but in construction *abū'l-*.

<sup>6</sup> In his "Modern Persian Colloquial Grammar."

(t) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The *انوار سہیلی* *Anvār-i Suhaylī* or "Lights of Canopus" by *Husayn Vā'iz 'l-Kāshifī*<sup>1</sup>, is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones :—

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by *Husayn Vā'iz*, surnamed *Kāshifī*, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters.'"<sup>2</sup>

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says :—

"To them<sup>3</sup> the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmanent, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

---

<sup>1</sup> These fables have been translated under various names into many languages. There are four Persian translations but that by *Husayn Vā'iz* is the one generally preferred. For the names of the various translations, *vide* Preface to Eastwick's translation.

<sup>2</sup> Baron de Sacy also praises this work.

<sup>3</sup> i.e. "those who desire to qualify themselves for examination in our Indian territories."

partially apparent, partially real, arbitrariness and inconsistency of the language, which renders the use of some parts of speech, specially the conjunctions and prepositions,<sup>1</sup> a difficulty for the pupil and the teacher. Also the inflection of the verb has lost some of its clearness and simplicity, by the various forms being now frequently interchangeable, whereas in the classical language they are distinctly differentiated.

“But vanity and love of effect, which, from the earliest days, have been weak points in the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and that quaint turns of speech are constantly drawn from the archaic or classical language, and from Arabic. It is therefore, in dealing with the vocabulary and with grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture of *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic, or the colloquial modern Persian, but it is always necessary to distinguish the language of Iran from the Persian which is still in use in *India*.”

(3) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.<sup>2</sup>

As regards the length of sentences, the long<sup>3</sup> and the short sentence has each its advantages and its disadvantages: a succession of long sentences wearies, a succession of short sentences distracts. Some nations prefer long, others short sentences. Some styles require longer and others shorter sentences. Wit for instance requires brevity, but not so humour. In English literature proper, short sentences are the rule but they are relieved by long ones. A long sentence,<sup>4</sup> well expressed and well arranged, is difficult to construct: hence long periods are often feeble and obscure. A reader reading aloud will find that the long but well constructed sentences of George Eliot will present much less difficulty than the short frippery sentences of so many inferior modern novels.

---

<sup>1</sup> In m.c., and even in modern writing, the conjunctions and prepositions are frequently omitted.

<sup>2</sup> “The law of literary culture is, *Reject all that is extraneous, but nothing that is vital*.”

<sup>3</sup> Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.

<sup>4</sup> A sentence should, *as a rule*, keep the reader in suspense throughout its course and only relieve him at its close. This is called the ‘Rule of Suspence.’ *This rule is violated*, for instance, when the protasis of a condition or a concessional c<sup>o</sup> is the principal clause. ws

the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining<sup>1</sup> or the imagining<sup>1</sup> trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds.”—*East. Trans.*

(u) The student of classical Persian is recommended to compare the rhymed prose<sup>2</sup> of Sa’di, the more modern and bombastic style of the *Anvār-i Suhaylī*<sup>3</sup> of Ḥusayn Vā’iz, and the simpler and terser style of the *Akhlāq-i Jalālī*<sup>3</sup>; while for modern Persian he can not do better than copy Mirzā Ḥayrat’s excellent translation of Malcolm’s History of Persia, or the simpler colloquial style of the Diaries of *Nāṣir*<sup>4</sup> ‘d-Dīn<sup>4</sup> *Shāh*, and the travels of *Ibrāhīm Beg*.

#### § 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (مختصر<sup>5</sup>), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (تطویل). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness (تطویل): (1) Tautology (حشو)

<sup>1</sup> The translator in a note remarks: “These intolerable insipidities are considered beauties of style.”

<sup>2</sup> Both are admired and copied in Persia.

<sup>3</sup> The author was a Persian.

<sup>4</sup> Dr. Rosen says these diaries “are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital.” Also ‘that it is only the uneducated who use the style which *Nāṣir*<sup>4</sup> ‘d-Dīn *Shāh* has now raised to the dignity of a written language.’ Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

<sup>5</sup> Opposed to مطرّف. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مانع) style expresses much in a few words. A speech may be the reverse of brief as regards length: it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. Terse (قلّ و دلّ) means eloquent as well as concise. Pithy (پرمغز) is short but full of force.

"It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Vâ'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive prolixity with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verbiage, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammed; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a literary hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

"In the Introduction, Husain Vâ'iz is at once simple and more agreeable. The description of the Book and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work."

Perhaps it will be as well to quote one single sentence from the Preface of Husain Vâ'iz's *Asrar-i-Sâ'adî* and leave the reader to judge whether Farwick was justified in the severity of his remarks:—

نظر بر تعمیم فوائد نام و تکثیر منابع علمی و عام اشارات علمی ازین نوعی که پس کمیند  
بی استطاعت و حقیر اندک بضاعت حدیث بی علمی رابط المومنین بالکاشفی بعد از الام نعمانی  
باللطف الخفی جیات نموده کتاب مذکور را بدین نوعی شاید از بیاضات معانی و روایات معانی  
به تنقیر لفاظ مغالطه و حجب کلمات مشتمل معجوب و مستورند بر معانی و روایات روشن و غرور  
استعارات لطیف حلوه داده حدیثی که دیده در بینای می نظر تعمق و تحقیق نظر نهند  
جمال آن نازندان حجله بیان بهره گرفتند و دل هر دانا را می کشت نخیل و تنخیل کلفت پیسر  
شود از وصال آن ناز پروردگان حقیق و صوری برخوردارند \*

"With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin 'Alī-u'l-Wâ'iz, known by the name of Kāshif (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by

Emphasis sometimes requires the multiplication of connectives (Polysyndeton), *vide* § 140.

(3) The refrain or burden<sup>1</sup> of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(f) CIRCUMLOCUTION (اطناب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure<sup>3</sup>. As a defect, it is a form of diffuseness (تطويل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (اطناب), may be included digressions (انحراف), and the introduction of irrelevant matter (ذكر كلام غير مربوط).

The following are English examples of Circumlocution (اطناب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (*i.e.* an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism (حسن تعبير) is often expressed by circumlocution (اطناب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسير).<sup>4</sup>

(g) VERBOSITY (لساني) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) PROLIXITY (تطويل لا طائل) is the tedious accumulation of circumstances and needless particulars, so as to encumber the meaning.

*Remark.*—In many of the older English and Persian writers, Tautology and other forms of diffuseness are common.

<sup>1</sup> *Tarjī band* ترجیع بند is a poem with a refrain or *band*.

<sup>2</sup> English examples are: "A poor, infirm, weak, and despis'd old man"; "I am astonished, I am shocked, to hear that—"; "I would never lay down my arms, never, never, never"; "O Absalom, my son, my son"; and:—

" Alone, alone, all alone  
Alone on a wide wide sea."

All these are حشو مایع.

<sup>3</sup> Sometimes called Periphrasis.

<sup>4</sup> Commentators (مفسرین) often carry the practice to excess. The English mock-sermon of "Old Mother Hubbard" is in ridicule of this.

二  
三  
四

(ب) ۱۰۰

“They came successively, one after another, (دو دو کر آئے) ; (3) Circum-

در عقب هم دیگر آمدند یکی  
 “I saw it with my eyes” بعد دیگری  
 “I saw it with my own eyes” (حشو و تکرار).  
 تاکیدی).

The epithets of poetry are often pleonastic.  
 if not kept within the limits of propriety.

**Tautology** (حشو زباني) is the repetition of the same idea in different words without the addition of force or clearness. The synonymous words or phrases generally occur in the same grammatical place. Tautology is an error of thought (as in the expression 'The synonymy of words is unique').

(c) What may be termed Tautology, is instinctively and vulgarly expressed by a single word, 'universal panacea', or 'a single cure for all diseases', or 'generally due to'.

Legal documents have to guard against attempts at repetition and synonyms "i.e. when the two words mutually help each other," or 'common term, as 'poor and needy', or 'common sense'.

... whole truth, and nothing but the truth. (حشو مليح) are necessary; consequently sale etc. occurs though the truth is necessary:—"Tall the

occurs the following:—*و فہیدہ بد ئس مبلغ نلانی*—*va 'l-izbār dānistā va fahmīda bi-'l-taw*; *va 'r-raghbat dūn al-akrā wa al-ijār dānist*. In a Persian deed of *عالمًا عامدًا بالطوع والرغبت* *dūn al-akrā* and *tautologous*—*va 'r-raghbat dūn al-akrā* and *tautologous*—

(2) In *qirun* حشوشه, more by use, being almost null and void.

and heard *with our ears* and "what we have seen *with our eyes* are *ta'kid* or emphasis, and constitute *Emphatic* on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy :—“Not one single man of you” *na yak nafar-i wāhid az shumā* : “Not one without exception” *hamā bi-lā istisnāʾ* : “All that doeth good, no not one” *hamā yak-i hamʾi na*.

<sup>1</sup> The distinction in English between observed and unobserved is not as nikūkar

2 *Mutarāḍiḥ* . 9

<sup>3</sup> In the Persian text, مترادف "synonymous."

نیکوکاری نیست یکی هم نی

*as nɛkukɔr-ɛ nɪst yak-ɛ ɬam naɣ*





(i) The chief sources of brevity are the selection of the aptest words,<sup>1</sup> the grammatical structure, and the employment of certain Figures.<sup>2</sup> The following are some of the methods of abbreviation:<sup>3</sup>

ONE PREDICATE FOR SEVERAL SUBJECTS (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: "Reading maketh a full man, writing an exact man, speaking a ready man." In Persian this non-repetition of the verb is very common. Ex-

amples:—(a) *mard rā kāmīl mī-kunad va harf zanān hāzīr javāb*. (b) *va zanān bi-navāzēhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand*—(Tr. H.B. Chap. III).

Compare "He resided here for many years, and after he had won the esteem of all the citizens (he) died." In Persian the second pronoun 'he'<sup>3</sup> could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:—*sar-i-ān Zibā Khānum zūd ān* 'darb-i ūtāq rā du-dastī' *pushht-i* turned, *Zibā Khānum, dākhil mī-shavad* (Vazir-i Lankarān) "when his back is door of the room, and comes in crying and with both hands, throws open the other ( *gūyad* )" *Zibā Khānum* (going off muttering, says under her breath)—"

This construction, especially in modern Persian, is often carried to excess.<sup>3</sup> In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—*Gashniz va shambatila bū dāda*<sup>10</sup>

<sup>1</sup> For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation ( *معنی لغوی* ) and a connotation ( *معنی اصطلاحی* ).

<sup>2</sup> In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

<sup>3</sup> For if inserted it would be emphatic.

<sup>4</sup> *Ān* "the other" or "the further."

<sup>5</sup> *Du-dastī* and *sakht* are both adverbs.

<sup>6</sup> *Pushht-i sar* "behind"; *ān* for *ān*.

<sup>7</sup> Stage directions in *Vazir-i Lankarān*.

<sup>8</sup> Producing the 'excess of suspence' so dear to schoolboys when translating from Latin.

<sup>9</sup> In India *kashniz*.

<sup>10</sup> *Bū dādan* "to roast like coffee."

from the tenour of the sentence, easily and without ambiguity.<sup>1</sup> *Baytār az ānchi dar chashm-i chahārpāyān kardī dar dīda-yi ū kashīd* بطار از آنچه در چشم چهارپایان کردی در دیده او کشید (Sa'di) "the farrier (horse doctor) put something<sup>2</sup> into his eyes of the stuff he was accustomed to put into the eyes of animals": *guftār-i bī-kirdār*<sup>3</sup> *chu darakhī-i bī-bār juz sūkhtan rā na-shāyad* (Sa'di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.—"Who wrote this letter?" "Muhammad [wrote it]" *īn kāghaz rā ki navisht?* [آنها نوشت] *Muhammad [ān rā navisht]*: اگر شاعری و بیچاره *agar shā'ir-i va bī-chāra* (Trans. Haji Baba) "if you are a poet and poor—": *yak-i az īshān zabān-i tafarruz darāz kard va malāmat kardan āghāz* (Gul., Chap. II, St. 20).

چکان خورش از استخوان میدوید همی گفت و از هول جان میدوید  
که گروستم از دست این تیرزن من و موش و و—وانه پیرزن

*Chakān khūn-ash az ustukhūwān mī-davīd*

*Hamī-guft u az hawl-i jān mī-davīd*

'*Ki gar rastam az dast-i īn tīr-zan*

*Man u mūsh u vīrāna-yi pīr-zan*'—(Anv. Suh., Chap. I).

"From the bone flowed the sanguine tide,

In terror of its life it fled and cried:

'Could I escape this archer's hand, I'd dwell

Content with mice and the old wowan's cell.'"<sup>4</sup>

(East. Trans.)—

(m) METAPHOR BRIEFER THAN LITERAL STATEMENT. Dispensing with phrases of comparison (such as 'like,' 'as,' etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is *as* perishable *as* grass": *dar jang shīr būd* در جنگ شیر بود "he was a lion in combat."

<sup>1</sup> For examples of ellipses, correct and otherwise, vide § 136 (d).

<sup>2</sup> The object (*chiz-i*) is understood.

<sup>3</sup> Note *kirdār*, from *kardan*, when *kardār* might be expected.

<sup>4</sup> (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, vide § 136 (d).

(2) For the non-repetition of a noun, vide § 121 (j).

For the repetition of a noun, necessary for clearness, vide § 120 (h) Remark.

(3) For the non-repetition of an adjective or participle, vide § 121 (k).

(4) For the non-repetition of an adverb, vide § 122 (e).

(5) For the non-repetition of a conjunction, vide § 123 (d).

(6) Prepositions—for the non-repetition of, vide § 124 (b).



رنگین آورد - بقیة السیف بهمن و شتا گرسنه و ناشتا روی بهزیمت نهاد - توران زمین چمن  
 بترکنازی جنود قوای نامیه بتصرف قزلباش گل در آمد - غارنگران صحن چمن و یغمايان  
 دارالملک گلشن سر بدوستین کشیدند - ترکان تنگ چشم شگوفه فوج فوج و صغرا  
 نشینان ریاحین دسته دسته فرمانبري سلطان بهار را اختیار کردند - ترکمانان کلاغ پیسه مانند  
 باد ریسه بفراز دشت قپچاق حاضر یراق گشتند - بردالعجزودی ردالعجز علی الظهر کرده  
 بدانجا تاخت که عرب نیزه را انداخت - چاوشان چکاوک و هزار در راسته بازار باغ و گلزار به  
 آواز بلند صلی خوشی باش در انداخته که :-

”همگان-یم ز ایران صف-ا هرکه ز اهل صفاست خوش باشد“

*kamābīsh du haftā az Nawrūz-i firūz rafta (Raḥm'ullah!) Mirzā Mahdī Khān-i*  
*nasīm-i 'ambar-shamīm-i Bahār az farr-i Farwardīn muzhda-yi rangīn āvard.*  
*Baqiyyat<sup>1</sup> 's-sayf-i Bahman<sup>2</sup> va Shitā gurisna va nāshitā rūy bi-hazīmat nihād.*  
*Tūrān-zamīn-i chaman bi-Turk-tāzī-yi junūd-i quvā-yi nāmiya bi-taşarruf-i*  
*Qizl-Bāsh-i gul dar āmad. Ghārat-garān-i ṣaḥn-i chaman va yağhma'iyyān-i*  
*dār<sup>3</sup> l-mulk-i gulshan sar bi-pūstīn kashīdand. Turkān-i tang-chashm-i shigūfa*  
*fawj fawj va ṣaḥrā-nishīnān-i riyāḥīn dasta dasta farmān-barī-yi Sulṭān-i Bahār*  
*rū ilḥtiyār kardand. Turkamānān-i kulāgh-i pīsa<sup>4</sup> mānīnd-i bādrīsa<sup>4</sup> bi-firāz-i*  
*dasht-i Qibchāq ḥāzīr-yarāq gashtand. Bard<sup>5</sup> l-'ajūz-i Day radd<sup>5</sup> l-'ajz-i 'alā*  
*aẓ-ẓahr kardā bid-ānjā tākht ki 'Arab nayza rā andākht. Chā'ūshān-i chakāvak<sup>6</sup>*  
*va ḥazār,<sup>6</sup> dar rāsta-<sup>7</sup> bāzār-i būgh u gulzār bā āvāz-i buland ṣalā-yi khush-*  
*bāsh dar andākht ki—.*

“Hamagān-īm z'Īrān-ṣafā

Har ki z'ahl-i ṣafā 'st khush bāshad.”

The reader is at liberty to translate this rubbish.

(c) (1) ‘Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of *Hājī Bābā*, when the Shah visits the house of the physician *Mirzā Aḥmaq*, the *Malik* ‘*sh-Shu'arā*’ recites:—

“The firmament possesses but one sun, and the land of ‘Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

<sup>1</sup> Name of the famous Prime Minister of *Nādir*.

<sup>2</sup> *Bahman* is two months before *Naw-rūz*.

<sup>3</sup> The Royston crow. *Pisa* ‘piobald.’

<sup>4</sup> *Būd-rīsa* بادریسه has apparently no meaning here. It however rhymes with پیسه *pīsa*.

<sup>5</sup> *Chakāvak* چکاوک a species of desert lark that sings both on the ground and in the air.

<sup>6</sup> For هزار *hasūr dūstūn*.

<sup>7</sup> *Rāsta-bāzār* راسته بازار is the main street that runs straight through a city. It rhymes with *hasūr* but is very unlike a *būgh*.

(n) GENERAL TERMS<sup>1</sup> ARE BRIEFER THAN PARTICULAR TERMS. "He is fond of sport," "he hawks, shoots, and courses," *va tufang va tūla va tāzī* or *shikār dūst mī-dārad*, is shorter than *va tufang va tūla va tāzī*<sup>2</sup> *shikār mī-kunad*.

(o) A PHRASE MAY BE EXPRESSED BY A WORD. "The style of this book is of such an obscure nature that it cannot be understood," "He *mughlaq u mubham ast ki hich kas namī-tavānad bi-fahmad*, is expressed better and more briefly by, "The style of this book is unintelligible," *shikār mī-kunad*.

*ibārat-i in kiāb ān tawr*, is briefer and more forcible than "One who has not yet attained the age of manhood," *na-rasāda ast*.

(p) A STATEMENT MAY SOMETIMES BE BRIEFLY IMPLIED instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz," and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus *chādar-nishān-i shūr-dūl jang ikhtiyār kard* "the bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) CONJUNCTIONS MAY BE OMITTED. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." In stances of this omission will be found in § 134 (b).

The omission of connectives is called *Asyndeton*,<sup>3</sup> as in: "Heal the sick, cleanse the lepers, raise the dead, cast out devils,"—*Mat. x. 8*. "Heal the sick, cleanse the lepers, raise the dead, cast out devils,"—*Mat. x. 8*.

(r) THE IMPERATIVE MAY BE USED FOR "IF." Thus, *biyā tū turā-khūdmāi kunam* "If you come) and I will serve you."

<sup>1</sup> General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

<sup>2</sup> *Tūla* is 'a pointer' and perhaps any "small dog" as opposed to *tāzī* "the greyhound (Arab)" and *seg* "the pariah dog" (and also 'dog' generally).

<sup>3</sup> It is the opposite of *Polyasyndeton*, the multiplication of connectives.

<sup>4</sup> Example of *asyndeton* *javāb-i amr* "Apodosis of a command."

“When with his<sup>6</sup> tail he furious lashed the rock,  
Heaven's lion dropped his talons at the shock.<sup>1</sup>  
And where he but for one short instant paused  
A long year's stoppage to that road he caused.”

(East Trans.).

(2) “One form of impropriety is the lack of sufficient precision. By ‘precision,’ it is understood that the words and phrases employed express the writer's meaning, and nothing more.” Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Hājī Bābā, replying to the questions of the Sardār as to the numbers and dispositions of the Russians<sup>2</sup>, says:—در سرحد روس خیلی کم است پانصد ششصد هفتصد یا هشتصد - شاید هزار - نه دو هزار - البته بیش از اینها نیست \* ده بیست مدتها *dar sar-hadd, Rūs khaylī kam ast; pānşad, shash-şad, haft şad yā hasht şad;—shāyad hazār; na du hazār: albatta bish az inhā nist. Dah bīst, muntahā chihil yā panjāh, tūp dārānd.*

(d) “Sentences should not be extended beyond what seems their natural close.”

To do so without some special reason is to violate the ‘Rule of Suspence.’ The principle of suspence is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shown in the following example:—من هم با— هیأت مستجاب الدعوتی با قوت نفس و غلظت نفس قلم دان و کاغذ خواستم (H. B. Chap. XI). “I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a ‘clergyman's voice’ demanded pen and paper—although in my whole life I had never held pen in my hand.”

Sometimes however a violation of this rule gives force, specially in colloquial, as:—آنگاه در آن دیار غربت از آشنا و بیگانه و دوست محروم و ازدست *Angāh, dar ān diyār-i ghubat, az āshnā u bījāna u dūst mahrūm, va az dast-i afrāz bī-bahra, āmadam bar-sar-i mā-yamlīk-i khud.*—Haji Baba, Chap. IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:—پیره زن مرا از حیاطی کوچک باطاقی برد - بستر بیماری در میان— آن - زدهام زن و مرد چنانکه اگر سو سو زنی انداختی بزمن نرسیدی (H. B. Chap. XI.).

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

<sup>1</sup> An example of that variety of Hyperbole (مذمت مبالغه) known as غلو.

<sup>2</sup> Chapter XL.

The doctor may boast of his medicine; but what medicine is equal to a glance from the king's eye?

What is *spikenard*? what *mūmijūtī*? what *pād-zahr*? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following<sup>3</sup>:—

یکست مهر منور منیر گردون را بدین دلیل که یک شاد هست ایرانی  
حیات و پیروش کائنات و پیرتو عیش بود و طبع و متاع زمین و دم آن را  
برای آنکه رسد دست عیدرا احق باین حق حرکت بر نهاد شیرانرا

*Yak-ī 'st mihr-i munarrar sipīhr-i gardūn rā*

*Bi-dīm dādī ki yak Shāh hast Īrān rā; †*

*Hayāt u pirvarīsh-i kāfīnāl u partar-i 'aysh*

*Bavad muft' u mutābi' ham in u ham ān rā*

*Barāy-i ān ki rasad dast-i Īrān Ahmaq*

*Bi-nabz, Haqq harakat bar-nihād shirjān rā.<sup>4</sup>*

Not quite so bad is the following from the *Anvār-i Suhayfī*:—

چو بر خار زدی از خشم دندال فکندی شیر چرخ از بیم چا گل  
بران راعی که او یکدم نشستی گذار خلق تا سالی به بستی

*Chu bar khārā zadī az khashm dandāl*

*Fikandī shūr-i charkh az bīm chāḡāl:*

*Bar ān rāh-ī ki ū yakdam nishastī*

*Guzār-i khalq tā sāl-ī bi-bastī.*

(Anv. Suh., Chap. I, St. 5.)

<sup>1</sup> The *mūmijūtī* of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy anciently used in Europe in medicine.

<sup>2</sup> The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

<sup>3</sup> These lines are said to survive in a book of poems by Fath 'Alī Khān-i Šabā-yi Kūshī, *Matik*<sup>5</sup> 'sh-Shu'arā' in the time of Fath 'Alī Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

<sup>4</sup> The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

<sup>5</sup> i.e. God made blood to flow in the arteries, solely that the physician Mīrzā Ahmaq might feel the pulse.

<sup>6</sup> The 'tiger' of the story. In the original *paṭang*, which means 'leopard.'



فاقیّر کمتر از نجیب و تربیت یافته حقیر نمی شمارد *faqīr maghrūr-i davlat rā hīch kamtar az najīb u tarbiyat yāfta haqīr namī-shumārād*. Insert the affix *rā* after *tarbiyat yāfta* یافته, and ambiguity is removed, but the meaning is not the meaning of the English.

“‘The Persians rate him not less than Sa’di and Firdausi.’ (Read ‘than did Sa’di and Firdausi,’ or else ‘than they rate Sa’di and Firdausi’).” *īrānīhā ūrā kamtar az Sa’dī va Firdawsī dūst namī-dārānd* ایرانیها او را کمتر

is ambiguous. The two following however are clear but with different meanings: *īrānīhā ūrā kamtar dūst namī-dārānd ki Sa’dī va Firdawsī rā* ایرانیها او را کمتر دوست نمیدارند که سعدی و فردوسی را; *īrānīhā ūrā kamtar dūst namī-dārānd chunānki Sa’dī va Firdawsī ūrā dūst mī-dārānd* ایرانیها او را کمتر دوست نمیدارند چنانکه سعدی و فردوسی او را دوست میدارند.

“The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and deserves to be widely distributed. [Insert ‘it’ before ‘deserves’ otherwise ‘who’ may seem to be subject

of ‘deserves’]” In آن نطق خلاصهٔ کلیهٔ ایست از تاریخ حال این مرد قابل که بمراتب *ān nuṭq khulāṣa-yi kullīya-i ‘st az tārikh-i hāl i in mard-i qābil ki bi-marātib-i ‘āliya taraqqī karda būd va mustahiqq-i intishār va ishtihār dar dunyā ‘st*, the English error is repeated; but insert آن نطق *ān nuṭq* after, and *va*, and the ambiguity disappears.<sup>1</sup>

“‘It is said, when he died, the Cardinal<sup>2</sup> spoke fifty languages.’ [This reads as though the cardinal died babbling in fifty languages. Substitute, ‘before his death was master of at least’, etc., or something of the sort.” *Mī-gūyand Kārdinal Fulān ki murd panjāh zabān mī-dānist* میگویند کارد نل فلان <sup>3</sup> is clear enough; but write *Kārdinal Fulān panjāh zabān mī-dānist ki murd* and the sense might be that he died because he knew fifty languages. Better میگویند وقتی که *mī-gūyand vaqt-i ki Kārdinal murd aqall<sup>4</sup> panjāh zabān mī-dānist*.

(c) The construction that looks to the implied sense rather than the

<sup>1</sup> Read *va ān nuṭq saẓāvār ast ki dar dunyā intishār va ishtihār yūbad*. It is necessary to repeat the word *nuṭq* نطق, as the pronoun *ān* آن can refer to animate beings as well as inanimate things.

<sup>2</sup> Cardinal Mezzofanti.

<sup>3</sup> Or *mī-dūnistā ast* میدنست است.

<sup>4</sup> This construction, giving a double and ambiguous sense, is called by the French *construction louche* or ‘squinting construction.’

§ 144. Examples of Errors in Rhetoric.  
(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances<sup>1</sup> of incoherence, either in expression or in thought:—

“The riches of the temple gradually disappeared but *by whom* or when is not known.” (Read ‘how or when’). This error can hardly be repeated in Persian; still in the following translation it would be better to

substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

repeated in Persian; still in the following translation it would be better to substitute *طبر* *tabar* for *چه* *chi* *tawr* (Read ‘how or when’). This error can hardly be

<sup>1</sup> Taken from Hodgson either directly or indirectly.

<sup>2</sup> Or *bi-tavassut-i ki va dar chi vagt* *bi-tavassut-i ki va dar chi vagt*.

<sup>3</sup> Or *bi-tavassut-i ki va dar chi vagt* *bi-tavassut-i ki va dar chi vagt*.

in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].'' *Dar Landan<sup>1</sup> zan bish az mard ast va dar Frānsa kasrat-i zan az in ham ziyād-tar ast va līkin dar Ispāniyā taqrīb<sup>an</sup> barābar ast va dar Itāzūnī<sup>2</sup>*

در لندن زن بیش از مرد است و در فرانسه کثرت زن از اینهم زیاد تر *kasrat-i mard ast*

است. ولیکن در اسپانیا تقریباً برابر است و در ایتالونی کثرت مرد است. Corrected:—*Dar Landan zan bish az mard ast va dar Frānsa zan az ānjā ham bish-tar ast va līkin dar Ispāniyā zan u mard taqrīb<sup>an</sup> musāwī<sup>3</sup> st va dar Itāzūnī kasrat-i mard*

در لندن زن بیش از مرد است و در فرانسه زن از آنجا هم بیشتر است و لیکن در اسپانیا زن و مرد تقریباً مساویست و در ایتالونی کثرت مرد است.

“It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; 'agree with anybody' is required in the last sentence.]” *Ān rūz-nāma bā hīch yak-i shān durust namī-āmad-kudām shakhs-i 'āqil mī-tavānist* آمد یکشان درست نمی کردام شخص عاقل نمیتوانست.

“Muhammad Hasan who was a friend of mine was a Kermani by birth and was educated in that town” محمد حسن که یکی از رفقای من بود کرمانی *Muhammad Hasan ki yak-i az rufaqa-yi man būd Kirmānī būd zīrākī dar ān shahr tavallud yāfta būd.* Vide p. 661, foot-notes 1, 2, and 5.

A somewhat similar error occurs in تملق بسیار کردم و پرسیدم که از نام و نسب *tamalluq-i bisyār kardam va pursīdam ki az nām u nasab-i khud-at marā āgāh kun: pursīdan* is 'to ask' and not 'to say,' and should be followed by a question.

“His name is among the most distinguished of painters” اسم او در میان مصوّرین مشهور دنیا است *ism-i ū dar miyān-i muṣavvirīn-i mashhūr-i dunyā st* اسمی *asāmī-yi* after میان *miyān-i*. Insert *sabt* before است *ast*, and

“Agarchi bi-lashkar-i pādshāhī ki bā-karrāt u marrāt bar sar-i man firistād, muqāvat na-tavānistam, ammā—اگرچه بلسکر پادشاهی که با کرات و مرات بار سر من فرستاد متوانست نتوانستم اما —and although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet —.” Here the subject of *fristād* is *pādshāh*, understood from the adjective *pādshāhī*; read *fristāda shud* or *fristādand*, or else mention the subject of *fristād* in the relative clause:

“The name of our present cook is Muhammad and a very good one when he likes.” *Ism-i āsh paz-i hāliyya-yi<sup>3</sup> mā Muhammad ast, va khaylī*

<sup>1</sup> Geography is not taught in Persia.

<sup>2</sup> French = États Unis.

<sup>3</sup> *Hāliyya*, fem., apparently for *awqāt-i hāliyya*.

form,<sup>1</sup> in which some part of speech not expressed has to be inferred from the context, is common in modern Persian.<sup>2</sup>

“ ‘Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface.’ [ ‘The country’ is the implied subject to ‘presents’ ]. ” *Āb u havā-yi mā mulāyim vā bārūlūbat ast va ghayr az sāl-i yak daf'a ki zir-i barf ast dar sāt'r-i awqāl sabz va khurram mī-numayad*<sup>3</sup> و غیر از سالی یکدفعه آب و هوای ما صابز و با رطوبت است و با زبردوست است در سایر اوقات میز و خرم می نماید.

“The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.” *Inhiṣār-i tutun-farūshī dar sana-yi fulān muwqūf shud va mī-tavān fahmīd ki in yak-i az farā'id-i et ki az mujtahidān rasīda ast* \* *not* *in* *yak-i az* انحصار تو تون فروشى در سنۀ فلان موقوف شد. It was not the ‘monopoly’ but the breaking down thereof ‘that was a benefit.’ Insert *tarqīf-i inhiṣār* between *in* and *yak-i*.

“The weight of its skeleton [a whale’s] was thirty-one tons and was afterwards exhibited in London and Paris.” *Paen-i ustukhūwānūh-ye badan sī va yak: ‘tan’-i Inqlīs būd va dar Landan va Pāris barāy-i lamāshā bi-mardum nishān dāda mī-shud* بود و در لندن انگلیسی برای تماشا بدم نشان داد؛ میشد (در لندن *dar Landan* پیش از).

“They both speak a little Persian though it is ten years since they left it (Persia).” *Har du-yi īshūn<sup>4</sup> qadr-ī Fārsī mī-tavānand hārf bi-zanand bā-evojūd-ī ki dah sāl pīsh az īn az ānjā raftand* هر دوی ایشان قدری فارسی می‌توانند حرف بزنند باوجودیکه ده سال پیش از این از آنجا رفتند. Instead of از آنجا az ān jā, write از این az īrān.

“ In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater ; but in Spain *nearly* equal and

<sup>1</sup> *Pros to remaninonon* 'with reference to the meaning', or the *kāwā sūnēin* 'according to the sense.' They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

2 "The guilelessness of his own heart led him to suspect none in others,' ('Guile,' not 'guilelessness' is the intended antecedent of 'none'. Read 'no guile'.) *Vide* Note 3.

<sup>3</sup> Insert زعين *zamīn* before غدار *ghayr a:*. If however *zamīn* be omitted, there is according to Persian ideas not an actual mistake.

† Or *rasid*. *Ihtikār* (احتكار) is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean 'monopoly.'

<sup>5</sup> Modern Persians consider this construction correct as it is admissible in Arabic on

the authority of the Quran: *ʿādilūn ḥuṣṣ aqrābū lī-t-taqrq* (Qurʾān) “be just; it (i.e. justice) is the nearest (thing) to piety.”



*khūb ham hast agar bi-khūwāhad khūb bi-pazad* خوب هم هست اگر بخواد خوب بود modern Persian, though incorrect it is, since 'he' is understood incorrect in as the subject to *hast*: write *āshīz* خویشت اسم آشپز حالیه ما متحد است و خیلی

“Amen!” said Yeo, and many an honest voice joined in that honest compact, and kept it too like men?—*Kingsley*, ‘Westward Ho!’ (Ed. 1879, Chap XXV, p. 401).” “*Guft*, ‘*āmān*’, *va bisyār sadāhā-yi dāgar nāz bā ā ma shudand va ‘ahd-i khud rā bi-pāyān rasānīdand* و بسیار صداهای دیگر رسانیدند *sāhībān-i sadā*.”

(d) *Bi vāsīṭa-yi ulā-ẓhā va chāh-pāyān va asphā ki shayha mī-kashīdand* *animals*, and the horses, all of which were neighing—; here *ashpā* alone, but to all the *shayha mī-kashīdand* animals: this is not considered incorrect in Persian.

*Zeugma* is a figure in grammar in which *two* nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, *Zeugma* is usually a blunder. Instances of *Zeugma* in Persian seem rare. Examples are:—“Many *scenes or incidents* which are graphically narrated, are told as well, or better, by other travellers.” [One cannot narrate a scene].” Compare *āshpā* alone, but to all the *shayha mī-kashīdand* animals: this is not considered incorrect in Persian.

*Zeugma* is a figure in grammar in which *two* nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, *Zeugma* is usually a blunder. Instances of *Zeugma* in Persian seem rare. Examples are:—“Many *scenes or incidents* which are graphically narrated, are told as well, or better, by other travellers.” [One cannot narrate a scene].” Compare *āshpā* alone, but to all the *shayha mī-kashīdand* animals: this is not considered incorrect in Persian.

“He accounted, handsomely enough, for the delay by saying that *my long absence*, and the recent loss in my family, prevented him from applying to me immediately on my return.” [This holds good of the second *reason but hardly of the first*].” *Ū ma‘azarat khūpāst ki ghaybat-i shumā va faul-i pidar-am mānī-i īn shud ki bi-mujarrad-i murāja‘at-i janāb-i ‘ālā bi-khidmat bi-rasam* مانع این شد که بی‌موجرد جناب‌عالی بخدمت برسوم

However in, “The bees and birds sang sweetly” (for ‘the bees hummed and the birds sang sweetly’), the *Zeugma* is hardly a blunder; it is a metaphor. ‘Sang in gladness,’ however, would be better than ‘sang sweetly.’ This may be called *metonymy*.

(e) Too many negatives are a source of error. Amongst negatives must be included such words as ‘scarcely,’ ‘seldom,’ ‘few,’ etc. “He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.” [It should be, ‘compensation for the want of’ etc.]” In, *دولت دنیا را جزای* *‘āla* او معذرت خواست که غیبت شما و فوت پدر

“He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.” [It should be, ‘compensation for the want of’ etc.]” In, *دولت دنیا را جزای* *‘āla* او معذرت خواست که غیبت شما و فوت پدر

“He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.” [It should be, ‘compensation for the want of’ etc.]” In, *دولت دنیا را جزای* *‘āla* او معذرت خواست که غیبت شما و فوت پدر

*Dil agar khāna bi-sāzad bi-sar-i zulf-i tu sāzad* دل اگر خانه بسازد بسر زلف تو سازد (Trans. Hājī Bābā; Intro. Epis.) “were my heart able to build a dwelling, it would build it upon thy locks.”

“The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason.” [The metaphor, if not actually mixed, is here too abruptly changed.]”  
*Tan dādan bi-nafs-i am-nīra bā'is-i ghilabā-yi ān khwāhad shud chunānki asp rā agar bisyār tavajjuh va navāzish kunand dāgar savārī na-khwāhad dād va sar-kashī khwāhad kard; ammā agar az avval na'is va asp rā jalaw-girī va la'dīb u tarbiyat numāyand az zahmat-i sar-kashī-yi ānhā rihā'ī mī yāband va* تن دادن بنفس اماره باعث غلبه آن خواهد شد چنانکه اسب را اگر بسیار توجه و نوازش کنند دیگر سواری نخواهد داد و سرکشی خواهد کرد اما اگر از اول نفس و اسب را جلوگیری و نادیب و تربیت نمایند از زحمت سرکشی آنها رهایی می یابند و سگان هر دو در دست عقل می ماند [For *sukkān* <sup>1</sup> “helm”, read *inān* rein].

“One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broad-cast through the length and breadth of his native land.” [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop.]” *Īn ast yak-i az sar-chashm-e hī-i ki az ān-hā hāsil-i vātīr-i mufīd-i ki ū dar 'arṣ u tūl-i zād u būm-i<sup>2</sup> khud pāshīda sar zada ast* اینست یکی از سر چشمه نیکه از آنها حاصل وافر مفیدی که و در عرض طول زاد و بوم خود پاشیده سر زده است. [For *zā'ihā* *az ānhā*, read *وسطه آنها* *bi-vāsita-yi ānhā*; and for *pāshīda*, read *کاشته* <sup>3</sup> *kāshita*].

“We see how difficult it is to eradicate the stamp which the mother puts upon her child.” *Az īn maṣāl mī-bīnīn ki istīṣāl-i maznūsh-i ki mādar bar farzand-i khud mī-numāyad chi qadr mushkil ast* ازین مثل می بینیم که استیصال استیصال مادر بر فرزند خود می نماید چقدر مشکل است. [Instead of *istīṣāl*, read *محو کردن* *maḥv kardan*].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:—*dāman-i marhamat-i shumā chūn abr sāya afkand va muṣmir-i ṣamar shud*.

In a work on Persian Grammar, occurs this sentence, “This glare of

<sup>1</sup> The word *sukkān* “helm” is not generally known to Persians as few of them have ever seen a ship. (*Sukkān* is also the Ar. pl. of *sākin* “dweller.”) The Anglo-Indian word ‘sea-cunny’ is a corruption of *sukkānī*.

<sup>2</sup> *zād u būm*, m.e. for *zād-būm*.

<sup>3</sup> *Bi-vāsita-yi in sar-chashma hāsil rā kashita am* بواسطه این سر چشمه حاصل را *kashita* is considered correct Persian.

dented in the history of Scotland.' We have no doubt of it; and *we trust it will always remain so.*'—Times, 23rd October 1866." *Īn vāqi 'a dar tavārīkh-i Asktāland bi-sābiqa ast va ummīd dārim ki hamīsha chunīn bāshad* (or *khayāhad mātend*) این واقعہ در تاریخ اسکاٹلند ہی سابقہ است و امید داریم کہ ہمیشہ چنین باشد (خواہد ماند).

"A season more favourable for roses can scarcely be imagined, *certainly never has been surpassed.*' [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed.']" *Faṣḥ-i barāyi-i gulhā mufīdtar az īn faṣḥ taṣavvur namī-tavān kūrīd va yaqīnan hīch vaqt bihtar ham na-būda ast* فصل تصویر نمیتوان کرد از این فصل مفید تر ازین گُلها نیست (correct). و یقیناً هیچ وقت بہتر ہم نبودہ است

'The dance roused the Kirmani audience to applause but I do not think it would do so in London.' [It is not likely that a *Kirmani* audience would be roused to applause in England. For 'audience' substitute spectators: people do not *listen* to a dance.] *Raḡ-i ū tamāshāchiyān-i Kirmānī rā bar ān dāsht ki shābāsh bi-gūyand valī gumān namākunam dar Landan īn tawr raqs au tamāshāchiyān kirmāni rā branداشت کہ شایبش بگویند ولی گمان نمیکنم در لندن اینطور باشد bāshad.* (Say *tamāshāchiyān-i Landan īn tawr bi-kunand*).

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:—

صورت او جامد و سعادت را طراز معنی او خاتم اقبال دولت را نگین  
عارض رنگین اشعارش ہمد غنچ و فربط طرؤ مشکین الفاظش سراسر تاب و چین  
نو کلام کاملش انوار دانش شعلہ زن راست چون اسرار علم نزدیک اہل یقین

*Sūrat-i ū jāma-yi majīd u sa' ādat rā tarāz*

*Ma'nī-yi ū khātim-i iqbal-i dawlat rā nigīn*

*'Arīz-i rangīn-i ash'ār-ash hama ghanj u farīb*

*Ṭurra-yi mushkīn-i alfāz-ash sar-ā-sar tāb u chīn*

*Az kalām-i kāmīl-ash anwār-i dīnīsh shu'la-zan*

*Rāst chūn asrār-i 'ilm az sīna-yi ahl-i yaqīn.*—(Anv. Suh., Pref.).

"Its form is fringe-like to the robe of joy<sup>1</sup> and happiness,

Its sense the gem that decks the ring of fortune and success:

While from its verses' tinted cheek love's wiles and witchcrafts beam,

Its diction's labyrinthine curls like musky ringlets seem."

(*East. Trans.*)

<sup>1</sup> The form of the book is like the fringe of the robe of happiness.



(i) (1) As already stated in § 143 (b), force and point are derived from the *skilful* use of the same word in different senses.<sup>1</sup> Persians are fond of this figure. Example:—<sup>2</sup> چون خویش را در بغل بیگانه دید<sup>2</sup> از عقل بیگانه گردید<sup>2</sup> (Tr. H. B., Chap. XXXVII), “(when ‘she came to her senses’) and saw herself in the arms of a stranger she became greatly upset”: this use of *bigāna* is *Tajnīs-i tām* تَجْنِیْسِ تَام. *Rakht-i khvāb na-dāshdan*<sup>3</sup> *zahmat-i na-dāshd*.<sup>3</sup> رخت خواب نداشتن<sup>3</sup> زحمتی نداشت (Trans. H. B. p. ۳۵).

*Remark.*—‘The *unskilful* use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.’ Examples: (i) ‘The terrible War of Succession had now arrived at such a *point* that the royal authority seemed on the *point* of being destroyed.’ (ii) ‘The guinea places were *better* filled than the half-guinea, and not a jot *better*.’ (‘Better’ used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat *unnecessarily* the same word several times (that is the useless repetition of the same thing), is Tautology<sup>4</sup> (حشو قبیح).

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (حشو قبیح)<sup>4</sup> are:—

“By the Portuguese law, every person is *legally* obliged to join the battalions arranged in defence of the country.” Compare در قانون ایران همه دار قانون ایران هماغه باید از روی حکم نامه مطیع شرع باشند *dar qānūn-i Īrān hama-yi ra‘āyā bāyad az rūy-i hukm-nāma muṭī‘-i shar‘ bāshand*.

“In addition to these, there was *superadded* a still more fatal and indelible source of discord.” Compare علاوه بر نقصان تجارتش فوت پدرش هم مزید *alāva bar nuqsān-i tijārat-ash fawt-i pidar-ash ham mazīd bar ān shud*.

“He always communicated his directions *with clearness* and in the most concise terms, yet *without obscurity*”; و با وضاحت و باختصار همه دستور العمل خود را واضحاً و با اختصار *hama-yi dastūr<sup>5</sup> l. ‘amal-i khud rā vāzīh<sup>an</sup> va bi-ikhṭisār-i harchi tamāmtar bi-dūn-i<sup>6</sup> ibhām bayān mī-kard*.

(j) It is not always easy to distinguish between Tautology and Redundancy. In, “the reason why Socrates was condemned to death was *on account*

<sup>1</sup> The Figure Place or Antanaclasis.

<sup>2</sup> Did and gardid is *Tajnīs-i zā‘id*.

<sup>3</sup> *Tajnīs-i ishtiqāq*.

<sup>4</sup> For the three kinds of *Hashv* or ‘stufing’ in Persian, *vide* § 142 Rhetoric.

<sup>5</sup> *bidūn-i ibhām* is حشو قبیح *hashv-i qabīḥ*.

anger was evident in his postures *āḡār-i khashm dar ḥarakāt wa sukanāt ashpaidā āmad.*” The English and Persian are equally objectionable.

(2) “Akin to confusion of metaphors, are incongruities of speech and ‘Irish Bulls.’ A medical student, when asked what progress he had made in medicine, replied, ‘I hope I shall soon be fully qualified to be a physician,’ for I think I am now able to cure a child.” *Guft ummīdār-am ki hamīn zūdihā dukhtūr-i kāmīl-i bi-shavam zīrākī hāl mī-tavānam aṭfāl rā mu’ālaḡa kunām*<sup>1</sup> گفت امید وارم که همین زودها دکتور بشوم زیرا که حال میتوانم طفل را معالجه کنم.

In Mirza Hairat’s excellent translation of Malcolm’s History of Persia occurs an intricate passage to the following effect: ‘Just when the key of victory was in his hand, one of those extraordinary events . . . . snatched the tempting morsel from his lips.’ This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: “We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician).”<sup>2</sup> Compare the following: یکی از شعراء را مضمونی است که آنهاى هستي ما اگرچه از سر چشمهای جداگانه است اما بهم چون پیوندند میلی چنان تند بر می انگیزند که آن را پیرای هیج سد و بدی نیست و از هیچ نپی

زدند (H. B., Chap. XXIV).

(h) Confusion as to the logical subject of discourse is another source of error.

“Much cause too have you for thankfulness on account of the many temptations from which you are preserved.’ [The true construction is, ‘of your preservation from many temptations.’ The relative clause is here inseparable].” “*Az a’māl-i qabīḡa-yi shahr ki shumā mahfūz mī-mānūd bāyad khayāl shukr-i Khudā rā bi-jā āvarīd* باید مانند می محافظ می شهر که شما محفوظ از اعمال قیحة شهر که خدا محفوظ از اعمالی شکر خدا را بجا آورید. [Read—*bi-mahfūz-i hifāzat az*—].

“The skirt of her dress, which was on fire, was put out by Mrs.—’ [Read, the fire which had caught the shirt of her dress, etc.].” *Dāman-i qabā-yi ūrā, ki ātash girifta būd, khāmūsh kardand* پوشش خود بود گرفته آتش که دامن قباى او را که آتش گرفته بود خاموش کردند. In Persian this is said to be no mistake, as *dāman* is considered to be a place where the fire is in it.

<sup>1</sup> This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

<sup>2</sup> Another bull is: “All along the untrodden path of the future we can see the hidden footprints of an unseen hand.” A Eurasian father was heard to say to his son: “You have buttered your bread and now you must lie on it.”

<sup>3</sup> Example ناردان جاری شد gutter in the roof began to flow,” i.e. the water flowed.

Chap. XXXII, p. 259): the subject to گرفت *girift* is فرنگی *Farangī*, but the subject to مورد *bi-murd* is نساجی *nasaqchī*.<sup>1</sup>

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty<sup>2</sup> “when the balanced terms present no actual contrast.” Example: “His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers.” [‘Least’ requires ‘most’, as ‘best’ would require ‘worst’]. Compare ما درون را مینگریم و شما ظاهر را *mā darūn rā mī-nigārīm va shumā zāhir rā*.<sup>3</sup> [‘*Darūn*’ درون requires ‘*bīrūn*’ بیرون, and ظاهر ‘*zāhir*’ requires باطن ‘*bāṭin*’]. مان مثل نساجم و او مثل الاغ *man miṣl-i insānam va ū miṣl-i ulāgh*; [for الاغ *ulāgh* read حیوان *ḥayvān*].

An antithesis is incomplete<sup>4</sup> “when much of its possible effect is lost through non-preservation of consonance of the terminations,” i.e. when it is unbalanced (غیر متوازن *ghayr-i mutavāzin*). “The idea which underlies most of his plays is a struggle of virtue assailed by *external* or *inward* temptations.” [This should be ‘outward or inward’, or ‘external or internal.’]”

(m) (1) Climax<sup>5</sup> (a ladder) “is an ascending scale”, i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. “We glory in *tribulations* also, knowing that *tribulation* worketh *patience*; and *patience* experience; and *experience* hope; and *hope* maketh not ashamed—” (Rom. v. 3, 4) و نه این تنها بلکه در مصیبتها هم فخر میکنیم چونکه میدانیم که مصیبت صبر را ( *va na in anḥā balki dar muṣībathā ham fakhr mī-kunīm chūnkē mī-dānīm ki muṣibat ṣabr rā paydā mī-kunad vā ṣabr imtiḥān rā va imtiḥān ummīd rā va ummīd bā-iṣ-i sharmsārī namī-shavad*.<sup>6</sup>

*Ḥabīb-i man qamar ast balki shams* (Example in Arabic Gram.).

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—” (James i. 15) پس شهوت آستن شده گناه را میزید و گناه انجام رسیده موت را تولید می کند *pas shahvat ābistun shuda gunāh rā mī-zāyad va gunāh bi-anjām rasīda mawt rā taulīd mī-kunad*.<sup>6</sup>

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples: شما شخص بزرگی هستید با علم با فضل

<sup>1</sup> *bīchūra nasaqchī*, or in m.c. *bī-chūra-yi nasaqchī*. Both in English and in Urdu such a change of subject is bad.

<sup>2</sup> Faulty Antithesis might be called تضاد ناقص المعنی.

<sup>3</sup> *Taṣādd-i qabīl* تضاد قبیح.

<sup>4</sup> Incomplete Antithesis might be called تضاد ناقص اللفظ.

<sup>5</sup> No regular name in Persian but *taraqqī* or *tadrij* might be coined for this.

<sup>6</sup> Trans. revised by Rev. R. Bruce, D.D.

<sup>7</sup> *Tanaṣṣul* or *inḥilāq*; coined term.

of his unpopularity," the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either 'on account of' or 'the reason why' and the second 'was'.] Compare *dar aṣl jīhai-i fatrā-yi gall-i ū az bāb ʿad* *mardum būd*.

English redundancies sanctioned by good usage are, 'from hence', 'from thence', 'from whence.' In modern Persian a preposition is as a rule prefixed to the adverbs *injā* اینجا, and *ānjā* آنجا, while some prepositions are now self-dandancy is singly as, *az barāy* برای, *bi-ghayr* بغير. This redundancy is متوسط *حشو متوسط*.

Emphasis sometimes assumes the appearance of redundancy, as: "all without exception," or "on foot or on horseback," but not "on foot or you" *you* that doeth good, no not one," *na-yak najar-i vāhid az shumā*; "there is none

(k) A new construction should not be introduced without cause. Write "riding or walking" or "on foot or on horseback," but not "on foot or riding." Compare: از قبیل بزمین و کج خلقی و بی *zāhir-sāzi az gabāl-i bi-zamīn nigārīstan, āh-i sarf kashīdan, va bīhūda lab.* *jumbānī, va sukūt-i sākhta, va tursh-rū-i, va kaj-khulqī, va bī-mazagī, va pārsāzī* نگریستن آه سر کشیدن و بیهوده لب کاشیدن *niz dar taqaddus-jarūshī va* more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law." Compare also the Figure *Sajī-i Mutavāzin*, p. 150.

Note the change of subject in: *dar aṣl jīhai-i fatrā-yi gall-i ū az bāb ʿad* *mardum būd*.

is common in modern Persian, but is to be condemned. In the following: "The detectives were baffled by the many complications, and had it not been for outside help, the murders would not have been solved to this day," though there is no actual fault, the change of subject is unnecessary and the style therefore loose, the change had they not obtained outside help, they would not have been solved. Compare: *dar aṣl jīhai-i fatrā-yi gall-i ū az bāb ʿad* *mardum būd*.

been solved to this day," though there is no actual fault, the change of subject is unnecessary and the style therefore loose, the change had they not obtained outside help, they would not have been solved. Compare: *dar aṣl jīhai-i fatrā-yi gall-i ū az bāb ʿad* *mardum būd*.

been solved to this day," though there is no actual fault, the change of subject is unnecessary and the style therefore loose, the change had they not obtained outside help, they would not have been solved. Compare: *dar aṣl jīhai-i fatrā-yi gall-i ū az bāb ʿad* *mardum būd*.

The sentence should logically be: "To avoid danger, keep your seats till the car stops" معض بجتناب از خطر بر جای خود نشسته باش تا وقتی کہ کال سکہ "۔  
بغ ایستد!

Connecting, by the co-ordinating conjunction *and*, two statements that are not co-ordinate, is one common instance of incoherence (غیر ربط). Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases (تعقید معنوی). Note the ambiguity in:—

لکھنو بالنسبہ پیشاور از دہلی دور تر است = لکھنو پیشاور کی نسبت دلی سے زیادہ دور ہے<sup>2</sup>۔

Reconstructed as follows, there is no ambiguity:—

ہر قدری کہ از دہلی پیشاور دور است از آن لکھنو دور تر است = جتنی دور دلی سے پیشاور ہے اوس سے زیادہ دور لکھنو ہے۔

<sup>1</sup> In Urdu خطرے سے بچنے کے لیئے اپنی جگہ پر بیٹھ رہو جب تک کہ ٹریم گاڑی Study also the following English and Urdu sentences:—

(a) *Illogical*: "I turned to reply, when the platform on which I was standing gave way with a crash" میں نے جواب دینے کے لیئے منہ پھیرا جب چبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا۔ This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and *vice versa*. In Urdu *jab* جب in such a position means 'then and then only' and stands for *tab* تب. If *ki* کہ be substituted for *jab* جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect *pherā thā* پھیرا تھا instead of the Preterite would be more idiomatic.

(b) *Logical*: "When I turned to reply, the platform on which I was standing gave way with a crash" جب میں نے جواب دینے کے لیئے منہ پھیرا چبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب چبوترہ جس پر میں کھڑا تھا دھم سے گر پڑا میں نے جواب دینے کے لیئے منہ پھیرا, the idea is that the writer remained unmoved in the midst of the crash.

<sup>2</sup> تعقید معنوی or ابہام

THE END.

خوب میکند، *shumā shakhs-i buzurg-i hasād, bā 'ilm, bā farz, bā tadayyun; raqs ham khūb mī-kunād*: آش و شکار و منشی گری و آشی نظیر: *va munshī-garī va āsh-pazī naẓēr na-dārad*: او در سواری و شکار و منشی گری و آشی نظیر: *naẓēr na-dārad*: شما کتاب سعدی را خواندید؟ *shumā kiṭāb-i Sa'dī rā khvānda id?* *Bālī khayfī khūb ast bi-naẓir ast; gumān mī-baram ki dar Kirmān dah mard nāst ki bi-tavānand in jūr kiṭāb bi-naṭisand* (m.o.).

“He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath.” “ *همیشه راست گو بوده است و هیچ باورم او هرگز دروغ نگوید* *bāvar-am namī-shavad ki haṭṭa dar saṭand-i khud nāz darūgh-i bi-guyad*.

“Where is the *man* or *minister* either who has not read Guy Man-nering?” [This is as if a minister were not a *man*. It should be ‘*man*, even a minister.’] “ *Kujā ast ān ādam yā mulā-i ki in kiṭāb rā na-khvānda ast* (or—*bāshad*)? ”  *کجا است آن آدم یا ملائکه این کتاب را بخواند؟ (که باشد)* This should be *kujā ast ān ādam ki in kiṭāb rā na-khvānda ast aqarḥi mullā ham bāshad*  *کجا است آن آدم که این کتاب را نخواند است اگرچه ملا هم باشد*.

(n) It is a violation of the “Rule of Suspense” to introduce unexpectedly, at the end of a long sentence, some *short* and *unemphatic* clause (unless such a clause is purposely so introduced for the sake of effect). In, در، *ساجد حکیم باره زن میدیدم و هیچ یک جنگ بدل زن ندیدند و من هم نه جبارت میکردم و نه بغاظر خطور میکردم که بدیشان نگاه کنی* (Tr. H. B. Chap. XXII), the sentence logically ends at *kunam*. It is an ill-constructed ‘loose sentence.’<sup>1</sup>

(o) Coherence ( ربط با ارتباط ) is partly a matter of Syntax ( نحو ) and partly a matter of Logic ( منطق ).

Avoid illogical compound sentences. A complex sentence must have *one* main part, and that part must be expressed as the main clause. The following therefore are both *illogical*: (i) “Avoid danger. Keep your seats till the car stops”  *تا کالسکه ایستاده نشود بر جای خود نشسته باش*  and (ii) “Avoid danger and keep your seats till the car stops”  *از خطر اجتناب و تا کالسکه ایستاده نشود بر جای خود نشسته باش* .

<sup>1</sup> An English example of this error is: “This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and *not*, as some say, *wastefulness*.”

Corrected: “—— and will, I am persuaded, encourage among us, not, as some say, *wastefulness*, but industry, self-dependence and frugality.”

<sup>2</sup> The same illogicalness exists in the Urdu:—

(i) *خطره سے بچو۔ جب تک ٹریم گاڑی کھڑی نہوجائے، یہی جگہ پر بیٹھیں رھو*

(ii) *خطره سے بچو اور جب تک کہ ٹریم گاڑی کھڑی نہوجائے، یہی جگہ پر بیٹھیں رھو*



## APPENDICES.



	<i>Page</i>
XXXI. The Year .. .. .	768
XXXII. Prepositions (حروف الجر), Exceptive Particles, etc. ..	769
XXXIII. Conjunctions .. .. .	774
XXXIV. Adverbs (and the Approximate Verb كَادَ) ..	779
XXXV. Interjections.. .. .	785
PART II.—SYNTAX.	
XXXVI. Nouns—Definite and Indefinite .. ..	788
XXXVII. The Copula “Is,” etc. .. ..	789
XXXVIII. The Adjective and the Demonstrative Pronouns ..	790
XXXIX. Order of Sentence .. .. .	796
XL. Interrogative and Relative Pronouns .. ..	797
XLI. Cases of Nouns, and <i>Kān</i> <sup>a</sup> and its ‘Sisters.’ ..	798
XLII. Government of مَا and يَ, and Particles that Govern like Verbs (or <i>Inn</i> <sup>a</sup> and its Sisters) .. ..	805
XLIII. The Negatives and Interrogative Negatives, and Particles of Incitement and Reproof .. ..	809
XLIV. Tenses .. .. .	810
XLV. Indicative, Subjunctive, etc., Moods (after أَوْ - وَ - فَ - حَتَّى - أَنْ (إِذَنْ) .. .. .	815
XLVI. Optative Mood .. .. .	818
XLVII. Government of Verb .. .. .	819
XLVIII. The Passive .. .. .	820
XLIX. The Impersonal Verb .. .. .	822
L. Participles (and Aorist) and the Infinitive, and their Government .. .. .	823
LI. Concord of Verb .. .. .	826
LII. Prepositions .. .. .	826
LIII. To Have.. .. .	832
LIV. Exceptive, Adversative, Restrictive, and Interrogative Sentences .. .. .	832
LV. Relative Clauses .. .. .	836
LVI. Conditional and Concessional Sentences .. ..	841
LVII. Temporal Clauses .. .. .	844
LVIII. Copulative Sentences, and State or Condition ..	847
LIX. Asyndeton .. .. .	849
LX. Forms of Wonder, Surprise, or Admiration .. ..	849
LXI. Verbs of Praise and Blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ), Approximate (and Inceptive) Verbs, and Potentials .. ..	851
LXII. Apposition (الْبَدَلُ) etc... ..	853
LXIII. Emphasis or Corroboration (التَّوَكُّيدُ or التَّنْكِيدُ) ..	857
LXIV. Paradigms .. .. .	859

# APPENDIX A.

## ARABIC GRAMMAR.

### PART I.—ACCIDENCE.

	Page
I. Arabic Forms and Measures .. .. .	677
II. On the Stems of the Verb, etc. .. .. .	682
III. The Fourteen 'Conjugations' (Stems, Participles, and Infinitives) .. .. .	685
IV. Quadriliteral Verbs .. .. .	696
V. Irregular and Weak Verbs .. .. .	698
VI. Indclinable Verbs .. .. .	699
VII. Verbal Nouns of Action formed with <i>M</i> (أَلِصَادِرُ الْمَبْدِئَةِ) .. .. .	700
VIII. Noun of Time and Place .. .. .	701
IX. Noun of Instrument .. .. .	703
X. Other Verbal Nouns .. .. .	704
XI. The Noun (إِسْمُ الدَّائِمَةِ) Concrete Noun .. .. .	705
XII. Noun of Unity .. .. .	706
XIII. Some Forms of Nouns derived from Verbs .. .. .	706
XIV. Verbal Adjectives, Degrees of Comparison, etc. .. .. .	708
XV. Intensive Adjective or Intensive Agent (إِسْمُ الْفَاعِلِ لِلْمُبَالَغَةِ) .. .. .	712
XVI. The Relative (Denominative) Adjective, and its Abstract Noun and Collective Plural .. .. .	714
XVII. The Diminutive (إِسْمُ التَّصْغِيرِ) .. .. .	718
XVIII. Gender .. .. .	720
XIX. Formation of the Feminine from the Masculine .. .. .	723
XX. Note on final ة .. .. .	724
XXI. Declension of Nouns, and Regular Plurals .. .. .	726
XXII. Diptotes .. .. .	732
XXIII. Broken, Inner, or Irregular Plurals, and Plurals of Paucity and Multitude .. .. .	734
XXIV. Collective Nouns (أَسْمَاءُ الْجَمْعِ), and Class Nouns (أَسْمَاءُ شَيْءٍ الْجَمْعِ) .. .. .	745
XXV. Conjugation of the Simple Regular Trilateral Verb, Active and Passive (Tenses and Moods) .. .. .	746
XXVI. Pronouns .. .. .	750
XXVII. Numerals (أَسْمَاءُ الْعَدَدِ)—Cardinals .. .. .	759
XXVIII. The Ordinals .. .. .	763
XXIX. Other Classes of Numerals .. .. .	766
XXX. Days of the Week .. .. .	769

(c) The seven servile letters ( <sup>س و ي و ه و ع و ا و ا</sup> الحروف الزائدة , or <sup>س و ي و ه و ع و ا و ا</sup> الزوائد ) used to expand a

word, are contained in the Arabic word <sup>يَتَسَمَّنُوا</sup> *yatasammanū* "they become fat."

According to Arab grammarians there are ten <sup>زوائد</sup> *zawā'id*, contained in the Arabic words <sup>سَأَلْتُمُونِيهَا</sup> "you asked me about her." In this phrase, *hamzah* and *alif* are both given; *ه*, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and *ج*, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters ( <sup>س و ي و ه و ع و ا و ا</sup> الحروف الأصلية ), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation *only*; some roots themselves contain one and even three servile letters: so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the *form* of a word, *i.e.* in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the *maṣḍar* or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters<sup>1</sup>), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word <sup>فَعَلَ</sup> *fi'ala* signifying *action*, and have expanded the root <sup>فَعَلَ</sup> in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulæ so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tūpto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root <sup>فَعَلَ</sup>. From some roots, for

<sup>1</sup> These must be looked for under the pure root, *i.e.* the form of the triliteral infinitive.

## APPENDIX A.

### § I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian,<sup>1</sup> but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a trilateral root <sup>سَبْعَةُ أَصْلَاتٍ</sup> <sup>سَبْعَةُ أَصْلَاتٍ</sup> <sup>سَبْعَةُ أَصْلَاتٍ</sup>. Quadriliteral roots <sup>أَصْلَاتُ الرَّيَاحِي</sup> <sup>أَصْلَاتُ الرَّيَاحِي</sup> <sup>أَصْلَاتُ الرَّيَاحِي</sup> are rare. A few nouns are primitive, that is they cannot be referred to any verbal root, as: <sup>فَرَسٌ</sup> "horse"; <sup>دِرْهَمٌ</sup> "a dirhem"; <sup>مَفْرَجٌ</sup> "quince." Some words have but two letters, as for instance some of the pronouns and particles.

The verb (root) <sup>قَبِلَ</sup> signifies "he accepted"; <sup>قَبِلَ</sup> is virtually a preposition "before"; <sup>قَابِلٌ</sup> is the active participle or agent "accepter; able

to receive; capable, fit"; <sup>مَقْبُولٌ</sup> is the passive participle "accepted; able some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from <sup>قَبِلَ</sup>, the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing *laugh* to be an English root, the agent is formed by adding *er*, the participle or the gerund by adding *ing*, and the past participle by adding *ed*. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

<sup>1</sup> Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

<sup>2</sup> In Persian, <sup>سَدَ حَرْفِي</sup> <sup>سَدَ حَرْفِي</sup> <sup>سَدَ حَرْفِي</sup>.

<sup>3</sup> In Persian, <sup>چهار حَرْفِي</sup> <sup>چهار حَرْفِي</sup> <sup>چهار حَرْفِي</sup>.  
Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive ( <sup>جَائِدٌ</sup> ), or derived ( <sup>مُشْتَقٌّ</sup> ).

<sup>4</sup> There are only a few quinqueliteral primitive nouns.

<sup>5</sup> Hence "acceptable to the heart", and in Modern Persian, "pretty."

(k) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حُرُوفُ الْعِلَّةِ) ي - و - ا; or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels (حَرَكَات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself.<sup>1</sup> These changes are called the Permutations of Weak Consonants

(تَعْلِيلٌ). Example: مِيعَادٌ "place or time of promise; trysting and trysting-place; promised limit of time,"<sup>2</sup> is from وَعَدَ "he promised"; but the measure for the Noun of Instrument<sup>3</sup> is مِيفَالٌ *mif'āl*<sup>u</sup> and this would give مِوَعَادٌ *miw'ād*<sup>u</sup>, which is uneuphonic: hence, according to rule, the *kasrah* (—) conquers the *wāw* (و) and changes it into *yā* (ي). So, too, يُدَاعٍ "depositing" is for وِدَاعٍ (v. n. 4 of وَدَعَ).

(l) As regards the second kind of euphonic change called إِبْدَالٌ, if the soft dental ت follows ض - ص or ط, it changes into the hard palatal ط; if it follows ظ, it changes into ظ, or else both letters become ظ; if it follows the soft dental ذ, it changes into ذ; and if ذ, it either changes into ذ, or else both letters become ذ: if it follows ز, it becomes ذ. Examples: from صَلَحَ "he became fit," on the measure إِفْتَعَالٌ we would get إِصْطَلَحَ; but, as Arabs find difficulty in pronouncing ت immediately after ص, the word, according to the rule given, becomes إِصْطَلَحَ "idiom"; إِطْلَعَ "to overlook, look down upon, (and hence) to know, be informed", from طَلَعَ "to rise (of sun)": ظَلَمَ "to oppress", إِظْلَمَ or ظَلَمَ "to be oppressed": from the root أَجَّ "he married," we get on

<sup>1</sup> Arab grammarians give many complicated rules to meet various cases.

<sup>2</sup> Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: *vide* § VIII (b).

<sup>3</sup> And from a few verbs, of the Noun of Time and Place also.

instance, only two or three verb-derivatives exist. Also, the root-meaning is not always traceable in every derivative.

(h) The term 'Form' properly denotes the outward appearance of the model on which a word is formed, *i.e.* the model unpointed by vowels, while 'Measure' properly denotes the Form fully pointed. The distinction is often ignored.

(i) In grammatical language, the three root-letters of any word are not styled the first, second, or third; but the *fā*, *ayn*, *lām*. Each derived form of *فعل* is in fact a formula. The symbols X, Y, Z could be substituted as a root-paradigm, and expanded for each form by the serviles suitable for that form.

(j) As an English beginner usually experiences much difficulty in grasping what the "measure" or *waḥḥ* (وح) of an Arabic word means, for *him* the following unscientific explanation is given:—

The measure of the passive participle is *مفعول ماضٍ* *maf'ūl maḥḥ*, and of this measure are *مفعول معلوم* - *مأثور معلوم*. If, for instance, *مفعول معلوم* be written above the measure *مفعول معلوم*, it will be seen that the words have certain letters in common that occur in corresponding positions, and that these letters are also from the 'servile' list. Each of the two words commences with the same servile letter (ف m), and each word has the same servile letter as a fourth letter (و *wāw*): both words have the same number of letters (and the same short vowels). In other words, every Arabic derivative of five letters that has *m* for the first letter and *ū* for the fourth, will be of the 'measure' *مفعول ماضٍ* and will be a passive<sup>1</sup> participle.

Conversely, *قَاتِلٌ* *qātil* "killer" is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, *ālif*: the trilateral root therefore must be *قَتَلَ* (= *فعل*). Expand *فعل* by the same servile letter (*ālif*), and you get the Form *فَاعِلٌ*: point the form with the same short vowels, and you get the Measure *فَاعِلٌ*. This is the principle to be adopted with all derivatives and all roots. A knowledge of the correct measure of a word is a guard against mispronunciation. Persians and Indians, for example, usually say *munḥaṣar* and *mutaḥam*, but the Arabic measures are *munḥaṣir* and *mutaḥim*.

<sup>1</sup> Some passive or past participles are also used as nouns, as: *مَكْتُوبٌ* "written, also a letter": *مَنْلِكٌ* "in three parts, a triangle."

(p) POSITIONS OF THE SERVILE LETTERS.—A study of the various forms will reveal the following facts, that:—

(1) The serviles ا and ت may occur at the beginning, middle, or end of a word, as: اِتِّبَالَ - اِكْرَام - مَرَحِبًا - تَعْلِيم - اِسْتِفْسَار.

(2) The servile letter س always occupies the second place in a word and is preceded by the serviles ا or م, and followed by a servile ت, as: اِسْتَقْبَالَ - مَسْتَقْبِلًا - اِسْتَبْصَار.

(3) The servile م occurs only as a first letter, as: مَحَب - مَدْرَسَة - مِفْتَاح.

(4) The serviles ن and ي occur either in the middle or at the end of a stem,<sup>1</sup> as: شَمْسِي - شَرِيف - عَصِيَان - اِنْفَعَال.

(5) The servile و occurs only in the middle, as: غَفُور "known"; غَفُور "very forgiving" (of God); سَجُود "prostrating oneself, placing one's forehead on the ground."

## § II. On the Stems of the Verb, etc.

(a) The simple trilateral root or ground-form of the verb is by some grammarians called the 'First Stem.' Its meaning may be extended or modified by the addition of one or more letters, and the fresh stems thus obtained are usually referred to by their numbers, thus "Fifth Stem," "Tenth Stem," etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides into four groups, formed by the four methods:—

(1) Adding one letter to the simple stem: this makes a neuter stem transitive, or a transitive stem strong or intense in action.

(2) Prefixing a ت: this implies a consequence or effect.

(3) Adding two or more letters: this modifies the meaning.

(4) Distorting the original form as well as adding letters to it: this implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer still and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal nouns

<sup>1</sup> But ن and ي can occur as the first letters in the Aorist, ن for the 1st pers. pl., and ي for the 3rd pers. mase. sing. dual, and plural, and 3rd pers. pl. fem.

the measure *إِفْعَال* (infinitive of *إَفْعَلَ*, VIII Stem) *إِفْعَالُ*, which in an Arab's mouth changes to *إِفْعَالُ*.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, *مَكَان* "place" is in some dictionaries said to be from *كَان* "it was": but by a mistake Arabs have taken the root to be *مَكَنَ*, and so have derived words from this non-existing root,<sup>1</sup> as: *مَكِين* "dweller, well-fixed": the broken plural of *مَكَان* is *أَمَكْنَة*, whereas grammatically nouns of time and place have broken plurals on the measure *مَفْعَل*.

(n) Another euphonic change is ASSIMILATION ( *إِدْعَام* ). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a *tashdād*; thus, the root *خَصَصَ* "he became special" was originally *خَصَصَصَ*.

(o) In the 8th Conjugation of verbs beginning with *ي* — *و* — *ا*, these weak letters are assimilated to the *ت* characteristic of that conjugation, as: *أَخَذَ* from *أَتَخَذَ*; *يَسَّرَ* from *يَتَسَّرَ*; *وَفَّقَ* from *وَتَفَّقَ*.

*Remark.*—In extracting the root of a word with a doubled *t* ( *ت* ), one *t* ( *ت* ) should be considered servile and eliminated, while the other should be converted into either a *hamzah*, or else a radical *wāw*, as: *إِتْفَاقٌ* "accident, chance," root *وَفَّقَ* "it happened"; *إِتِّصَالٌ* "junction", root *وَصَلَ* "he united"; *إِتِّخَاذٌ* "to take to oneself as, to take possession of", from *أَخَذَ*.

A servile *ت* coming after *ز*, is changed into a *د*, as: *إِزْدِحَامٌ* "crowd," root *زَحَمَ* "he forced his way through (a crowd, or forest)."

A servile *ت* coming after *ض*, is changed into *ط*, as: *إِضْطِرَابٌ* "agitation (of mind, sea, air, etc.); root *ضَرَبَ* "he beat"; *إِضْطِرَارٌ* "great necessity, compulsion," root *ضَرَرَ* "he harmed."

<sup>1</sup> There is a root *مَكَنَ*, but with a different signification.



*Remark II.*—Verbs on the measure *فَعَلَ* making its Aorist *يَفْعَلُ*, have always the second or third radical one of the gutturals, *hamzah*, هـ, غ, ح, خ, ع or ؤ.

(e) The Arabic participles do not in themselves convey any suggestion of time: hence *قَاتِلٌ* may mean ‘one who has killed’ as well as ‘one who is killing’; *مَقْتُولٌ* ‘one who ought to be killed’ as well as ‘one killed.’ The Passive Participles (with the exception of the simple trilateral) are regularly formed by changing the *kasrah* (◌ِ) of the last syllable of the Active Participle into *fathah* (◌َ), as: *مُرْسِلٌ* *mursilun* “sender,” *مُرْسَلٌ* *mursalun* “sent” (*فُعِلَ* and *مُفْعِلٌ* of Stem IV).<sup>1</sup>

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,<sup>2</sup> sometimes with variety in meaning, as: *تَصَدُّ* “intention” and *اِمْتَصَدُّ* “object”; *قَرَبٌ* “nearness” and *قَرَابَةٌ* “relationship.” One of the most common forms is *فَعْلٌ*, as: *قَتْلٌ* “killing.”

The infinitive of *فَعَلَ* is generally *فَعْلٌ*, as: *غَضَبٌ* “being angry.” Other measures, from usually intransitive verbs, are: *فُعِلٌ*, and *فُعَالٌ*, as: *جُلُوسٌ* “sitting,” *سَلَامٌ* “being in a perfect state, health,” *دُخُولٌ* “entering.”

Note that all the stems that begin with *hamzah* (أ or إ) form the Infinitive by inserting an *alif* before their last radical. In the longer forms, too, the second consonant after the *hamzah* takes a *kasrah*.

*Remark I.*—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be *kasrah* (◌ِ); and all other moveable letters must have *zammah* (◌ُ), as: *فَعَلَ* Act., *فُعِلَ* Pass.; *اِسْتَفْعَلَ* *istaf'alun* Act., *اُسْتُفْعِلَ* *ustuf'ilun* Pass.; *فَاعَلَ* Act., *فُوعِلَ* Pass.

*Remark II.*—The active and passive participles are also used as Adjectives and Nouns.

<sup>1</sup> The same measure as the noun of place, as: *مَكْتَبٌ* *maktabun* (place of writing) “a primary or preparatory school.”

<sup>2</sup> The same verb may have different meanings, and then has a different noun of action for each.

and the *participles* only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived 'Conjugations', however, simplifies matters.

(c) The verbal nouns<sup>1</sup> (or "infinitives" or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived. Some have always a neuter sense, as: <sup>وَجُودٌ</sup> وجود "existence" [trans. <sup>موجود</sup> موجود]; "being common"; but others are both active and passive in sense, thus <sup>نَصَرَ</sup> نصَرَ means "helping another" or "being helped."

The verbal nouns and participles of the *derived* forms are fixed on measures. The Participles of the First Stem or Trilateral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted.<sup>2</sup> The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later:—

I.	فَعَّلَ	أَفْعَلَ	فَعَّلَ	أَفْعَلَ	فَعَّلَ	أَفْعَلَ
	<i>fa'al<sup>a</sup>.</i>	<i>af'al<sup>a</sup>.</i>	<i>af'al<sup>a</sup>.</i>	<i>inf'al<sup>a</sup>.</i>	<i>istaf'al<sup>a</sup>.</i>	
II.	فَعَّلَ	تَفَعَّلَ	تَفَعَّلَ	تَفَعَّلَ	تَفَعَّلَ	
	<i>fa'ʿal<sup>a</sup>.</i>	<i>tafa'ʿal<sup>a</sup>.</i>	<i>tafa'ʿal<sup>a</sup>.</i>	<i>ifta'ʿal<sup>a</sup>.</i>	<i>if'āl<sup>a</sup>.</i>	
III.	فَاعَلَ	تَفَاعَلَ	تَفَاعَلَ	تَفَاعَلَ	تَفَاعَلَ	
	<i>fā'al<sup>a</sup>.</i>	<i>tafā'al<sup>a</sup>.</i>	<i>tafā'al<sup>a</sup>.</i>	<i>ifā'al<sup>a</sup>.</i>	<i>ifā'al<sup>a</sup>.</i>	

*Remark I.*—Stem I is usually of the measure فَعَّلَ, as: قَتَلَ *qatal<sup>a</sup>* "he killed"; but فَعَلَ (generally intransitive) is also found, as: حَزَنَ "he was sad" (intr.); عَمِلَ "he did" (trans.); also فَعِلَ, in intransitives only, as: حَسَنَ "it was beautiful." Occasionally, a form has varying Measures, as: قَمَرَ "to inhabit"; عَمَرَ "to grow old"; عَمَرَ "to be flourishing," according to the vowel of the 2nd Radical.

<sup>1</sup> *Maḥḍar* مصدر (pl. مَصَادِر), lit. "place of issuing," i.e. "source."

<sup>2</sup> Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

<sup>3</sup> Not found in Persian.

<sup>4</sup> *Kasrah* under the second radical often indicates temporary condition, while *zammah* over it, continuous condition.

present, presence"; كَلَّمَ "to speak, speech"; كَمَّالٌ "to be perfect, perfection"; مَخْرَجٌ<sup>1</sup> "going out, (also place of going out, exit)"; مَمَاتٌ "to die, death," (from مَاتَ, we get مَمُوتٌ, which by permutation becomes مَمَاتٌ); مَوْعِظَةٌ "preaching"; مَنفَعَةٌ "to be benefited, benefit."

Examples of less common forms are: حُرِّمَانٌ "being deprived"; سُلْطَانٌ "to have power, also one having power, i.e. sovereign"; نَدَامَةٌ<sup>2</sup> "to regret, regret"; حَزْنٌ "being sorry, sorry," etc., etc.

## II STEM (i.e. first derived form) فَعَّلَ fa''la.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies<sup>3</sup>; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative<sup>4</sup>; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) قَتَلَ "he killed" (قَتَلَ "he massacred"; ضَرَبَ "he struck" ضَرَبَ "he beat violently"; قَطَعَ "he cut" قَطَعَ "he cut in pieces"; (2) نَزَلَ "he descended" نَزَلَ "he brought down"; عَلِمَ "he knew" عَلَّمَ "he taught"; كَتَبَ "he wrote" كَتَبَ "he taught to or caused to write" دَخَلَ "he entered" دَخَلَ "he caused to enter, introduced"; كَثُرَ "it was many" كَثَّرَ tr. "he increased"; (3) كَذَبَ "he told a lie" كَذَّبَ "he believed him to be lying, took him or declared him to be a liar"; صَدَقَ "he was truthful" صَدَّقَ "he believed, or he declared to be truthful"; (4) جَبَّشَ "an army" جَبَّشَ "he collected an army" جَلَّدَ "a skin", جَلَّدَ "to skin, bind books"; (5) نَصَرَ "to turn into a Christian, convert"; مَجَّسَ "to convert

<sup>1</sup> مَجَالٌ maj'al, uncommon as an Infin., is also the measure of the noun of place,

<sup>2</sup> مَكْتَبٌ maktab "a primary or preparatory school."

<sup>3</sup> Nadāmat (نَدَامَةٌ); incorrectly amongst Indians and Persians nidāmat.

<sup>4</sup> Doubling a letter in Arabic has generally an intensive effect.

<sup>5</sup> The Denominative forms of II Stem correspond to the English verb formed from a noun, as "to skin"; "to water" etc.

## § III. The Fourteen Conjugations.

I STEM (i.e. the trilateral) فَعَلَ (or فَعَّلَ<sup>1</sup> or فَعَّلُ<sup>2</sup>). Ex.: حَلَفَ "he swore";

ظَهَرَ "he appeared"; خَبَرَ "he experienced, tested"; عَلِمَ "he knew";

فَرِحَ "he rejoiced"; عَمِلَ "he performed, worked"; حَزِنَ "he was sad";

حَسَنَ "it was handsome"; نَصَرَ "to be bright (of the face), be blooming";

Active Part. فاعِلُ فاعِلٌ فاعِلٌ. Ex.: سامِعٌ "hearer"; ناصِعٌ "adviser"; عالِمٌ

"knowing, learned"; لائِقٌ (for lāyiqun) "having capacity, fit."

Passive Part. مفعول مفعولٌ مفعولٌ. Ex.: مَرحومٌ "blessed, late (i.e. dead, of

Muslims); مأمورٌ "ordered, appointed"; مقبوضٌ "understood";

مجنونٌ (lit. possessed by a Jinn).<sup>6</sup> مفعولٌ "understood"; مفعولٌ "opening";

مفعولٌ (and many other forms). Ex.: ضربٌ "striking"; فتحٌ "opening";

مفعولٌ "being kind"; عملٌ "working, doing"; حلمٌ "to be forbearing"; علمٌ

"to know, knowledge"; قبولٌ "to accept, accepting"; حضورٌ "being

1 Transitive or intransitive.  
2 Always intransitive. An adjective on the measure فَعِيلٌ can be formed from all such

verbs (فَعَّلَ), as: حَسِينٌ "beautiful," كَرِيمٌ "kind," قَبِيحٌ "ugly," from حَسَنٌ - كَرَمٌ - قَبِيحٌ.

3 But حَزَنَ tr. "to grieve, sadden (some one)."

4 Also نَصَرَ and نَصْرٌ (نَصْرٌ).

5 For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, foot-

note 2 of Paradigms.

6 abstract noun from transitives فَعَّلَ and فَعَّلَ generally from فَعَّلَ when

intransitive. كَرَمٌ is from كَرَمَ.

7 from فَعَّلَ when intransitive. مفعولٌ and مفعولٌ from فَعَّلَ from فَعَّلَ, intransitive.

8 مفعولٌ مفعولٌ, uncommon as an Infin., is also the measure of the noun of place.

9 مفعولٌ مفعولٌ "a primary or preparatory school."

often implied,<sup>1</sup> as: ضَرَبَ “he struck” ضَارَبَ “he struck and fought with”; جَلَسَ “he sat” جَالَسَ “he sat with”; شَرَكَ (he was the partner of So-and-so) شَارَكَ (with accusative of person) “he went partners with.”

This stem may also mean to exercise some abstract quality on a person or thing, as: لَانَ “to be soft, gentle” لَانَّ “to exercise gentleness, to treat some one kindly”: لَاطَفَ “to caress, etc.”: سَفَرَ “he journeyed alone” سَافَرَ either “he journeyed alone, or (with the preposition مع) with some one else.”

Note too the following:—طَالَبَ “to demand repeatedly”; عَادَ “to return to (frequently)”; شَاغَرَ “to hire by the month” (from شَهْرٌ); صَايَفَ “to hire for the summer” (from صَيْفٌ); شَانَهُ “to speak with” (from شَفَّةٌ “lip”); عَانَقَ “to embrace” (from عُنُقٌ “neck”).

Active Part. مُفَاعِلٌ *mufā'il*<sup>u</sup>.—Ex.: مُقَابِلٌ “opposing, confronting”

مُنَافٍ (الْمُنَافِي) “contradictory”; مُزَاحِمٌ “hindering.”

Passive Part. مُفَاعَلٌ *mufā'al*<sup>u</sup>.—Ex.: مُبَارَكٌ “blessed, auspicious.”

Infinitive. مُفَاعَلَةٌ *mufā'alat*<sup>u</sup>, and فِعَالٌ *fi'al*<sup>u</sup>.—Ex.: مُقَابَلَةٌ “opposition”

مُكَالَّةٌ “dialogue”; مُبَاحَثَةٌ “discussing with, argument”; قَتَالَ “slaughter”; (also مُقَاتَلَةٌ); نَزَاعٌ “quarrel.”

IV STEM *af'al*<sup>a</sup> اَفْعَلَ, is formed by prefixing اَ to the root and suppressing the vowel of the first radical ( ف ). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

<sup>1</sup> But Stem VI تَفَاعَلَ (formed by prefixing تَ to this stem) always clearly indicates reciprocity.

<sup>2</sup> So too كَتَبَ لَهُ becomes كَاتَبَهُ, and جَلَسَ نَعْدَهُ becomes جَالَسَهُ.

<sup>3</sup> This Passive Part. is rare in Persian.

<sup>4</sup> Some concrete nouns are also found in this measure, as: كِتَابٌ “book”; رِكَابٌ

“stirrup-iron”; حِسَابٌ “account,” etc., etc.

to *tamjīs* or fire-worshipping", عرب "to make (a foreign word) Arabicize": (6) كبر (Infn. تكبر) "to say *akbar*" (Infn. تكبر) "he greeted him" (i.e. said *as-salam* عليك) "to go East."

*Active Part.* *muḥsil* "iḥḥ" *muḥḥ*—Ex.: معلم "teacher"; مصصح "correcter, proof-reader"; مبصر "having a deep insight into."

*Passive Part.* *muḥḥ* *muḥḥ*—Ex.: مركب "compounded; a mixture; ink"; مروض "bejewelled, inlaid with gold."

*Infinitive* *tafīl*, or *tafīl*—Ex.: تعليم "teaching"; تأثير "affecting, effect of"; تذكر "reminding; memoir; testimonial; passport"; تجربة "experience; trial, essay."

*Remark I.*—Rare forms are *tafīl* and *tafīl*, as *tafīl* from *tafīl* "to repeat

(speech); to do a thing again": *tafīl* from *tafīl* "to explain."

*Remark II.*—The verbal nouns of all the Derived Conjugations form their plurals in *al*—(= sound fem. pl.), though those of II and IV Stems have also the broken plural *tafīl*, as *tafīl* "a commentary etc.," pl. *tafīl*; *tafīl* (= *arjāf*) "false news."

III STEM *fāʿil fāʿil*, is formed by inserting an *alif* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: *qatl* "to kill") but *qatl* "to try to kill, to fight with"; *ktb* "to write), *ktb* "to correspond with" (with the accusative of the person); *qalb* "to overcome" ( *qalb* ) *qalb* "to try to overcome." Hence a sense of reciprocity is

*Remark.*—The broken plural (*vide* Remark II, Stem II) is rarely أَفَاعِيلُ, as: إِبَاهَامُ, pl. أَبَاعِيمُ. The regular feminine plural is commoner.

V STEM تَفَعَّلَ *tafa*“*al*”, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: وَلَدَ “to give birth to, to beget”—وُلِدَ “to extract a child (doctor); also *fig.* being the cause of” تَوَلَدَ “he was born.” It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: جَرَعَ “to make to drink”—جَرَعَهُ “to drink”; جَمَدَ “to cause to freeze”—جَمَدَ “to become frozen, or hard”; تَجَمَّدَ “he hardened himself by degrees; بَرَدَ “it was cold”—بَرَدَ “to make cold”; تَبَرَّدَ “he cooled himself by degrees”; كَسَرَ “he broke”—كَسَّرَ “he shattered”; عَلِمَ “he knew”—تَعَلَّمَ “to be made to know, to learn”; عَلَّمَ “he taught, he caused to know”; وَقَفَ “to make to stand still, to stop”—وَقَفَ “to stand still; to be acquainted”; تَوَقَّفَ “he hesitated, he delayed.”

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,<sup>1</sup> as: كَبِرَ “he became great”—تَكَبَّرَ “he thought himself great, he became proud”; تَنَبَّأَ (or less common نَبَّأَ) “to give oneself out as a prophet”; تَمَرَّضَ “to pretend to be ill, to feign sickness”; تَزَهَّدَ “to pretend to *zuhd* or monastic life.”

It also means, derived from a concrete noun, “to adopt the tenets, etc. of, to become,” as: تَنَصَّرَ “to become a *Nasrāniyy*” (Christian); تَهَيَّأَ “to become a *Yahūdiyy*” (Jew); تَأَسَّدَ “to become bold or fierce as a lion”; تَوَسَّدَ “to be propped, to lean on a *وسادة*.”

*Present Part.* مُتَفَعِّلٌ *mutafa*“*il*”.—Ex.: مُتَفَكِّرٌ “thinking within oneself, being anxious”; مُتَنَبِّئٌ “pretending to be a prophet”; مُتَكَلِّمٌ “speaker, the 1st person in grammar”; مُتَعَلِّمٌ “a student.”

<sup>1</sup> But in this sense, No. VI Stem is more common.

the primary, as: <sup>أَنزَلَ</sup> "he caused to descend"; <sup>أَجْلَسَ</sup> "he bid to sit down"; <sup>أَكْتَبَ</sup> "he caused to write"; <sup>أَحْسَنَ</sup> "to do good to"; <sup>أَصْلَحَ</sup> "to be fit for"; <sup>أَصْلَحَ</sup> "to bring into good condition"; <sup>أَخْرَجَ</sup> "to cause to appear"; <sup>أَظْهَرَ</sup> "to cause to enter"; <sup>أَخْرَجَ</sup> "to cause to exit; أَبَاعَ" "to expose for sale"; <sup>أَعْلَمَ</sup> "he found the matter important"; <sup>أَحْمَدَ</sup> "he found him praiseworthy."

It often forms verbs from nouns, as: <sup>أَصْبَحَ</sup> "to do in the morning"; <sup>أَسْلَمَ</sup> "to receive Islam, become a Muslimism."

Frequently it has the sense of beginning a gradual movement (intr.), as: <sup>أَشْرَفَ</sup> "he went to Shām (Syria)"; <sup>أَقْرَبَ</sup> "to go westwards"; <sup>أَشْرَفَ</sup> "to reach the top, he high; to look downwards on, overlook"; <sup>أَقَامَ</sup> "to stand, to rise up"; <sup>أَقَامَ</sup> "to halt, dwell with; also to make to stand."

*Remark.*—From some roots, the Stems II and IV are both used as causals, this: <sup>أَخْبَرَ</sup> and <sup>أَخْبَرُ</sup> both mean "to inform." Sometimes there is a difference in meaning: thus <sup>عَلَّمَ</sup> "to teach", but <sup>أَعْلَمَ</sup> "to inform."

Other examples are: <sup>أَفْقَرَتِ الْأَرْضُ</sup> "the land became desolate"; <sup>أُتِنَ الْبَاءُ</sup> "the water became putrid"; <sup>أَحْصَدَ الذَّرْعُ</sup> "the crop became fit for harvesting"; <sup>نَطَمَ الْفُطْلُ</sup> "the child attained the age of weaning."

*Active Part.* <sup>مُشْرِفٌ</sup> *muʃrif*.—Ex.: <sup>مُشْرِفٌ</sup> "overlooking"; <sup>مُشْرِكٌ</sup> "polytheist, implying partnership (to God)"; <sup>مُتَعَسِّقٌ</sup> "benefactor."

*Passive Part.* <sup>مُفْعَلٌ</sup> *muʃʿal*.—Ex.: <sup>مُفْعَلٌ</sup> "inspired"; <sup>مُفْعَلٌ</sup> "made ambiguous, ambiguous"; <sup>مُدْفَعٌ</sup> "forced into another, assimilated."

*Infinitive* <sup>إِصْلَاحٌ</sup> *isṣāḥ*.—Ex.: <sup>إِصْلَاحٌ</sup> (intr.) "yielding obedience, Islam"; <sup>إِظْهَارٌ</sup> (tr.) "making apparent, declaration"; <sup>إِنْصَافٌ</sup> "dividing into halves (two equal parts), justice."

<sup>1</sup> When the IV Stem is intransitive, as <sup>أَقْبَلَ</sup> "to come towards," there is no passive participle; the active participial form only is used, *vide* notes to VII and VIII Stems.



“he broke” (اِنْكَسَرَ) “it was broken”; (كَشَفَ) “to expose, reveal” اِنْكَشَفَ “he showed himself openly, was revealed or discovered.”

The original sense was a reflexive of No. I, as “it broke itself”; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form اِنْفَعَلَ is in use, have fallen into disuse.<sup>1</sup> One of the meanings of this form is ‘accepting the action of the primary,’ as: كَسَرْتُهَا فَانْكَسَرَتْ “I broke it and so it was broken”; فَتَحْتُ الْبَابَ فَانْفَتَحَ “I opened the door and so it became open.”

It sometimes implies that a person allows an act to be done to him, as: اِنْجَرَّ “to let oneself be dragged”; اِنْهَزَ “to let oneself be put to flight, to flee.”

*Remark I.*—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

*Remark II.*—When the first radical is ي - و - م - ن - ت - ل - ر or *hamzah*, this form is not used: form VIII (اِفْتَعَلَ) takes its place.

(Active <sup>3</sup>) Participle مُنْقَلٌ *munja'il*<sup>2</sup>.—Ex.: مُنْكَشَفٌ “revealed <sup>3</sup>”; مُنْقَرِدٌ “being lonely”; مُنْجَمَدٌ being congealed.

*Passive Participle* <sup>3</sup>, None.

*Infinitive* اِنْفِعَالٌ *infi'āl*<sup>2</sup>.—Ex.: اِنْتِدَامٌ “being thrown down, demolition”; اِنْحِرَافٌ “turning aside, deflection”; اِنْفِعَالٌ “admitting wrong doing, hence shame.”

<sup>1</sup> In some cases for euphony, in other cases to avoid ambiguity. Supposing from اِنْتَمَ, the stem اِنْتَمَ were in use, the root might be اِنْتَمَ “to backbite”, on the form اِنْتَمَل.

<sup>2</sup> *Fa-nhasarat*. The ! of the Infinitive in a *hamzat-ʿl wasl*.

<sup>3</sup> The form of the Passive Participle is not found in stems with a neuter or passive meaning. *Vide* notes to Stems IV and VIII.

*Passive Part.* <sup>مُتَقَدِّمٌ</sup> *mutafa'alun*.—Ex.: <sup>مُتَبَكِّرٌ</sup> “being deeply versed in”; <sup>مُتَرَقَّبٌ</sup> “expected.”

*Infinitive* <sup>تَفَكَّرَ</sup> *tafa'alun*.—Ex.: <sup>تَفَكَّرَ</sup> “thinking”; <sup>تَذَيَّرَ</sup> “taking warning”; <sup>تَعَمَّلَ</sup> “reflecting.”

VI STEM, <sup>تَفَاعَلَ</sup> *tafa'alun*, is formed by prefixing ت to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be *dual, plural, or a collective noun*, as: <sup>تَرَفَّعَ</sup> “to throw oneself down at full length”; <sup>تَعَالَى</sup> الله = “God made Himself exalted above all”; <sup>تَضَارَبَ</sup> “he struck, gave blows to”; <sup>تَضَارَبَ</sup> “to give and receive blows from, to fight”; <sup>تَكَتَبَ</sup> “he wrote to”; <sup>تَكَتَبَ</sup> “to write to and receive letters from, to correspond with.”

This form has sometimes a sense of feigning<sup>2</sup> and the subject may then be singular, as: <sup>تَجَسَّرَ</sup> “to be bold”; <sup>تَجَسَّرَ</sup> “to make another bold”; <sup>تَجَسَّرَ</sup> “to show or pretend to be bold”; <sup>تَجَسَّرَ</sup> “feigning sickness”; <sup>تَجَسَّرَ</sup> “pretending to have fever”; <sup>تَجَسَّرَ</sup> “to pretend to be a Christian.”

*Active Participle* <sup>مُتَفَاعِلٌ</sup> *mutafa'ilun*.—Ex.: <sup>مُتَرَادِفٌ</sup> “being synonymous”; <sup>مُتَقَارِبٌ</sup> “being close to each other”; <sup>مُتَبَاعِدٌ</sup> “being distant.”

*Passive Participle* <sup>مُتَفَاعِلٌ</sup> *mutafa'ilun*.—Ex.: <sup>مُتَصَادِفٌ</sup> “taken as a companion.” This form is not used in Persian.

*Infinitive* <sup>تَفَاعَلَ</sup> *tafa'alun*.—Ex.: <sup>تَنَاقَضَ</sup> “being contradictory”; <sup>تَضَادَمَ</sup> “clashing together”; <sup>تَمَاضَى</sup> “feigning sickness”; <sup>تَجَسَّرَ</sup> “feigning bravery” (but in Persian “bravery”).

VII STEM, <sup>تَفَعَّلَ</sup> *tafa'alun*, is formed by prefixing ت to No. I, of which it is *always* a neuter or passive (without any agent being mentioned), as: <sup>تَكَسَّرَ</sup>

<sup>1</sup> In No. III, a second party is possible; in No. VI the reciprocity is necessary.

<sup>2</sup> A meaning sometimes given by No. V.

IX STEM <sup>فعل</sup> *if'all<sup>a</sup>*. This is formed from the triliteral by prefixing *!*; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: <sup>مقر</sup> “he had a bilious complexion”; <sup>أصفر</sup> *adj.*, “yellow”; <sup>إصفر</sup> <sup>1</sup> “to be or become yellow, to yellow”; <sup>حدب</sup> “to be hunchbacked”, <sup>أحدب</sup> <sup>2</sup> “hunch-backed”; <sup>إحدب</sup> <sup>3</sup> “to become hump-backed”; <sup>عور</sup> “to be one-eyed”, <sup>أعور</sup> *adj.* <sup>عور</sup> <sup>4</sup> “to become one-eyed.” Of this form, one or two of the verbal nouns only are found in Persian.

*Active Participle* <sup>مفعل</sup> *muf'all<sup>u</sup>*.—Ex. <sup>محمر</sup> “becoming very red.”

*Passive Participle*.—None.

*Infinitive* <sup>إفعال</sup> *if'ilāl<sup>u</sup>*.—Ex. <sup>إعوجاج</sup> <sup>2</sup> “becoming crooked”; <sup>إحلال</sup> <sup>3</sup> “becoming squint-eyed.”

X STEM <sup>استعمل</sup> *istaf'al<sup>a</sup>*. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: <sup>استعلم</sup> “he wanted to know, he inquired”; <sup>استغفر</sup> “he asked for pardon”; <sup>استحسن</sup> “he thought it beautiful”; <sup>استحققر</sup> “he thought him contemptible.”

Sometimes it is merely causal, as: <sup>استحلف</sup> <sup>4</sup> “to make to swear, to administer an oath” = <sup>حلف</sup>.

This form is also a reflexive <sup>b</sup> of No. IV, as: <sup>أعلم</sup> “he taught”; <sup>استعلم</sup> “he taught himself”; <sup>استوحش</sup> “to feel oneself lonely”; <sup>استسلم</sup> “to surrender.”

<sup>1</sup> This form is merely the ‘adjective (noun) of colour or defect’ with the final radical doubled, etc.; *vide* § XIV (b).

<sup>2</sup> This word is used in Persian.

<sup>3</sup> This word is not used in Persian.

<sup>4</sup> Originally also “to ask or command to be sworn.”

<sup>b</sup> And sometimes, therefore, the meaning is apparently neuter.

THE FOURTEEN CONJUGATES

VIII STEM, <sup>فعل</sup>*iḥʿalʿ*, is formed by prefixing *ihʿ* before the vowel, and by inserting *a* (ا) before the second radical. This form resembles No. VII in expressing the idea of such result after the action of the primary, and it also expresses the idea of reciprocal or passive, less frequently a reflexive, "earn one's living"; <sup>كسب</sup>*ahʿilʿ*. It has generally acquire for oneself, earn effort.

signification, as: اِكْتَسَبَ "to acquire for oneself," busy

... busy himself, he tried"; إشتغل; "he engaged himself"; إشتغل (a thing);

“he busied himself,  
 “he borrowed (a thing)  
 “(work for himself or another);  
 “himself violently”;

“to take fire”; (ضرب) إضرب “he was exerting  
“to take fire”; (ضرب) إضرب “he helped)  
“to take fire”; (ضرب) إضرب “he helped)  
“to take fire”; (ضرب) إضرب “he helped)

to touch (اللمس) "he sought to touch, he reinforced"; (أعزز) "it was reinforced";

أَفْزَحَ "he was victorious (by God's help), he was rem-  
إِسْبَقَ "he beat in a  
فَفَزَحَ "he excelled")

full"; (سبق) "he passed by on the road, no one full"; (سبق) or libigated with one another"; ;

race, etc." ; اَلْمُتَمِصُّوا ! "they contended  
not mixed with."

اجتمع "to be collected"; اجتماع "to be or get mixed"  
 منظم "striving"; تنظيم "striving"

Active Participle <sup>2</sup> مَقْتُلٌ *maqtul*, "killing."

“managing, manager”; مَنَاطِرُ “waiting for”; مَجْلِبُ “elevated, high”;

مُفْعِلٌ *mufta'alun*.—*Ex.*: ع

Passive I. ....  
 مشترك "shared, in common"; مختصر "abridged."  
 احتراز "objecting to, objection"

*Infinitive* اِفْتَعَالٌ — *Inf.* اِفْتَعَالٌ

“avoiding”; إِحْتِرَامٌ : “honouring, honour.”

“avoiding”; إِحْزَامٌ; “honouring,”

1 Verbs with **ي** as a first radical, do not exist.

When this VIII Stem is intrinsically *mutahim* (not *mutaham*)

is used, with a passive sense, as: *was* Stem.

Particle form only is used.  
 Part 1 to IV Stem and note 3 to VII Stem  
 vide also note 1 to IV Stem and note 3 to VII Stem

*Infinitive* اِفْعِيلَالٌ *if'ālāl*<sup>an</sup>.—Ex : اِحْمِرَارٌ “becoming very red.”]

[XII STEM, اِفْعَوَعَلٌ *if'aw'al*<sup>a</sup>.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran.]

[XIII STEM اِفْعَوَّلٌ *if'awwal*<sup>a</sup>.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran].

[XIV STEM, اِفْعَنْلَلٌ *if'anlal*<sup>a</sup> is practically not used.]

[XV STEM, اِفْعَنْلَى *if'anla*<sup>a</sup> is practically not used.]

#### § IV. Quadriliteral Verbs (رَبَاعِيٌّ).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زَلَزَلَ “to cause to shake, to make to quiver” (زَلَّ to slip); وَسَّوَسَ “to whisper”; حَمَمَ “to neigh”: (2) To the beginning, end, or middle of the trilateral, a fourth letter, usually a liquid or a sibilant, may be added, as: بَعَثَرَ “to raise up (dust, or from the dead; from عَثَرَ); شَمَخَرَ “to be proud (from شَمَخَ “to be high”); (3) They may be formed from nouns of more than three letters, some of them foreign, as: جَوَّابَ “to put socks on a person (from جَوَّابُ, Ar. form of Pers. گورب); نَلَمَّدَ “to become a تَلْمِيذٌ: (4) They may be the prominent parts of a well-known formula, as: حَوَّلَ “to say بِسْمَلِ بِسْمَلِ”; “to say عَدَّ عَدَّ “to gargle”; وَسَّوَسَ “to whisper.”

*Remark.*—A few derivatives of quadrilaterals are found in Persian. There are numerous onomatopoetic quadrilaterals as: عَدَّ عَدَّ “to gargle”; وَسَّوَسَ “to whisper.”

It is frequently denominative and may signify summoning for a purpose and also becoming like, as: *اِسْتَدْعِمُ* "to call one to act as a *خَادِمٌ*" and hence "to engage as a servant"; *اِسْتَشْهَدُ* (tr. and intr.) "to produce as a witness" (tr.), and "to testify to, to become a Muslim" (intr.); *اِسْتَحْجَرَ* "to become like *حَجَرٌ*, to petrify."

*Active Participle* *مُسْتَعِجِلٌ mustaf'izun*.—Ex.: *مُسْتَعِجِلٌ* ("wanting to be in a hurry", i.e.) "hastening"; *مُسْتَقْبِلٌ* "coming towards, future"; *مُسْتَعِيفٌ*<sup>1</sup> "wishing to resign"; *مُسْتَرِجِبٌ* "deserving of"; *مُسْتَأْجِرٌ* "one who hires or rents, a lessee."

*Passive Participle* *مُسْتَفْعَلٌ mustaf'alun*.—Ex.: *مُسْتَفْعَلٌ* "brought into use, used"; *مُسْتَحْسَنٌ* "thought to be good, appreciated, liked"; *مُسْتَأْجَرٌ* "hired, rented."

*Infinitive* *اِسْتِعْمَالٌ isti'alun*.—Ex.: *اِسْتِعْمَالٌ* "using"; *اِسْتِغْفَارٌ* "asking for pardon"; *اِسْتِعْفَاءٌ*<sup>2</sup> "tendering one's resignation from office."

[XI STEM, *اِفْعَالٌ if'alun*, is formed from No. IX by inserting an *ahf* after the second radical. It intensifies No. IX, as: *اِمْقَارٌ* "to become very yellow."

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

*Active Participle* *مُعَالٌ mu'alun*.—Ex.: *مُعَالٌ* "becoming very red."

*Passive Participle*.—None.

<sup>1</sup> In Persian *مُسْتَعِجِي* (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. *مُسْتَعْفَى mustaf'an* (note the absence of the dots under *ع*) signifies in Arabic "pardon"; in Persian it is not used.

<sup>2</sup> It is a rule in *قُرْآن*, that when a *hamzah* follows a weak letter that is *sākin*, the weak letter has a *maddah* (written or understood); or in other words the long vowel is prolonged in sound; thus *قَنَى qanā* "he sang," but *قِنَاءٌ qinā'un* (measure *قِنَالٌ*) "singing" (verbal noun), in Persian *قِنَا*.

## § VI. Irregular Verbs.

For the conjugation of all Irregular Verbs *vide* Paradigms at the end. They are classed as:—

1. *Doubled* (مَضَاعَف), as: مَدَّ (for مَدَد) “to extend, to help”; فَرَّ “to flee.”

2. *Hamzated* (مَهْمُوز), as: أَمَرَ “to order”; سَأَلَ “to ask” (Imperative سَلِّ and اِسْأَلْ or اِسْأَلْ); قَرَأَ “to read.”

*Remark I.*—If the first radical is *hamzah*, as in يَأْنِسُ - اِنْسَ “to be social,” the III and IV Stems will be identical in form, as اِنْسَ<sup>1</sup> (III) “to become familiar, to become at one’s ease” and اِنْسَى (IV) “to make familiar, set a person at his ease.”

*Remark II.*—If the last radical is *hamzah* (or ي or و) as in قَرَأَ - يَقْرَأُ “to read”; عَمِيَ - يَعْمي “to become blind”; عَدَا - يَعْدُو (3rd radical و) “to go beyond,” the Infinitive of its II Stem is تَفْعَلَةٌ.

3. *Assimilated or Weak of the Fāʿ* (مَعْتَلِّ الفاء يا مثال), as: وَعَدَ “to promise”; يَبَسَ “to be dry.”

*Remark I.*—A word cannot begin with *alif*. A verb beginning with ʾ is *mahmūz*, ‘vide’ 2.

*Remark II.*—Verbs with the first radical *wāw*, drop the و in the Imperative, as: عِدْ “promise”: the measure of the Imperative is عَلْ. Such verbs may have one Infinitive of Stem I عَلَةٌ, as: وَصَلَ or وَصَلْ, from وَصَلَ, “to join, unite, reach”; وَصَفَ or وَصَفْ, from وَصَفَ, “to praise, describe.” In the Infinitive of IV, the و changes to ي, as: اِجْعَدْ (from وَجَدَ); while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: اِتِّصَالَ (from وَصَلَ), and اِتِّسَارَ (from بَسَرَ).

<sup>1</sup> The Infinitive of III is اِنْسَانَةٌ, and of IV اِنْسَابٌ.

I STEM *fa'ala*: in formation and conjugation corresponds to II of the Trilateral; it is both transitive and intransitive. Example: ذَبَبَ "to cause to swing to and fro."

*Active Participle* مُفَاعِلٌ *mufa'ilun*. Ex.: مُزِلٌّ "quivering"; مَذْبِيبٌ.

*Passive Participle* مُفَعَّلٌ *mufa'la'un*.<sup>1</sup> Ex.: مَذْبُوبٌ "dangled, dangling, hesitating."

*Infinitive* فَعَالَةٌ *fa'alatu*, or فَعَالٌ *fa'alun*. Ex.: زَلَزَلَةٌ "quivering, an earthquake"; also زَلَزَلَ or وَسْوَسَ "whispering of the Tempter."

II STEM *tafa'ala*: in formation and signification agrees with V of the Trilateral. Example: تَذَبَبَ "to hesitate"; تَزَلَزَلَ "to quiver"; تَشَاطَنَ "to act like a *شيطان*."

*Active Participle* مُتَفَاعِلٌ *mutafa'ilun*. Ex.: مُتَزَلِّزٌ "shaking, fanciful, volatile"; مَذْبُوبٌ "hesitating."

*Passive Participle*, None.

*Infinitive*, تَفَاعُلٌ *tafa'ulun*. Ex.: تَزَلَزَلَ "quivering; an earthquake."

III STEM *if'alla*. This form is intransitive, as: اِشْشَرَّ "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the trilateral.

*Active Participle*, مُفَاعِلٌ *mufa'ilun*. Ex.: مُطْمَئِنٌّ "being at rest in mind"

[from طَمَأَنَ "he leant back (in a chair or on a pillow)]; *Passive Participle*, None.

*Infinitive*, اِفْعَالٌ *if'ala'un*. Ex.: اِطْمِئِنَّ "being at rest in mind";

اِفْسَحَلَّ "withering, vanishing."

[IV STEM *if'anala*. This form is very rare in Arabic and is not found in Persian.]

<sup>1</sup> This is also the only form of the *maṣdar*-*l-mimiy* of the quadrilateral verb.



روزِ الست "am I not your Lord?" comes the Persian expression رُزِ الست "the day of God's covenant with man").

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: هَاتِ "give"; تَعَالِ "come."

(c) To these may be added هَلِّمْ "bring" (Imperative); found in the singular and plural masculine, and the singular feminine. The expression هَلِّمْ جَرًّا = "prolong it" = وَفِيْرَةٌ<sup>1</sup>, etc.

In the same numbers and genders is found حَيِّ (Imperative) "come on, haste." This occurs in the *Azān*.

## § VII. Verbal Nouns of Action formed with *M* (أَلْمَصْدَرُ الْمَبْدِي).

(a) Besides the simple 'Infinitives' or Verbal Nouns, there are some verbal nouns beginning with *m*, which have exactly the same meaning.

They are of the form of the nouns of time and place<sup>2</sup>:—

I. (فَعَلٌ) مَفْعَلٌ or مَفْعُلٌ; and مَفْعَلَةٌ or مَفْعُلَةٌ. Ex.: مَضْرِبٌ "striking"; مَجْلِسٌ "sitting"; مَرْحَمَةٌ "doing kindness"; مَغْفِرَةٌ. The broken plural of these is regular, on the measure مَفَاعِلٌ, as: مَسَاجِدُ; مَرَاحِمُ; مَضَارِبُ.

II. (فَعَلٌ) مَفْعَلٌ. Ex.: مُرَكَّبٌ (= تَرْكِيبٌ) "mixing."

III. (فَاعِلٌ) مَفَاعِلٌ. Ex.: مُقَاتِلٌ (ordinary Infinitive مَقَاتَلَةٌ).

IV. (أَفْعَلٌ) مَفْعَلٌ. Ex.: مُكْرِمٌ "honouring."

V. (تَفَعَّلٌ) مَتَفَعَّلٌ. Ex.: مُتَشَدِّدٌ (= تَشَدُّدٌ) "being tight."

VI. (تَفَاعَلٌ) مَتَفَاعَلٌ. Ex.: مُتَحَامِلٌ (= تَحَامُلٌ) "being long-suffering";

<sup>1</sup> In Persian and Urdu, pronounced as the accusative case, *wa ghayrā-h*. In Arabic, the word has the three cases.

<sup>2</sup> These infinitives in *M*, and the noun of time and place, are *always* identical in form; the passive participle too, is the same, except in the simple trilateral.

<sup>3</sup> But مَضْرِبَةٌ "a time or place of striking," as the Aor. has — as its second vowel.

<sup>4</sup> In Persian مَرْحَمَت and مَغْفِرَت.

4. *Hollow, or Weak of the 'Aym* (معتل العين يا أجوف), i.e. which have in their trilateral infinitive, either of the weak letters و or ى as the second radical, as: يَقُول - قَالَ (from قَوْل "saying"); يَبِيع - بَاع "to sell" (بيع "selling").

The measure of the Imperative is قُلْ or قُلِّي, as: قُلْ "say"; بِعْ "sell"; خَفْ "fear."

The verbal nouns of Stems IV and X add 3 after the third radical, as: قَامَ and إِسْتَقَامَ (from قَامَ).

5. *Defective, or weak of the Lām* (معتل اللام يا ناقص), as: يَغْزُو - غَزَا "to raid" (from غَزَى); يَدْعُو - دَعَى "to call"; يَرْمِي - رَمَى "to throw"; رَاضٍ - رَضِيَ "to be pleased." These have و or ى for their 3rd radical.

In the Active Participles, the terminations are changed into —, as:

(رَامِيٌّ for رَامٍ) and (دَاعِيٌّ for دَاعٍ). For the Infinitive of II, *vide* Remark II to (2) above. In the Infinitive of III, the ى is changed into *alif*, as: مَلَأَتْ (Inf. of لَأَى). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an *alif*, the ى is changed into *hamzah*, as: أَلْقَى (from أَلَقَ) (إِسْتَفْعَى (from اسْتَعَى) etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

*Remark I.*—If the 1st as well as the 3rd radical is weak, *both* weak letters are dropped in the Imperative (*vide* 3, Remark II); the measure is ع as: قِ يَتْرُقِي tr. "to save," Imperative قِ.

*Remark II.*—The "Doubled" verb is a "Strong or Sound" verb (فِعْلٌ سَالِمٌ): the remainder, especially classes (3) to (5) and (b) are "Weak" (فِعْلٌ سَالِمٌ).

## § VI. Indclinable Verbs.

These are: (a) لَيْسَ "he is not," and عَسَى "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From

“graveyard” (also <sup>مَقْبَرَة</sup> <sup>مَقْبَرَة</sup> and <sup>مَقْبَرَة</sup>); <sup>مَهْلَكَة</sup> or <sup>مَهْلَكَة</sup> “place of destruction” or “place of execution”; <sup>مَدْرَسَة</sup> place of study, a college”; <sup>مَحْكَمَة</sup> “place of giving decision, court”; <sup>مَطْبَع</sup> or <sup>مَطْبَعَة</sup> “printing-office.” The addition of the ة often gives the idea of “abounding in, as: <sup>مَأَمَدَة</sup> “a place abounding in lions.”

(b) (1) For verbs commencing with و or ي, the measure is <sup>مَفْعَل</sup> and sometimes <sup>مَفْعَال</sup>,<sup>1</sup> as: <sup>مَوْعِد</sup><sup>2</sup> “place or time of promise”, and <sup>مِيعَاد</sup><sup>3</sup> “time or place of fulfilment of promise, rendezvous”; <sup>مِلَاد</sup> (for <sup>مَوْلَاد</sup>) “place or time of birth, anniversary of birth”; <sup>مَوْرِد</sup> “watering-place,” etc.; <sup>مَيْسَر</sup> “a betting game at archery” (from <sup>يَسَر</sup> “to cast lots with arrows”).

(2) This measure is also formed from some roots that do not commence with و, as: <sup>مَسْجِد</sup> “mosque”; <sup>مَغْرِب</sup> “west, sunset”; <sup>مَضْرِب</sup> “place of striking”; <sup>مَنْزِل</sup> “place of alighting, a stage.” *All the above can be Infinitives as well.*

(3) When the third radical is weak, the second syllable is always pointed with *jathah*, as: <sup>مَرَعَى</sup> (for <sup>مَرَعَى</sup>) from <sup>رَعَى</sup> “to graze”; <sup>مَأْوَى</sup> (for <sup>مَأْوَى</sup>) from <sup>أَوَى</sup> “to look for shelter.”

(c) From the *derived* stems and from quadriliterals, these nouns are of the same measure as the Passive Participle (and consequently of the *al-maṣḍar* “*l-mīmiyy*” also), as:—II. <sup>مَصَلَى</sup> (for <sup>مَصْلُو</sup>) “prayer carpet”;

<sup>1</sup> <sup>مِفْعَال</sup> is one of the measures for the noun of instrument, as: <sup>مِيزَان</sup> (for <sup>مِيزَان</sup>)

“scales”; <sup>مِفْتَاح</sup> “key.”

<sup>2</sup> Plural <sup>مَوَاعِد</sup>. From Stem I, on the measure <sup>مَفْعَل</sup>.

<sup>3</sup> Plural <sup>مَوَاعِيد</sup>. From Stem I, on the measure <sup>مَفْعَال</sup>.



(b) The two measures *مُفْعَلٌ* and *مُفْعَالٌ* of the noun of instrument are also rarely used as adjectives.<sup>1</sup> They convey the idea of doing a thing like a machine and hence sometimes habitually, as: *مُسْعَالٌ* “coughing habitually”; *مُتَدَامٌ* “coming towards one with boldness.” *Vide* also § XV (5) Remark III.

*Remark.*—In Persian, perhaps the only word found of this last measure and meaning is *مِعْمَارٌ* “a builder; an architect.”

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: *مَجْمَرٌ* or *مَجْمِرَةٌ* “a brazier”; *مَحْلَبٌ* “a milk-pail.”

(d) The measure of the broken plural for *مُفْعَلٌ* and *مُفْعَلَةٌ* is *مَفَاعِلٌ*, as: *مَبَارِدٌ* “files”, *مَنَاطِقٌ* “girdles”: of *مُفْعَالٌ* it is *مَفَاعِيلٌ*, as: *مَحَرَابٌ* “arch”, pl. *مَحَارِيبٌ*.

## § X. Other Verbal Nouns.

(a) THE NOUN OF THE NUMBER OF TIMES (*إِسْمُ الْمَرَّةِ* or *مَصْدَرُ الْمَرَّةِ*). This signifies the number of times an action is done. It is formed by suffixing a *ة* to all *Infinitives* that do not already end in *ة*. It is a form of the Noun of Unity, *vide* § XII.

The *measure* for I Stem is *فَعْلَةٌ*, as: *ضَرْبَةٌ* “one blow”; *وَعْدَةٌ* “one promise”; *شَرْيَةٌ* “one draught”; *جَلْسَةٌ* “one sitting”; *قَوْمَةٌ* “one standing.”

Examples: *ضَرَبْتُهُ ضَرْبَةً* “I struck him once” (but *ضَرَبْتُهُ ضَرْبًا* = “I struck him severely”); *جَلَسُوا جَلْسَتَيْنِ* “they sat two sittings” (= *جَلَسُوا*); *قَامُوا قَوْمَاتٍ* “they stood up several times.” The plural of this measure is the regular feminine plural, a plural of paucity, and = “several times.”

<sup>1</sup> Make no change for gender.

V. <sup>مَوْضِعٌ</sup> “place of ablution”; VII. <sup>مَنْحَدَرٌ</sup> “place of descent”; VIII. <sup>مَوْكِيٌّ</sup> (for <sup>مَوْكِي</sup>) “pillow.”

*Remark I.*—Though neuter verbs have no passive (only the active) participle form, yet for the *al-maṣḍar* “*l-māmiyy*”, and the noun of time and place, the theoretical measure of their past participles is observed.

*Remark II.*—It will thus be seen that a word like <sup>مَكْرَمٌ</sup> (from <sup>أَكْرَمَ</sup>) may have four meanings, (1) “treated kindly” (past partic.); (2) “treating another kindly”, or “being treated kindly” (*al-maṣḍar* “*l-māmiyy*”); or (3) “place of—”; or (4) “time of kind treatment” (i.e. noun of place or of time): while <sup>مَنْتَلِبٌ</sup> being from a neuter verb will have but three, (1) “changing” (intr. infin.); (2) “time of change”; and (3) “place of change.” From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

#### § IX. Noun of Instrument.

(a) (1) There is no fixed form for *primitive* nouns, as: <sup>سَكِينٌ</sup> “a knife”; <sup>قَدُومٌ</sup> “a hatchet, adze.” *Vide* also § XI (a).

(2) The following forms are from trilaterals (I Stem) only: <sup>مَقْعَلٌ</sup> “a pickaxe”; <sup>مَقْطَعٌ</sup> “a file”; <sup>مَنْبَرٌ</sup> “a butcher’s block”; <sup>مَخْطِطٌ</sup> “a packing needle”; <sup>مَكْنَسَةٌ</sup> “a broom”; <sup>مِرْوَاةٌ</sup> “a mirror”; <sup>مِنْطَقَةٌ</sup> “a girdle, zone of the earth”; <sup>مَصْفَاةٌ</sup> “a strainer”; <sup>مَصْفِيٌّ</sup> “a strainer” (= the commoner form <sup>مَصْفِيٌّ</sup>).<sup>1</sup>

(3) When this noun is derived from verbs with <sup>و</sup> or <sup>ي</sup> as the medial radical, the weak letter remains unchanged, as: <sup>مَقْدُودٌ</sup> “halter” (from <sup>قَادٌ</sup> “to lead”); <sup>مَخْطِطٌ</sup> “needle” (from <sup>خَالَطَ</sup> “to sew”).

<sup>1</sup> These nouns are readily distinguishable from the Nouns of Time and Place by the *kasrah* with which the prefixed *mīm* is pointed.

“horse or mare,” <sup>فَارَسٌ</sup> “horseman, good rider”; <sup>حَجَرٌ</sup> “a stone,” <sup>تَحَجَّرَ</sup> “to petrify”; <sup>أَسَدٌ</sup> “a lion”; <sup>مَأْسَدَةٌ</sup> “a place full of lions.”

(b) DERIVATIVE NOUNS ( <sup>اسْمُ مَشْتَقٍ</sup> ) may be derived from nouns or from verbs.

## § XII. Noun of Unity.

NOUNS OF UNITY ( <sup>إِسْمُ الْوَحْدَةِ</sup> ) indicate one individual form out of a species, as: <sup>حَمَامٌ</sup> “pigeon-kind” or “doves,” <sup>حَمَامَةٌ</sup> “a pigeon or dove,” (but <sup>حَمَامٌ</sup> used as singular is the masculine of <sup>حَمَامَةٌ</sup> and = “a cock pigeon”): <sup>ذَهَبَةٌ</sup> “a gold coin” or “a piece of gold,” from <sup>ذَهَبٌ</sup> “gold.” The plural, the regular feminine plural, is a plural of paucity.

## § XIII. Some Forms of Verbal Nouns.

The principal are:—

1. TRADES AND OFFICES (abstract) <sup>فِعَالَةٌ</sup> *fi‘ālat<sup>un</sup>*, as: <sup>تِجَارَةٌ</sup> “trading,” <sup>خِطَاةٌ</sup> “tailoring”; <sup>كُتَابَةٌ</sup> “clerkship.”

*Remark I.*—The plural is the regular feminine plural.

*Remark II.*—The person professing or carrying on a trade is, as stated under Intensive Adjectives (*vide* § XV), of the measure <sup>فَعَالٌ</sup>, as: <sup>قَصَّابٌ</sup> “butcher.”

2. PAINS AND DISEASES are <sup>فُعَالٌ</sup> *fu‘āl<sup>un</sup>* (which is also one of the measures for sound), as: <sup>صَدَاعٌ</sup> “headache”; <sup>زَكَامٌ</sup> “catarrh”; <sup>سُعَالٌ</sup> “cough”; <sup>خُنَاقٌ</sup> “quinsy.”

3. (i) CONTINUOUS OR UNBROKEN SOUNDS are <sup>فُعَالٌ</sup> *fu‘āl<sup>un</sup>* (also used for some pains of the body), or <sup>فَعِيلٌ</sup> *fa‘īl<sup>un</sup>* (also one of the measures for motion, etc.), as: <sup>صَرَخٌ</sup> “a cry”; <sup>صَفِيرٌ</sup> “whistling” ( <sup>صَفِيرَةٌ</sup> “one whistle”); <sup>خُرُورٌ</sup> “the sound of running-water, snoring, etc.” For these, the regular feminine plural in <sup>ت</sup> is used.

<sup>1</sup> *Vide* end of § VIII (a), p. 652.

<sup>2</sup> But <sup>خُرُورٌ</sup> or <sup>خَرٌّ</sup> (from the same root) generally means “prostration (in worship).”





(iii) A SMALL QUANTITY, <sup>فعل</sup> *fu'lat<sup>un</sup>* (also the measure for colour), as :

<sup>فعل</sup> جرعة “a draught of liquid”; <sup>فعل</sup> قبضة “a handful”; <sup>فعل</sup> نبذة “a small quantity”;  
<sup>فعل</sup> شربة “small drink” (this may also be the Infinitive with the ة of unity).  
 These take the regular feminine plural, or else <sup>فعل</sup> فعل, as: <sup>فعل</sup> نسخة “a copy,” pl.  
<sup>فعل</sup> نسخ or نسخات.

7. COLOUR IN THE ABSTRACT <sup>فعل</sup> *fu'lat<sup>un</sup>* (also the measure for a small quantity), as: <sup>فعل</sup> حمرة “redness”; <sup>فعل</sup> خضرة “greenness”; <sup>فعل</sup> سمرة “sun-burntness, brunettness”; but exceptions are <sup>فعل</sup> بياض “whiteness”; <sup>فعل</sup> سواد “blackness.”

8. VESSEL OR IMPLEMENT <sup>فعل</sup> *fi'āl<sup>un</sup>*, as: <sup>فعل</sup> حلب “milk-pail”; <sup>فعل</sup> شراب “throng.”

9. AN OFFICE <sup>فعل</sup> *fi'āl<sup>un</sup>*, as: <sup>فعل</sup> خلافة “office of *Khalīfah*.”

10. MACHINE, OR PLACE WHERE SOMETHING IS OBTAINED <sup>فعل</sup> *fa'āl<sup>un</sup>*, as: <sup>فعل</sup> حراقة “fireship”; <sup>فعل</sup> كلاسة “chalk-pit.”

11. For Participles used as Nouns *vide* § XIV (a) (2).

#### § XIV. Verbal Adjectives.

(a) SIMPLE ADJECTIVES denoting an inherent quality are derived from the simple trilateral (generally of neuter verbs), but are irregular in form and measure, as: <sup>فعل</sup> حسن “handsome” (<sup>فعل</sup> حسن “to be handsome”); <sup>فعل</sup> فرح (also <sup>فعل</sup> فرحان) “happy” (from <sup>فعل</sup> فرح “to be happy”); <sup>فعل</sup> حذر “cautious” (from <sup>فعل</sup> حذر “to be cautious”); <sup>فعل</sup> عطشان “thirsty” (<sup>فعل</sup> عطش “to be thirsty”); <sup>فعل</sup> عريان “naked” (from <sup>فعل</sup> عرى “to be naked”); <sup>فعل</sup> صفر<sup>1</sup> “empty” (from <sup>فعل</sup> صفر “to be empty”); <sup>فعل</sup> طيب “good” (from <sup>فعل</sup> طيب “to be good”).

<sup>1</sup> *Alī maqsūrah* ( <sup>فعل</sup> صفر, for <sup>فعل</sup> صفر or <sup>فعل</sup> صفر ) is written without the dots.

<sup>2</sup> But <sup>فعل</sup> صفر “to whistle.” Also <sup>فعل</sup> صفر “zero.”

SOME FORMS OF VERBAL NOUNS.

(ii) BROKEN SOUNDS are *فَعْلَلَة*, and sometimes *فَعْلَلَة*, as: *قَحْطَقَة* "cachinnation, the ha-ha-ha sound of loud laughter"; *غُرْغُرَة* "gurgling"; *مَضْمُضَة* "rinsing the mouth"; *قَالَقَة* "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else *فَعَالِل* is used, as: *مَضْمُضَات* or *مَضْمُضَات*.

either the regular feminine plural, or else *فَعَالِل* *فَعَالِلَات* and less commonly

4. MOTION, COMMOTION, EMOTION. *فَعَالِل* *فَعَالِلَات*, as: *جَرِيَان* "running

*فَعَالِلَات* (which is also one of the measures for sound), as: *رَحِيل* "marching,

fast: also flowing": *خَفَقَان* "palpitation of heart": *رَحِيل* "marching,

departure": *زَفِيل* "a torrent; fast-galloper (horse); traveller."

5. FLIGHT OR AVOIDANCE, *فَعَالِلَات* (which is one form of the trilateral

Infinitive), as: *فِرَار* "flight": *نَفَار* "drawing back; aversion": *شَرَاد* "bolt-

ing, running away": *إِبَاء* (for *إِبَاء*) "refusal": *حِجَاب* "veiling," and

hence "modesty", also a "veil or screen": *نَقَاب* "encountering unexpected-

ly," also "a veil": *غَلَاظ* "a sheath."

*Remark.*—Most nouns of the measure *فَعَالِلَات*, make their plural in *فَعَالِلَات*, as:

كُتُبٌ, pl. كُتُبٌ.

6. (i) A SMALL BIT *فَعَالِلَات* *فَعَالِلَات*, as: *كُسُوءَة* "a broken crust; also a broken

piece of anything": *قُطْعَة* "a fragment": *خِرْقَة* "a rag": *نَقْرَة* "one of the

piece of anything": *قُطْعَة* "a fragment": *خِرْقَة* "a rag": *نَقْرَة* "one of the

*fiqrāt* or vertebrae of the back."

These take the regular feminine plural or else *فَعَالِلَات*, as: *قُطْعَات* or *قُطْعَات*. *Vide*

also Collective Nouns (e).

(ii) SMALL PIECES, REFUSE *فَعَالِلَات* *فَعَالِلَات*, as: *نَرَادَة* "flings": *نَشَارَة*

"saw-dust": *قُرَافَة* "clippings, potshards": *كُنَافَة* "sweepings." These

take the regular feminine plural.

“blind.” The termination is also found in substantives, as: <sup>صَعْرَاءُ</sup>  
 “desert.” *Vide* § XVIII (b) 3.

*Remark II.*—The measure of the *broken plural* for the adjective of colour or defect (not elative), masculine or feminine, is <sup>فُعْلٌ</sup>, as: <sup>رِجَالٌ حُمْرٌ</sup> and <sup>نِسَاءٌ حُمْرٌ</sup>.  
<sup>نِسْوَانٌ عَمَى</sup> and <sup>رِجَالٌ عَمَى</sup> ; <sup>نِسَاءٌ حُمْرٌ</sup>.

(c) THE ELATIVE ( <sup>إِسْمُ التَّفْضِيلِ</sup> ). The same measure <sup>أَفْعَلٌ</sup> gives the masculine elative (*i.e.* comparative and superlative), as: <sup>أَحْسَنٌ</sup> “better or best”; <sup>أَجَلٌّ</sup> “more or most majestic” (<sup>جَلِيلٌ</sup> positive); <sup>أَعْلَى</sup> “more or most high”; <sup>أَعْرَى</sup> “more or most naked.” When the positive is already of this form, as in <sup>أَبْيَضٌ</sup> “white,” the comparative and superlative are thus expressed: <sup>أَشَدُّ بَيْضًا</sup> “more intense as to whiteness”; <sup>أَلْأَشَدُّ سَوَادًا</sup> “the most intense as to black.”

(d) When the elative is followed by the preposition “than” ( <sup>مِنْ</sup> ), it is *comparative* and always remains masculine singular in form, as: <sup>هِيَ أَكْبَرُ</sup> “she is greater than he”; otherwise it is *superlative*, as: <sup>هَذَا الْأَعْظَمُ</sup> “this is the grandest (of all)”; <sup>أَلَا كَابَرُ</sup> “the greatest”; <sup>اللَّهُ أَكْبَرُ</sup> “God is most Great (of all)”; <sup>أَشْرَفُ الرِّجَالِ</sup> “the noblest of men”; <sup>كِبَرَى الْمَدَائِنِ</sup> “the largest (fem.) of the cities.”

*Remark I.*—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to <sup>مِنْ</sup>, as: <sup>الْهَوَاءُ الْيَوْمَ أَلْيَبَمَ مِمَّا كَانَ (مِنْهُ) أَمْسِي</sup> “the weather is better to-day than it was yesterday”; <sup>وَلَا نَأَى أَعَمَّ بِجِرَاحِ رَسُولِ اللَّهِ عَنِّي بِجِرَاحِي</sup> “and verily I was

(2) The participles are also used as adjectives and nouns, as: <sup>مُعْتَدِلٌ</sup> المعتدل "temperate"; <sup>مَذْكُرٌ</sup> مذکور "humble"; <sup>فَاعِلٌ</sup> فاعل "accomplished" "to excel; also to remain over"; <sup>عَالِمٌ</sup> عالم "learned" (from <sup>عَلِمَ</sup> عَلِمَ "to know"); <sup>كَاتِبٌ</sup> كاتب "writing, a scribe"; <sup>مَكْتُوبٌ</sup> مكتوب "written, a letter"; <sup>مَوْجُودٌ</sup> موجود "existing" "of وجد (v) of وجد" "to find"; <sup>مَجْنُونٌ</sup> مجنون "mad."

*Remark.*—The measure <sup>فَاعِلٌ</sup> فاعل when formed from <sup>فَعَلَ</sup> فَعَلَ and the *transitive* فعل, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: <sup>خَادِمٌ</sup> خادِم, <sup>حَاكِمٌ</sup> حاكم, <sup>جَائِبٌ</sup> جاب, <sup>جَانِبٌ</sup> جانب "rejoicing"; <sup>فَارِحٌ</sup> فارح "being narrow" (from <sup>ضَاقَ</sup> ضَاقَ): "being cowardly" (from <sup>جَبُنَ</sup> جَبُنَ): <sup>ضَائِقٌ</sup> ضائق "being narrow" (from <sup>ضَائِقٌ</sup> ضَائِقٌ).  
the corresponding adjectives of these are: <sup>فَرِحَ</sup> فرح, <sup>جَانِبَ</sup> جانب, <sup>ضَائِقَ</sup> ضائق.

(b) ADJECTIVES (MASOULINE) DENOTING COLOUR OR DEFECT are of the measure <sup>أَمْعَرٌ</sup> أمعر, as: <sup>أَحْمَرٌ</sup> أحمَر "red" ( <sup>حَمَرَ</sup> حَمَرَ ); <sup>أَمْعَرٌ</sup> أمعر "yellow" ( <sup>أَمْعَرَ</sup> أَمْعَرَ ); <sup>أَخْضَرٌ</sup> أخضر "green" ( <sup>خَضَرَ</sup> خَضَرَ ); <sup>أَحْوَرٌ</sup> أحرور "black-eyed" ( <sup>أَحْوَرَ</sup> أَحْوَرَ ); <sup>أَهْيَفٌ</sup> أهيف "squint-eyed" ( <sup>أَهْيَفَ</sup> أَهْيَفَ ); <sup>أَهْيَفٌ</sup> أهيف "to be thin in the stomach" (also in good sense of a man, "to be lean in the flank"); <sup>أَمْعًى</sup> أمعى "deaf"; <sup>أَمْعًى</sup> أمعى (for <sup>أَمْعًى</sup> أَمْعًى) "blind."

This form undergoes no permutation of weak letters; <sup>أَيْضٌ</sup> أَيْضٌ (and not <sup>أَيْضٌ</sup> أَيْضٌ).

*Remark 1.*—The *feminine* of this measure, when it signifies *colour* or *defect*, is <sup>أَمْعَاءٌ</sup> أمعاء, as: <sup>أَبْيَضَاءٌ</sup> أبيضاء "white"; <sup>أَحْوَاءٌ</sup> أحواء "squint-eyed"; <sup>أَمْعَاءٌ</sup> أمعاء "deaf";

<sup>1</sup> But <sup>صَفْرٌ</sup> صفر "to whistle." Also <sup>صَفْرٌ</sup> صفر "zero."

<sup>2</sup> Stem IX of the Verb (*q.v.*) is merely this adjective with the final radica *muḥaddad*.

<sup>3</sup> The servile *hamzah* changes to *و* in the dual: *vide* Declension, § XXI (v).

*Remark.*—فَعْلَى may be the fem. of adjectives that are not superlatives, as: حَبْلَى “pregnant,” br. pl. حَبَالَى; خُنْثَى “hermaphrodite,” br. pl. خُنْثَاىِ and خُنْثَا.

(h) خَيْرٌ “good,” and شَرٌّ “evil,” are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: هَذَا خَيْرٌ ( أَوْ خَيْرٌ ) مِنْ ذَلِكَ “this is better than that”; خَيْرُ رِجَالٍ “the best of man.”

### § XV. Verbal Intensive Adjectives or Intensive Agents,

(إِسْمُ الْفَاعِلِ لِلْمَبَالِغَةِ).

These are adjectives or substantives, and are derived from, i.e. take their force from, the trilateral. The commoner forms are:—

(1) فَعَّالٌ an intensive form of فَاعِلٌ. Ex.: قَتَّلَ “killer of many”; كَذَّبَ “a great liar”; نَصَرَ “a great helper.”

*Remark.*—Professions are generally of this form, as: تَقَالٌ “a great imitator, a professional story-teller”; حَبَّامٌ “a barber”; أَكَالٌ “glutton”; سَيَّاحٌ “a great traveller (especially by sea)”; غَدَّارٌ “very treacherous.”

(2) فَعِيلٌ. Ex.: صَدِيقٌ “very truthful” (صَادِقٌ “truthful”; صَدِيقٌ “friend”; سَكِيتٌ “very silent”; قَدِيسٌ “very holy” (of men; but قُدُّوسٌ of God); سَكِيرٌ “very drunken.”

(3) فَعُولٌ. Ex.: صَبَّارٌ (صَبَارٌ) “very patient”; غَفُورٌ “very forgiving (of God)”; شَكُورٌ “very thankful; also a great appreciator” (said of God with

<sup>1</sup> This form فَعُولٌ is very rare: كِبَارٌ “very great”; جَمَاعٌ “great” = جَمَاعٌ, vide (5).

more concerned about the wounds of the Apostle of God than I was about my own wounds.”

*Remark II.*—The article *ال* is not a necessary adjunct of the superlative, as: *بِذِكْرِ اللَّهِ أَعْلَى وَأَوَّلَى وَأَعَزَّ*. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) The *masculine* elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

*Remark.*—Elatives are naturally not used from roots which express ideas that do not admit of comparison. such as *مَاتَ* “to die.”

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure *أَفْعَل*.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: *أَكْثَرُ اجْتِهَادًا*; *أَشَدُّ اتِّقَامًا*; *أَشَدُّ حَرَارَةً*, or better *أَحْرَبُ*.

(g) The feminine *elative*, *fu'la*, of the elative, is only used for the *superlative* when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: *أَلْأَسْمَاءُ الْحَسَنَى* “the Most Excellent names of God”; *كِبْرَى الْمَدِينِ*; but *هِيَ أَحْسَنُ بَنَاتِي*; *زَيْنَبُ أَحْسَنِ مَنَاهَا*.

“she is the handsomest of my daughters”; (and *زَيْنَبُ أَحْسَنِ مَنَاهَا* “Zaynab is handsomer than she is”). Unlike the masculine, the feminine cannot be formed from every, triliteral; thus *أَكْثَرُ - أَكْرَمُ - أَهْلَمُ* etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is *أَفْعَلُونَ*, and of the feminine *أَفْعَلَاتٌ*, or (rarely) *فَعْلِيَّاتٌ*, as: *أَكْبَرُ*, pl. *أَكْبَارُ*; *كِبْرَى*, pl. *كِبَرَى*. *أَكْبَرِيَّاتٌ* or *أَكْبَارُ*, pl. *أَكْبَارُ*. *Vide* § XXIII (r) (15).

---

1 i.e. the Attributes of God ( *أَسْمَاءُ الصِّفَاتِ* ). The essential name of God is *اللَّهُ* ( *إِسْمُ الذَّاتِ* ). The exalted Name of God ( *أَسْمُ الْأَعْلَى* ) is known to few: it has magic power.

In Persian, of this intensive form, perhaps the only words used are *فَهَامَة* and *عَلَامَة*.

*Remark I.*—There are other rare forms of the intensive not found in Persian, as: *ضَحْكَة* “an immoderate laughter”; but *فَارُوق* “a great discriminator” (epithet of the *Khalifah* ‘Umar) and *قَيُوم* “Everlasting” are occasionally used in Persian. In the Qoran occurs *وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ* “woe to every backbiter and defamer.”<sup>2</sup>

*Remark II.*—The *Ism* “*l-Mubālaghah* (*إِسْمُ الْمُبَالَغَةِ*) forms the plural regularly in *ون*; except the form with added *ڤ*, which has no plural. Ex.: *عَلَامَتُون*, pl. of *عَلَامَة*; but *عَلَامَة* has no plural.”

*Remark III.*—As stated in § IX (b), the two measures of the noun of instrument, *مَفْعَال* and *مَفْعَل*, are also used as intensive adjectives: these admit of the intensive *ڤ* mentioned in (5), but they make no change for gender; they admit of the usual broken plural *مَفَاعِلُ* and *مَفَاعِلُ*.

(7) For the Infinitive used as an intensive adjective *vide* § LXII (d).

## § XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

THE RELATIVE ADJECTIVE AND ITS ABSTRACT NOUN is formed by suffixing *ي* and rejecting the *ڤ* of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: *مَكِّي* “belonging to Mekkah,” from *مَكَّة*; *وَالِدِي* “paternal, maternal, or parental”; *حَسَنِي* “belonging to Hasan, or to the *Hasanān*”; *حَرَمِي* “relating to the *Haramān*” (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

<sup>1</sup> Masculine and Feminine.

<sup>2</sup> *هَمَزَةٌ* “defaming behind a person’s back,” but *لُمَزَةٌ* “defaming to a person’s face.”

reference to man's few good deeds);  $\text{أَكَلٌ} = \text{أَكَلَ}$  "a glutton";  $\text{كَذَّابٌ} = \text{كَذَّبَ}$  "a great liar";  $\text{جَهْلٌ}$  "very frowning, looking angry"; Rarely, this form has a passive sense, as:  $\text{مَقْبُولٌ} = \text{قُبِلَ}$  "very ignorant." (intensive force).  $\text{مُرْسَلٌ} (= \text{بُرِلَ})$  "sent" i.e. "Prophet"; here it has lost its

$\text{نَعِيلٌ} (4)$  Ex. :  $\text{رَحِيمٌ}$  "very merciful" (of God);  $\text{عَلِيمٌ}$  "very learned, painful," (of God or man; but  $\text{عَالِمٌ}$  of man only);  $\text{فَعِيمٌ}$  "very intelligent";  $\text{أَلِيمٌ}$  "very

This form is not always intensive, as:  $\text{مَرِيضٌ}$  "sick";  $\text{حَكِيمٌ}$  "a philosopher";  $\text{حَبِيبٌ}$  "dear";  $\text{شَرِيفٌ}$  "noble, of good family";  $\text{عَمِيقٌ}$  "deep." In  $\text{بَخِيلٌ}$  "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle  $\text{مَفْعُول}$ , as:  $\text{قَتِيلٌ}$  "slain" (=  $\text{مَقْتُولٌ}$ );  $\text{جَرِيحٌ}$  "wounded" (=  $\text{مَجْرُوحٌ}$ );  $\text{مَذْبُوحٌ} = \text{قَذِيعٌ}$ . It has sometimes, though rarely, an active meaning, as:  $\text{شَهِيدٌ}$

"witness";  $\text{خَصِيمٌ}$  "quarrelsome" (=  $\text{مُخَالِمٌ}$ ), and also "enemy." There are other rare forms.

(5) To a few intensive adjectives, the addition of  $\text{ك}$  gives still greater intensity, as:  $\text{عَلَامٌ}$  "very learned (of God or man)";  $\text{عَلَاءَةٌ}$  "the very learned (of man only)";  $\text{فِيَاهٌ}$  "very intelligent"; but  $\text{فَهَامَةٌ}$  "the most intelligent of the age";  $\text{رَأْيٌ}$  "a relator of something that happened";  $\text{رَأَوِيَةٌ}$  "a professional story-teller =  $\text{قُرَّالَةٌ}$  something that  $\text{جَمَاعٌ}$  "a collector";  $\text{جَمَاعَةٌ}$  "an habitual collector";  $\text{قَوَالٌ}$  "talkative," but  $\text{قَوَالَةٌ}$  "favouring favours (on)"  $\text{مَعْدُونٌ}$  "con-

<sup>1</sup> No epithet ending in a  $\text{ك}$  (which resembles the feminine), or in  $\text{ن}$  (which resembles the  $\text{yā}^n$ ,  $n$ - $nishūh$ ), can refer to the Deity. Vide § XIX (f).



(e) Nouns that end in *alif mamdūdah* (آء) change the final *hamzah* into و, as: سَمَاءُ “sky,” rel. adj. سَمَآوِيٌّ “belonging to the sky,” but شَتَاءُ “winter” becomes شَتَوِيٌّ.

From فَرَنَسَا or فَرَانَسَا “France,” are formed فَرَنَسَوِيٌّ, فَرَنَسَوِيَّةٌ, and فَرَنَسَاوِيٌّ etc.

(f) A و that has been dropped, is restored in the relative adjective, as: أَبٌ (أَبُو) “father,” rel. adj. أَبَوِيٌّ; أَخٌ (أَخُو) “brother,” rel. adj. أَخَوِيٌّ; دَمٌ (دَمُو) “blood,” rel. adj. دَمَوِيٌّ; دَاعٍ (دَاعُو) “missionary,” rel. adj. دَاعَوِيٌّ.

(g) Occasionally there are certain changes in the short vowels, as: الْمَدِينَةُ “Medinah,” rel. adj. مَدَنِيٌّ *madaniyy*<sup>1</sup>; قُرَيْشٌ “*Quraysh*” (the Prophet’s tribe); قُرَاشِيٌّ <sup>1</sup> *Qurashiyy*<sup>1</sup>.

The *kasrah* in the measures فَعِلٌ and فَعَلَةٌ is changed to *fathah*, as: مَلِكٌ “a king,” rel. adj. مَلَكِيٌّ.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: أَبُوبَكْرٌ from بَكْرٌ, and بَعْلَبَعٌ from بَعْلَى.

(i) The following are irregular:—يَمَانِيٌّ (from اَيْمَنُ); حَنْفِيٌّ “a follower of Abū Ḥanīfah,” but حَنِيفِيٌّ “a follower of *Ḥanīf*” (an epithet of Abraham): before Islam, the Arab tribes styled themselves حَنِيفِيٌّ.

(j) Another form of the suffix is اِنِي, principally used in technical terms, as: جَسْمَانِيٌّ “corporeal”; رُوحَانِيٌّ “spiritual”; تَحْتَانِيٌّ “lower” (of letters dotted underneath; also of a storey in a building); فُرْقَانِيٌّ.

<sup>1</sup> In modern Arabic, as well as in India and Persia, قُرَيْشِيٌّ.

<sup>2</sup> A special kind of shoe without heel that comes from Yemen, is now called يَمَنِيٌّ: it therefore annoys a *Yamāniyy*<sup>2</sup> to be called “*Yamani*.”



## § XVII. The Diminutive (إِسْمُ التَّصْفِيرِ).

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the trilateral by inserting a quiescent *yā* after the second letter and pointing the first with *zammah* (—<sup>◌</sup>); the measure is *فَعِيل*, as: رَجُلٌ “a man”, dim. رَجِيلٌ *rujayl*<sup>1</sup> (used in contempt = Pers. مردک): عَبْدٌ slave, dim. عَبِيدٌ “a humble slave; also a slave-boy, or a little son of a slave.”

[The diminutive also expresses endearment (بَنِي), and even enhancement (خَيْرٌ “the very best”). From quadrilaterals the form is *فَعِيلَل*, as: عَقْرَبٌ

“scorpion,” dimin. عَقِيرَبٌ, *vide* (c) (2). For more letters, the form is *فَعِيلِلِل*, as: عَصْفُورٌ “sparrow,” dimin. عَصِيفِيرٌ, *vide* (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. ذِيَا from ذَا, and ذِيَالِكَ from ذَالِكَ; note that the initial vowel is here — and not —<sup>◌</sup>), relative pronouns (الَّذِيَا from الَّذِي), from certain prepositions that are substantives (بَعِيدٌ from بَعْدَ), and from some of the verbs of surprise and wonder (مَا أَحْسَنُهُ “how good he is!”), and the numerals.

*Remark.*—Diminutives cannot be formed from nouns that are already of the measure, such as: كَمِيْتُ “a bay horse.”

(b) There are rules for the euphonic changes in short vowels: they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are *zammah* (—<sup>◌</sup>) at the beginning, and *kasrah* (—<sup>◌</sup>) at the end:—

تَمْرَةٌ “a date,” dimin. تَمِيرَةٌ; صَغِيرٌ (fem. of masc. أَصْغَرُ) “smaller,” dimin. سَغِيرٌ; حَمْرَاءُ (fem.) “red,” dimin. حَمِيرَاءُ; هَمَازٌ “dear little one”; أَحْمَالٌ (pl. of *paucity*) “loads,” dimin. هَمَازٌ “dear rosy-cheeked”;

<sup>1</sup> If the noun has a feminine termination, it is suffixed to the diminutive.

(k) The *feminine* of the relative adjective is formed in the usual way by adding *ī*.

*Remark.*—Persians however distinguish the fem. adj. by a silent *h* ( *ه* ), and the abstract noun [*vide* (*h*)] by a long *ī* ( *ئ* ).<sup>1</sup>

*Remark.*—Besides the regular masc. pl. [*vide* § XXI (*p*)], broken plurals are found. as: *مَعْرُوفِي* “a Moor,” pl. *مَعْرُوفِيَّة*; *دِمَشْقِي* “a Damascene,” pl. *بَغْدَادِيَّة* “a Baghdādī,” pl. *دِمَشْقِيَّة*.

(l) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun<sup>1</sup>, as: *إِلَهِي* “pertaining to God”; *إِلَهِيَّة* “divinity”; *جَاهِلِي* “foolish”; *جَاهِلِيَّة* “state of ignorance, the time before Islam”: *كَيْف* “how?”, rel. adj. *كَيْفِي*, and abstract noun *كَيْفِيَّة* (= Pers. *چگونگی*) “the howness, state, etc.”; *مَلْهِي*, Ar., “what is that?”, abstract noun *مَلْهِيَّة* “intrinsic worth, qualities, nature.”

*Remark.*—In theological terms, the termination—*ūlūh*<sup>2</sup>—is found instead, as: *لَاهُوت* “divinity”; *مَلَكُوت* “kingdom of God”; *جَبَرُوت* “omnipotence of God”; *نَاسُوت* “humanity.”

(k) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. *ī* to the relative adjective (and also to some singulars) as: *دَهْرِي*, relative adjective, “materialist,” *دَهْرِيَّة* “the sect of *dahriyy*”; *جَمَال*, singular noun, “camel-leader, or a man who lets out camels on hire,” pl. *جَمَالَة* “a body of camel-leaders”).

<sup>1</sup> As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: *سَلِيَت* “dog-naturedness (in a bad sense).”

Indians even write *نَيْچَرِيَت* (“everything is *nature*”) and in slang say *نَيْتَرِيَت* “being a native.”

أَمَةٌ “slave girl”; أُمَيَّةٌ *umayyat*“.

أُمٌّ “mother”; do. do.

(5) As in the formation of broken plurals, so too those nouns that have more than four *radicals*, reject all after the fourth, as: سَفْرَجَلٌ “quince”, dimin. سَفْرَجٌ *sufayrij*“.

(6) Compound nouns take the diminutive in the first part only of the compound, as: عَبِيدُ اللَّهِ “humble slave of God” (as a name); خَمْسَةَ عَشَرَ “fifteen”, خَمِيسَةٌ عَشْرٌ “a mere fifteen”; قَبْلَ الْمَغْرِبِ “before sunset”; قَبِيلَ الْمَغْرِبِ “a little before sunset.”

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from “plurals of paucity,” as: عَالِمُونَ, dim. عَوِيلُونَ; بَنَاتٌ, pl. dimin. بَنِيَاتٌ.

(8) A few diminutives are very irregular, as: مَغْرِبٌ “sunset,” dim. أُنَيْسِيَانٌ. إِنْسَانٌ; مَغِيرِيَانٌ.

### § XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: فَرَسٌ “a horse or a mare”; جَنَاحٌ “a wing.”

(b) The following are Feminine by form :—

1. Nouns ending in servile ة, as: فَارِثَةٌ “striker” [unless the sense is masculine, as in خَلِيفَةٌ “a Caliph” (pl. خُلَفَاء)].

2. Nouns ending in servile ي, as: سَلْمَى “Salma” (a woman’s name); أَحْسَنُ “most beautiful” [vide Elative, § XIV (g)]; ذِكْرَى “remembrance”;

أَعْلَى, أَعْلَى, أَعْلَى are feminine, without the *tanwīn*, and make no change for case.

أَحْيَالٌ *uḥaymālūn* "little loads"; سَلْمَانٌ *Salman* " (prop. name), dimin.,  
 سَلِيمَانٌ *Sulaymān* " (dear) Solomon"; سَكَرَانٌ *mask.*, "drunk," dimin.,  
 سَكَارَةٌ *sukayrān* "slightly drunk; also dear little drunkard" (the fem. سَكِرَتْ  
 expresses endearment; of a mistress that has المَخْمُورَةُ = شَبِشٌ  
 and شَبِشٌ = شَمِيسَةٌ (from certain fem. trilaterals); تَلٌّ *hill* "hill";  
 تَلِيلٌ *damī* = دَمِي.

(c) *With weak letters*:—(1) بَابٌ (for بوب) "door," dimin. بَوَيْبٌ *buwaybun*:  
 نَابٌ (for ناب) "eye-tooth, tusk," dimin. نَيْبٌ *nayybun*; مِيزَانٌ (for  
 ميزان) "balance, scales," dimin. مَوِيزَانٌ *muwayzin* "small scale"; جِدَّةٌ  
 "opulence" (from جَدَّ), dimin. جَوْدَةٌ.

(2) قَارِبٌ "striker," dimin. قَوَيْبٌ *zuwayribun*; حَيْدَرٌ "lion," dimin.  
 حَوِيدَرٌ *ḥuwaydirun*; يَوْسُفٌ "Joseph," dimin. يَوَيْسُفٌ *Yuwaysuf* "dear little  
 Joseph"; غُلَامٌ "boy, also slave," dimin. غُلَيْمٌ *ghulayyim* (for قَلِيمٌ,  
 dimin. قَلِيمٌ) "a thing"; عَدُوٌّ "enemy," dimin. عَدِيٌّ (for عَدِيٌّ).

(3) مِفْتَاحٌ "key," dimin. مَفْيِيحٌ *mufayḥun*; عَمَقُورٌ "sparrow" (often  
 applied to any little bird), dimin. عَمِيقُورٌ *uṣayfirun*.

(4) The following should be noted:—

أَبٌ (for أَبٌ) "father"; أَبِيٌّ *ubayyūn*.  
 أَخٌ (for أَخٌ) "brother"; أَخِيٌّ *ukhayyūn*.  
 أُخْتُ "sister"; أُخْتِيٌّ *ukhayyatun*.  
 ابْنٌ (for ابْنٌ) "son"; ابْنِيٌّ *bunayyūn*.  
 ابْنَةٌ or بِنْتُ "daughter"; ابْنَتِيٌّ *bunayyatun*.  
 شَيْءٌ "a thing"; شَيْءِيٌّ *shurayyūn* or *shurayyatun*.

4. Collective Nouns that denote living objects destitute of reason and that do not admit of the ة of unity to indicate an individual, are generally feminine, as: خَيْلٌ "horse-kind," إِبِلٌ "camels." Those that do take the ة, are either masculine or feminine,<sup>1</sup> as: حَمَامٌ "the dove or pigeon tribe"; حَمَامَةٌ "a single dove or pigeon": قَوْمٌ "people" is masc. and fem. *Vide* also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not), and are therefore *grammatically* feminine (though in some cases they may be qualified by a masculine adjective).

(d) A considerable number are Feminine by usage, as: عَصَاٌ "a staff, rod"; بئرٌ "a well"; دارٌ "a house"; نارٌ "fire" etc., etc.

*Remark.*—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence أَلشَّمْسُ "the sun" is feminine, while قَمَرٌ "a moon" is masculine.

*Firdaws* فِرْدَوْسٌ "Heaven" is masculine; but جَنَّةٌ "Heaven," and سَمَاءٌ "sky" are feminine *by form*.

(e) Of Common Gender are:—

1. Those collective nouns, chiefly denoting animals and plants, from which a 'noun of unity' can be formed, as: بَقَرٌ "cattle"; جَرَادٌ "grasshoppers or locusts"; شَجَرٌ "trees"; تَمَرٌ "dates." These are masculine by form but feminine by signification (أَلْجَمَاعَةُ "totality"). *Vide* also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: لَفْظٌ is masculine, while كَلِمَةٌ or لُغَةٌ is feminine.

4. A considerable number of nouns incapable of classification, as: سَلَامٌ "peace"; سُلَامٌ "a ladder"; سَوْقٌ "bazaar, market, street"; شَعِيرٌ "barley"; أَرْنَبٌ "a hare" (gen. fem.); سَبِيلٌ "path, road."

<sup>1</sup> But حَمَامٌ used for a single pigeon, is masculine.

دُنْيَا *dunyā* (for دُنْيَا, from دُنَى - دُنُو "to be low, also to be mean and to be near") "the world."

If however the ي is radical, it *may* be masculine, as: فَتَى *fatī* (فتى for فتى) "youth"; فَتَى *fatī* (فتى for فتى) "towns" (from sunrise till about 9 o'clock); but أَقْرَى *aqra* as a fem. (broken plural of قَرْيَة) "towns" (قَرْيَة for قَرْيَة).

3. Nouns ending in كَسَاء, as: الْخَنَسَاء *al-khansā* "a woman's name"; بَيْدَاء *baydā* "a plain"; الْخَضْرَاء *al-khadrā* "the sky"; حُمْرَاء *humrā* "red" (*vide* Adjective); سَمَاء *samā* "sky"; كِبْرِيَاء *kibrīā* "grandeur, magnificence, haughtiness"; صَحْرَاء *shahrā* "desert."

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries,<sup>1</sup> and nouns that denote females, and participles on the measure نَاعِل that are applicable to females only, as: أُخْت *uḫt* "a sister"; مِصْر *miṣr* "Egypt"; حَامِل *ḥāmil* "pregnant" (*vide* also § XIX (f)); عَائِر *ʿāʾir* "barren"; حَائِض *ḥāʾiṣ* "menstruous."<sup>2</sup>

2. The name of winds, fire, wine, as: رِيح *riḥ* "a strong or stormy wind, also flatulence"; شَمَال *shimāl* "North Wind" (but *Shimāl* "the North, or the left-hand side": نَار *nār* "fire"; خَمْر *ḥamr* "wine"; مَدَامَة *madāmāt* "wine": جَهَنَّم *jahannam* and سَقَر *sakar* etc., etc., "Hell."

3. The *double* parts of the body, as: يَد *yad* "hand"; عَيْن *ʿayn* "eye"; كَتِف *katif* "shoulder"; رِجْل *rijl* "foot"; and also سِن *sin* "tooth" (there are an *even* number) are feminine.

*Remark.*—These, besides the dual, make their plural أَفْعَال *afʿāl* or أَفْعَال *afʿāl*, as: أَرْجُل *arjul* "feet"; آذَان *ʾāḏān* "ears" (sing. أُذُن *uḏun*).

<sup>1</sup> Because مَدِينَة - مَدِينَة are all feminine.

<sup>2</sup> In Persian, and in colloquial Arabic, the feminines are used.

<sup>3</sup> The principal direction is the East or مَشْرِق *maṣriq*.



But <sup>فَعُولٌ</sup> when it equals <sup>مَفْعُولٌ</sup>, or if no substantive (or pronoun) is expressed, takes the feminine ة, as <sup>رَكُوبٌ</sup> masc. “a riding animal, camel”; <sup>رَكُوبَةٌ</sup> fem.

*Remark.*—The plurals are the regular feminine and masculine plurals.

(e) *Vice versa*, <sup>فَعِيلٌ</sup>, when it equals <sup>مَفْعُولٌ</sup>, and is under the same conditions as <sup>فَعُولٌ</sup> makes no change for the feminine, as : <sup>إِسْرَآءُ جَرِيحٍ</sup> “a wounded woman”; <sup>بَنْتُ قَتِيلٍ</sup> “a murdered daughter.”

But <sup>فَعِيلٌ</sup> “when it equals <sup>فَاعِلٌ</sup>, or is an ordinary adjective, takes the usual ة, as : <sup>شَفِيعٌ</sup> “intercessor,” fem. <sup>شَفِيعَةٌ</sup>; <sup>مَرِيضٌ</sup> “sick,” fem. <sup>مَرِيضَةٌ</sup>.<sup>1</sup>

*Remark.*—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure <sup>فَاعِلٌ</sup> that apply to females only, make no change [*vide* XVIII (c) 1], when they indicate some permanency, as : <sup>طَالِقٌ</sup> “divorcee” fem., (but <sup>مُطَلَّقَةٌ</sup> = <sup>طَالِقٌ</sup>); <sup>حَامِلٌ</sup> “pregnant”; <sup>مُرْفِعٌ</sup> “giving suck” etc. But <sup>هِيَ طَالِقَةٌ غَدًا</sup> “she will be divorced to-morrow.”

*Remark.*—These form the plural regularly in <sup>ات</sup>, as : <sup>حَامِلَاتٌ</sup>.

## § XX. Note on final ة.

(a) In derived and primitive nouns it often forms a feminine<sup>2</sup>, as : <sup>طِفْلٌ</sup> “boy,” fem. <sup>طِفْلَةٌ</sup> “girl.”

<sup>1</sup> When the Noun of Instrument is an intensive adjective [ § IX (b)] it is governed by the same rules as <sup>فَعُولٌ</sup> and <sup>فَعِيلٌ</sup>.

<sup>2</sup> In verbs, it is <sup>ت</sup>, as : <sup>ضَرَبَتْ</sup> “she struck.” In *Persian*, the final servile ة of Arabic nouns is generally written <sup>ت</sup>; some words are written with <sup>ت</sup> only, and some either with <sup>ت</sup> or ة, indiscriminately. Occasionally, in *Persian* (and *Urdu*), there is a difference in meaning between the two, as : <sup>عَقِيدَةٌ</sup> ‘*aqīda*’ “religious belief (generally)”; <sup>عَقِيدَتٌ</sup> ‘*aqīdat*’ “belief in a particular saint, etc.”; <sup>تَعْزِيزٌ</sup> ‘*ta‘ziya*’ “the representation of the shrine of Ḥasan and Ḥusayn,” and <sup>تَعْزِيزَتٌ</sup> ‘*ta‘ziyat*’ “condolence.”

## § XIX. Formation of the Feminine from the Masculine.

- (a) The ordinary method is by suffixing  $\text{ة}$  (plural masc., as: ضارب masc., “striker,” ضارِبَة fem.; مَصْدُوقَة fem. “served”;<sup>1</sup> مُتَّاحِمَات<sup>2</sup> “accused.”

*Remark.*—ي before  $\text{ة}$  becomes ا, as: فَتَى “a youth,” فَتَاة “a young girl.”

- (b) (1) Adjectives of the measure نَعْلَان become نَعْلَى, as: سُكَرَان “drunk,” سُكَرَى fem. خَرَفَان “an old dotard,” خَرَفَى fem. خَشْيَان “timid,” fem. خَشْيَا.

- (2) But فَعْلَان (with *tanīn*) and فَعْلَان make their feminines in the usual way, as: نَدَمَان “repentant,” نَدَمَانَة fem.; عُرْيَان “naked,” عُرْيَانَة fem.

- (c) (1) *as a superlative* (when defined by the article or a following genitive) becomes نَعْلَى, as: صَغِير (small) masc. صَغِيرَة fem. كَبِير (great) masc. كَبِيرَة fem. كَبِيرَى.

- (2) But *denoting colour or defect* has for its feminine *أَيْضَى* as: أَيْضَى “white,” أَيْضَى fem. أَيْشَر “chestnut, red-haired,” fem. أَيْشَرَة; أَعْرَج “lame,” fem. أَعْرَجَة; أَعْرَج “a white leper,” fem. أَعْرَجَة.

(d) *when it equals نَاعِل* (tr. or intr.), and is a predicate to or attached to a substantive singular, makes no change for the feminine, as: أَيْنَة قَنُوع “a contented girl.”

<sup>1</sup> It is incorrect in Arabic to write this  $\text{ة}$  as ت, though even in the Quran such orthography occurs.

<sup>2</sup> Broken plural *أَلْفَعْلَان*. Vide also § XIV (d) and (g).

<sup>3</sup> Plural for both genders *فَعْلَان*. The feminine of the dual changes *hamzah* into و, vide § XXI (i) Remark.

## § XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (المفرد), Dual (المثنى), and Plural (الجمع). The *tanwīn* marks the indefinite, and the short final vowel the definite noun, as :—

The Singular (المفرد).<sup>1</sup>

Indefinite	Definite <sup>2</sup>	Definite.	
( نَكْرَة ).	( مَعْرُوفَة ).	with Pronouns.	
رفع Nom. كِتَابٌ “A book.” <i>kitāb<sup>un</sup></i> .	الكِتَابُ “The book.” <i>al-kitāb<sup>u</sup></i> .	كِتَابُهُ “His book.” <i>kitābuh<sup>u</sup></i> .	كِتَابِي “My book.” <i>kitāb-i</i> .
جر Gen. كِتَابٍ, <i>kitāb<sup>in</sup></i> .	الْكِتَابِ <i>al-kitāb<sup>i</sup></i> .	كِتَابِهِ <i>kitābih<sup>i</sup></i> .	كِتَابِي <i>kitāb-i</i> .
نصب Acc. كِتَابًا <i>kitāb<sup>an</sup></i> .	الْكِتَابَ <i>al-kitāb<sup>a</sup></i> .	كِتَابَهُ <i>kitābah<sup>a</sup></i> .	كِتَابِي <i>kitāb-i</i> .

A word in the Nominative is called *مرفوع*; in the Genitive *مجرور* or *منخفض*; and in the Accusative *منصوب*.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, *منصرف* “declinable.” Every noun that has *u* in the nominative is a triptote. Every noun (undefined) that has *u* in the nominative is a Diptote (*غير منصرف*); *vide* (f).

(c) The words أَب “father”; أَخ “brother”; ذُو “possessor”; فَم “mouth”; [فَوْ] “father-in-law”; and هُن “thing, vagina,” are declined with *long* vowels when in construction with a noun or with an affixed

<sup>1</sup> Indians and Persians generally say *الواحد*.

<sup>2</sup> i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive,  
as: *كِتَابُ الرَّجُلِ* - *كِتَابِ الرَّجُلِ*, etc. etc.



## (i) The Dual (تَنْثِيَّةٌ).

Masculine (مذكر).	Feminine (مؤنث).
Nom. كِتَابَانِ <i>kitābān</i> "two books."	Nom. مَلِكَتَانِ <i>malikatān</i> "two queens."
Gen. } Dat. } كِتَابَيْنِ <i>kitābayn</i> .	Gen. } Dat. } مَلِكَتَيْنِ <i>malikatayn</i> .

In construction, or when followed by an affixed pronoun, the ن is dropped, as: كِتَابَا زَيْدٍ "the two books of Zayd"; فِي كِتَابَيْهِ *fī kitābay-hi* "in his two books."

*Remark.*—If a noun ends in *alif mamdūdah* followed by a servile *hamzah* ( اء ), the *hamzah* becomes و in the dual, as: صَحْرَاوَانِ "two deserts" (from صَحْرَاءِ); اِمْرَاَتَانِ سَوْدَاوَانِ "two black women."

## (j) Regular, or Sane, Plural (الْجَمْعُ السَّامِعُ).

Masculine	Feminine
Nom. كَاتِبُونَ <i>kātibūn</i> .	Nom. <sup>1</sup> مَلِكَاتٌ <i>malikātun</i> .
Gen. } Acc. } كَاتِبِينَ <i>kātibīn</i> .	Gen. } Dat. } مَلِكَاتٍ <i>malikātīn</i> .

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ال.

(k) A final weak radical affects the case endings.

The word قَاضٍ *qāẓi* (indefinite) "a Qāẓi" (from يَقْضِي - قَضَى "to decide, finish"), is on the measure فَاعِلٌ: its proper forms for the nominative and genitive would be قَاضِيٌّ *qāẓiyun* and قَاضِيٍّ *qāẓiyyin*; and with the definite article, the nominative and genitive would be الْقَاضِيُّ *al-qāẓiyun* and الْقَاضِيٍّ *al-qāẓiyyin*. But these sounds are considered uneuphonious (ثَقِيلٌ),<sup>2</sup> so they become

<sup>1</sup> The *h* ( هـ ) of the feminine singular becomes *t* ( ت ) when followed by an affixed pronoun.

<sup>2</sup> If the ي were *mushaddad*, as in مَدَنِيٌّ, the sound would not be uneuphonious.

pronoun other than *أَيْ* "my," as *أَبُو* "his father"; *أَبِي زَيْد* "of the father of Zayd." This is a survival of the ancient declension.

(d) The noun *ابْن* "son," between the name of the son and the father, drops its *hamzah*, and the proper name preceding it loses its *tanwīn*, as *ابْنُ زَيْدٍ* happens to begin a line, the *hamzah* is not dropped. But if the word *ابْن* is used predicatively, as *زَيْدُ ابْنِ عَمْرٍو* It is also not dropped

In *ابْنِ زَيْدٍ*, the *hamzah* of *ابْن* is always dropped.

A weak radical, with or without *tanwīn* at the end (*كاف*), of course affects the case-ending, *vide* (k).

*Remark.*—The word *أَخ* is also used for "one of a pair, a fellow to," as *هَذَا نَعْلُ أَخِي*.

(f) IMPERFECTLY DECLINED NOUNS (*غَيْرُ مَنْصُوفٍ*). Some nouns are imperfectly declined, *i.e.* they do not admit of the *tanwīn*. These take *zammah* accusative, singular or plural. Such are called Diptotes.<sup>1</sup>

All Diptotes when rendered definite by the Article, or a Possessive Suffix, a following Genitive, are treated as Triptotes, *i.e.* they take *kasrah* instead of *ḥaḥ*, as *لِلْأَكْبَرِ* (def. with *al*) "for the very great persons," (but *لَاكْبَرٍ* indef.);

*لَاكْبَرٍ* (def. without *al*) "for the very great ones of the people."

(g) Some proper names are triptotes, as *مُحَمَّدٌ*; others, diptotes, as *أَحْمَدٌ*. Some again always require the article, as *الْحَارِثُ*.

(h) Nouns ending in *alif maqṣūrah* have only the one<sup>1</sup> case, as *مُوسَى* (*أَكْبَرُ* fem. of *كَبِيرٌ*).

<sup>1</sup> Words that have only one case like *قَتْلَى* or *مُوسَى*, or any noun joined to *ي* "my," are not considered *ḡayr munṣarifīn* or "indeclinable"; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of *ذُو*, nor words like *قَتْلَى*, though they have two cases.

*Remark.*—Nouns like قَاضٍ - قَاضٍ and مَوْسِي are called مَنْصَرَفٌ مَقْدَرُ الْحَرَكَاتِ

“declined but with the final vowels understood.”

(p) The REGULAR MASCULINE PLURAL is used for:—

(i) Participles making their feminine in ة and signifying rational beings.

(ii) Proper names of men, provided they consist of one word (and are not compound as عَبْدُ اللَّهِ), and do not end in ة: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in ي (qualifying a masculine plural).

(v) The *elative* أَفْعَلٌ with comp. or sup. meaning, as: اقْرَبُ for اقْرَبُونَ.

*Remark I.*—It cannot be used for adjectives of the measures فَعْلٌ and فَعِيلٌ when these are of common gender (i.e. when they do not admit of the feminine ة; [vide Intensive Adjectives (3) and (4)].

*Remark II.*—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) فَعَالٌ when it denotes profession, as: نَجَّارٌ “carpenter,” pl. نَجَّارُونَ (also نَجَّاجِيرٌ).

(vii) There are a few exceptions to the above rule,<sup>1</sup> viz.: بَنُونَ “sons”; أَهْلُونَ “members of a family” (also “fit”); ذُو “possessed of,” pl. ذَوُو and أَرْضُونَ “land earth,” pl. أَرْضُونَ; عَالَمُونَ “the universe”; أَرْغَى “land earth,” pl. أَرْضُونَ and أَرْضَاتُ (more commonly<sup>2</sup> أَرَاغِي); سَنَةٌ “a year,” pl. سِنُونَ “years,” and some others.

<sup>1</sup> The plural forms ثَلَاثُونَ, عَشْرُونَ, etc., are not the plural of ثَلَاثٌ and عَشْرٌ (which is عَشْرَاتٌ and عَشْرَاتٌ).

<sup>2</sup> A peculiar form. In Persian اَرَاغِي.

<sup>3</sup> The oblique case مِثْلِينَ is used in Persian (of course without the final vowel).

for both cases, with the *tanwīn* قَانِي *qāzī*<sup>n</sup>, and without it الْقَانِي *al-qāzī*. As *fatḥah*<sup>1</sup> over a *yā* that is preceded by a *kasrah* is not considered un-euphonic, the accusative is regular, *viz.* قَانِيَا *qāzīyā*<sup>n</sup> and الْقَانِيَا *al-qāzīyā*<sup>n</sup>. With the affixed pronouns, the Nom. and Gen. become قَانِيْد *qāzī-hi*; and the Acc. قَانِيْدِي *qāzīyā-hi*<sup>n</sup>. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is قَانِيِيْنَ *qāzīyīn*, and Gen. قَانِيِيْن *qāzīyīn*.

(l) Similarly, قَانِي *qāzī*<sup>n</sup> “a youth” (from قَانِيِيْن *qāzīyīn* “to be young”); is on the measure قَانِيِيْن *qāzīyīn*, standing for قَانِيِيْن *qāzīyīn*, and الْقَانِيِيْن *al-qāzīyīn* is for الْقَانِيِيْن *al-qāzīyīn*. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are قَانِيِيْن *qāzīyīn*. Their declension is *virtual* (تَقْدِيرِي *taqdīrī*); not expressed (لَفْظِي *lafẓī*). The broken plurals قَانِيِيْن and قَانِيِيْن are regularly declined.

(m) So too رِبَا “usury or interest” (from رَابَّ *rābba* “to increase,” intr.), and رِضَا “satisfaction with” (from رَضِيَ *raḍī*), are on the measure قَانِيِيْن and stand for رِبَا *ribā*<sup>n</sup> and رِضَا *riḍā*<sup>n</sup>; they, too, make no change for case.

(n) Words like عَمَّا and ذَكَرَى follow the same rule.

(o) The present participle of all derived forms whose final radical is *yā* or *wāw*, have the terminations of قَانِيِيْن - قَانِيِيْن, while the passive participle will be like قَانِيِيْن. The broken plural of words like جَارِيَة and قَانِيِيْن make قَانِيِيْن and قَانِيِيْن in the Nom. and Gen. Sing., and جَارِيِيْن and قَانِيِيْن in the Acc. Sing.

<sup>1</sup> But if the *yā* (or *a*) were preceded by a *fatḥah*, the *yā* (or *u*) would become *alif*. Arabs say that *fatḥah* is the most euphonic (خَفِيف) of the short vowels.

<sup>2</sup> Note the absence of the dots under *yā* to indicate *alif maqṣūrah*. In the Quran however, the dots are omitted under every *yā*. With the affixed pronoun, *alif maqṣūrah* becomes *alif kawīlah* for all cases, as: قَانِيِيْن.



(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: <sup>حَيَوَانٌ</sup>, “an animal, a living thing,” pl. <sup>حَيَوَانَاتٌ</sup>.

*Remark.*—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: <sup>حِمْلَةٌ</sup>, “a charge, attack,” pl. <sup>حِمَلَاتٌ</sup>; <sup>حَجْرَةٌ</sup>, “a room,” pl. <sup>حَجَرَاتٌ</sup> and <sup>حَجَرَاتٌ</sup>.

## § XXII. Diptotes.

(a) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in *ē*, masc. or fem., as: <sup>زَيْنَبٌ</sup> (a woman's name); <sup>مُعَاوِيَةُ</sup> (a man's name); <sup>مَكَّةٌ</sup> “Mecca”; <sup>عَقْرَبٌ</sup> “a scorpion,” but <sup>عَقْرَبٌ</sup> “Aqrab” (a man's name).

(ii) Foreign proper names of more than three letters, or foreign trilateral names with the second letter moveable, as: <sup>زَكَرِيَّا</sup> - <sup>يُوسُفُ</sup>.

(iii) Feminine Arabic proper names that are trilateral and have the second letter *sākin*, may or may not be fully declined, as: <sup>هِنْدٌ</sup> or <sup>هِنْدٌ</sup> (a woman's name); but <sup>مِصْرٌ</sup> “Egypt,” and <sup>مِصْرٌ</sup> “a city.” But such as have the 2nd radical *mutaḥarrik* are diptotes, as: <sup>سَقَرٌ</sup> “Hell.”

*Remark.*—<sup>مُوسَى</sup> is the same in all cases: vide § XXI (l) to (n). <sup>نُوحٌ</sup> is declinable, although foreign; because the second letter is *sākin*.

(iv) Any proper names that are corruptions, as: <sup>ظَفَرٌ</sup> *Zuḡfar*, corruption of <sup>ظَافِرٌ</sup> *Zāfir*.

(v) Proper names that are on the form of any part of a verb, as: <sup>أَحْمَدٌ</sup> (on <sup>أَفْعَلُ</sup> “I do”); <sup>يَزِيدٌ</sup> ( <sup>يَزِيدُ</sup> “he increases” ); <sup>شَلَمٌ</sup> “Jerusalem.”

(vi) All proper names ending in <sup>ان</sup>—, as: <sup>عُثْمَانٌ</sup>; and compound proper names of one word, as: <sup>بَعْلَبَكٌ</sup>.

(vii) All adjectives of the measure of <sup>أَفْعَلٌ</sup> (but not <sup>أَفْعَلٌ</sup>). [The feminine of <sup>أَفْعَلٌ</sup> as a superlative is <sup>أَفْعَلِي</sup>, plural <sup>أَفْعَلٌ</sup>; but the pl. <sup>أَخْرٌ</sup> is an exception]. But <sup>أَرْمَلٌ</sup> “widower,” fem. <sup>أَرْمَلَةٌ</sup>.

*Remark.*—As with the dual, *vide* (i), the و of the regular plural disappears in construction.

(g) The REGULAR FEMININE PLURAL is used for:—

(i) Feminine proper names.

(ii) Masculine proper names ending in ۀ.

(iii) All feminines ending in ۀ, as: خياطۀ, ‘tailoresses’ (خياطۀ sing.).

(iv) The feminine *superlative* فعلی (of masc. أفعول). (The fem. broken plural is أفعول).

(v) The feminine فعلاء (of أفعال) when it expresses colour or defect). (Plural, both genders أفعال).

(vi) Names of the months.

(vii) Letters of the Alphabet.

(viii) Verbal nouns of the *derived* forms when used in a concrete sense and all fem. vl. nouns. (Stem II has also a pl. أفعال, and Stem IV أفعال).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: أكفأ (T.); ذرات (P.) “nightingales”; تلغرافات;

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives, as: مصنفات; موجودات; كائنات.

(xiii) Feminine nouns in ى and اء, as: حبیلى “pregnant,” pl. حبیلات; ذکری “memory,” pl. ذکریات; صحراء, pl. صحرائات (also br. pl. صحاری etc.).

(xiv) It is often used for neuter nouns<sup>3</sup>, even when the singular does not end in ۀ, as: حمام masc. & حمامات pl. “Turkish bath,” pl. حمامات; سماء (com.) “heaven” pl. سماوات, *vide* (xiii). These have no broken plural.

<sup>1</sup> In Persian آفتاب.

<sup>2</sup> In Persian تلگراف.

<sup>3</sup> Imitated by Persians in such Persian words as: دهاک — دست آویزات — کاغذات.

Indians even say چھیات (vulg.) “letters” (for the plural of the Hindi चिथी), and कहंदرات “ruins.”

<sup>4</sup> *Vide* § XXII (c) (x).

feminine plural takes *tanwīn*. The plural of ذُو is not a diptote nor such words as قَاضٍ or الْقَاضِي.

(d) Feminine nouns and broken plurals that end in *ة* or *ـة*, are the same in all cases and have no *tanwīn*, as: بُشْرَى “good news”; هَدَايَا “presents”; مَرَضَى “sick men”; عَذَارَى “virgins.”

*Remark.*—Those in which the *alif maqṣūrah* is radical (as in هُدًى “guidance” for هُدًى), are exceptions.

### § XXIII. Broken, Inner,<sup>1</sup> or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied.

As a rule, the Broken Plurals (جَمْعُ التَّكْسِيرِ) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; i.e. when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as: وَلَدٌ “a boy, a son,” pls. وَلَدَانِ “boys,” and أَوْلَادٌ “sons or descendants”; عَيْنٌ “eye, chief, spring of water, the letter ع” (which resembles an eye), pls. أَعْيُنٌ<sup>2</sup> “eyes”; أَعْيَانٌ “chiefs”; عَيُونٌ “springs”; عَيْنَاتٌ “letters ع.”

Many forms seem to be derived from obsolete singulars and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are *collective* nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate *distinct individuals*.

<sup>1</sup> So called by German scholars as the change for the plural takes place within the body of the word.

<sup>2</sup> This form أَعْيُنٌ is generally used for limbs, etc.

(viii) Those adjectives of the measure فَعْلَان that have as a feminine فَعْلَى, as: عَطْشَان "thirsty," fem. عَطْشَى; عُرْيَان "naked" fem. عُرْيَانَة and نَدْمَان "table companion," fem. نَدْمَانَة.

(ix) Distributive or collective numerals from 1 to 4, as: أَحَاد or مَوْحِد "by ones," etc. (but أَحَاد "units").

(x) All nouns in which the final *hamzah* is *zā'id* [i.e. أَ not changed from ي or و as in سَمَاء, and not radical, as: بَطْنَاء (name of a district)]. But سَمَاء "water" is declinable because its *hamzah* is not *zā'id*: and in سَمَاء the ء has been changed from و; it is fem. when it means "sky," but figuratively when it means "rain" etc. it is masc.; it was originally سَمَاور so too نَسَاور was.

In such broken plurals as أَجْبَاء "friends," and شُهَدَاء "martyrs," the *hamzah* is *zā'id*, but in أَسْمَاء "names," the *hamzah* is not *zā'id*.

*Remark.*—حَبْلَى "pregnant" has no masculine form.

(xi) Broken plurals that have two or more letters after a servile *alif*, as: دِرْهَم (pl. of دِرْهَم); دَوْب (pl. of دَوْبَة); قَنَادِيل (pl. of قَنَدِيل); دِنَار (pl. of دِنَار). If however a ؤ is added to such a plural form, the noun is declined, as: مِيزَانَة (pl. of مِيزَان) "money-changers."

(xii) The numerals ending in 3 when they stand also as pure numbers, as: ثَلَاثَة نَصْف مِئَة "three is the half of six."

(xiii) The broken plurals أَوَّل (from أَوَّل "first") and آخِر (from آخِر "other").

(b) All Diptotes that have ل, or a possessive suffix, or are a *muḍaf*, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become triptotes; also the

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ, certainly the Believers are happy who humbled themselves in their prayers": here الْمُؤْمِنُونَ, being definite, is a plural of multitude, while خَاشِعُونَ though without ال agrees with a definite subject and is therefore also definite.

(2) The REGULAR FEMININE PLURAL is a PLURAL OF PAUCITY, unless it happens that a noun has only one form of plural, as: شَجَرَةٌ "tree-kind," شَجَرَاتٌ "a tree," شَجَرَاتٌ "some few trees," 1 أَشْجَارٌ "trees: عَلامَةٌ "a sign," عَلامَاتٌ "few signs"; عَلامَاتٌ "many signs."

(g) The regular feminine plurals and the plural of paucity denote *several individuals*, while the broken plurals denote a *class*.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: رِجَالٌ كِرَامٌ (or رِجَالٌ كَرِيمُونَ) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: الْكَافَرُونَ, or الْكَافِرُونَ, or الْكَافِرُونَ, "the good horses"; بَقَرَاتٌ سَمَانٌ "fat cows"; دُرَرٌ فَرَرٌ "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: أُنْعَالٌ ذَمِيمَةٌ (and not أُنْعَالٌ ذَمَائِمٌ), but we can say ذَمَائِمُ الْإِخْلَاقِ.

(j) There are three forms<sup>2</sup> of broken plural: (i) Those that add a letter or letters to the singular, as: رَجُلٌ a "man," pl. رِجَالٌ "men"; مَالٌ "property," pl. أَمْوَالٌ; (ii) those that reject a letter or letters, as: كِتَابٌ "a book," pl. كُتُبٌ; سَفِينَةٌ "a ship," pl. سَفُنٌ; (iii) those that change the

<sup>1</sup> Many or few, as this measure is common to paucity and multitude, *vide* (d) (iv).

<sup>2</sup> There is no special feminine form for broken plurals of adjectives.

(d) Arabs count two kinds of broken plurals, "the PLURAL OF PAUCITY (جمع القلة)" and "the PLURAL OF MULTITUDE" (جمع الكثرة)."

The former has four measures, mentioned in the following Persian couplet:—

جمع قلت را چهار است اُبنية  
أفعل وأفعل وفِعلة وَأَفْعَلَة

All other broken plurals are Plurals of Multitude.

PLURALS OF PAUCITY are:—

(i) <sup>أَفْعَل</sup> as: <sup>أَرْجُل</sup> "feet," sing. <sup>رَجُل</sup>; the dual could also be used: <sup>حَرْف</sup>

"a letter"; <sup>أَحْرَف</sup> "some few letters"; (but <sup>حُرُوف</sup> "many letters").

(ii) <sup>نِعْمَة</sup> as: <sup>فَلَائِمَة</sup> "some boys," sing. <sup>فَلَان</sup> (but <sup>غَلام</sup> "many boys").

(iii) <sup>أَفْعَلَة</sup> as: <sup>أَدْوِيَة</sup> "medicines," sing. <sup>دَوَاء</sup> "medicine": <sup>أَشْرِيَة</sup> "a few

drinks" from <sup>شَرَاب</sup> "a drinkable" (but <sup>شَرِب</sup> "many drinks"). This form only occurs in words that have the *penultimate* letter a long vowel.

(iv) <sup>أَفْعَال</sup> as: <sup>أَحْكَام</sup> "orders," sing. <sup>حُكْم</sup>. This form may be *either a plural of paucity or a plural of multitude*.

*Remark.*—<sup>أَفْعَال</sup> and <sup>أَفْعَل</sup> can have, on the ordinary measure of quadriliterals (i.e. <sup>أَفْعَال</sup> and <sup>أَفْعَل</sup>), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten<sup>1</sup> inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten<sup>3</sup> to infinity.

Some nouns have a DOUBLE PLURAL (جمع الجمع), and such a plural cannot be less than 9 (or 10). 'Vide' (m).

(f) (1) The REGULAR MASCULINE PLURAL is a PLURAL OF MULTITUDE when it denotes *definite* things, whether <sup>أَل</sup> is prefixed or not, as: <sup>تَدَفَّقَ الْمُؤْمِنُونَ</sup>

<sup>1</sup> This form <sup>أَفْعَال</sup> is generally used for limbs, etc.

<sup>2</sup> Or according to some grammarians 'nine.'

<sup>3</sup> Or according to some grammarians from eleven.

hands"; pl. <sup>أَيْدِي</sup> ( <sup>أَيْدِي</sup> ) <sup>1</sup> "some few hands"; pl. of pl. <sup>أَيَْادٍ</sup> ( <sup>أَيَْادِي</sup> )  
 "many hands, also assistance, benefits": <sup>صَحِيفَةٌ</sup> "a book"; pl. <sup>صَحَافٌ</sup>  
 "books"; pl. <sup>صَحَافٌ</sup> "many books": <sup>مَدِينَةٌ</sup> "a city"; pl. <sup>مَدَنٌ</sup>; pl. of pl.  
<sup>مَدَائِنٌ</sup>. 'Vide' (e).

(2) Sometimes the regular *feminine* plural is suffixed to the broken plural of a neuter noun, as: <sup>طَرِيقٌ</sup> "road"; pl. <sup>طَرِيقٌ</sup>; pl. of pl. <sup>طَرِيقَاتٌ</sup>.

(n) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars:—

<sup>أُمٌّ</sup> "mother," pl. <sup>أُمّهَاتٌ</sup>.  
<sup>فَمٌّ</sup> "mouth," pl. <sup>أَفْوَاهٌ</sup> "mouths; rumour."  
<sup>مَاءٌ</sup> "water," pl. <sup>أَمْوَاءٌ</sup> or <sup>مِيَاهٌ</sup>.  
<sup>إِمْرَأَةٌ</sup> "woman," pl. <sup>نِسَاءٌ</sup> or <sup>نِسْوَةٌ</sup> or <sup>نِسْوَانٌ</sup> "women."  
<sup>إِنْسَانٌ</sup> "man," pl. <sup>نَاسٌ</sup> or <sup>أَنَاسٌ</sup> (and pl. of pl. <sup>أَنَاسِيٌّ</sup>).

(o) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER:—

(1) <sup>جَبَلٌ</sup> *jabal*<sup>u</sup> "a mountain," pl. <sup>جِبَالٌ</sup> *jiḥāl*<sup>u</sup>.  
<sup>رَجُلٌ</sup> *rajul*<sup>u</sup> "a man" } pl. <sup>رِجَالٌ</sup> *riḥāl*<sup>u</sup>.  
<sup>رَجُلٌ</sup> *rājil*<sup>u</sup> "a footman" }  
<sup>رِيحٌ</sup> *rīḥ*<sup>u</sup> "a strong wind," pl. <sup>رِيَاهٌ</sup> *riyāḥ*<sup>u</sup>.

<sup>1</sup> In Persian always <sup>ايدى</sup> and <sup>ايدى</sup>.

<sup>2</sup> No! a plural of paucity.

<sup>3</sup> But <sup>طَرِيقَةٌ</sup> met. "road," has a pl. <sup>طَرَائِقٌ</sup>.

<sup>4</sup> Also <sup>رَجُلٌ</sup>: other plurals of "footman" are <sup>رَجَالٌ</sup> - <sup>رَجَالَةٌ</sup> - <sup>رَجُلَانٌ</sup>.

vowels only, as: <sup>فُسُودٌ</sup> "a lion," pl. <sup>أُسُودٌ</sup> (also <sup>أُسُودٌ</sup>) "lions"; <sup>عَظِيمٌ</sup> "great," pl. <sup>عَظَامٌ</sup> (also <sup>عَظَامٌ</sup>).

(k) BROKEN PLURAL OF QUADRILITERALS AND QUINQUELITERALS (not primitive). Examples: <sup>جَوَاهِرٌ</sup> "jewels," pl. <sup>جَوَاهِرٌ</sup> (pl. of pl. of <sup>جَوَاهِرٌ</sup> primitive) "any conveyance, ship, riding animal, etc.," pl. <sup>مَرَائِبٌ</sup> "letter," pl. <sup>مَرَائِبٌ</sup> "emperor," pl. <sup>مَفَاتِيحٌ</sup> "key," pl. <sup>مَفَاتِيحٌ</sup> "nightingale," pl. <sup>مَغَازِنٌ</sup> "garden," pl. <sup>مَغَازِنٌ</sup> "magazine," pl. <sup>مَغَازِنٌ</sup> "sian" <sup>1</sup>

(l) BROKEN PLURAL OF PRIMITIVE QUINQUELITERALS, ETC. (exclusive of and the long vowels). As in the case of the Diminutive [*vide* § XVII (c) (5)], all letters beyond the fourth are first cut off, as: <sup>عَنْدَلِيبٌ</sup> "nightingale," pl. <sup>عَنْدَلِيبٌ</sup> "spider," pl. <sup>عَنْدَلِيبٌ</sup> the rejected radical is generally the last. But foreign words, quadrilateral or quinqueliteral, if they begin with *alif*, are on the measure <sup>أَفْعَالَةٌ</sup>, otherwise <sup>فَعَالَةٌ</sup>, as: <sup>فَرَعُونَ</sup> pl. <sup>فَرَعَاتٌ</sup>; <sup>أَفْعَانٌ</sup> pl. <sup>أَفْعَانٌ</sup>; <sup>أَفْعَانَةٌ</sup> pl. <sup>أَفْعَانَةٌ</sup>; <sup>أَفْعَانَةٌ</sup> pl. <sup>أَفْعَانَةٌ</sup>.

*Remark.*—Note, too, such plurals as <sup>عِبَادَةٌ</sup> "pl. of <sup>عَبْدٌ</sup> the <sup>عَبْدُ</sup>."

(m) PLURALS OF PLURALS (<sup>مَنْتَهَى الْجَمْعِ</sup>).

(1) These are formed on the measure of quadrilaterals and quinqueliterals, and indicate a large number, as: <sup>كَلَابُ الْمَحَلَّةِ</sup> "the dogs of the quarter," but <sup>أَكَالِيبُ الْعَرَبِ</sup> "the dogs of Arabia." Examples: قول "say-ing"; pl. <sup>أَقْرَالٌ</sup> "some few sayings"; pl. of pl. <sup>أَقْرَالٌ</sup> "many sayings"; <sup>رُكُنٌ</sup> "pillar"; pl. of <sup>أَرْكَانٌ</sup>; <sup>يَدٌ</sup> "a hand"; dual <sup>يَدَانِ</sup> "two



مدينة *madīnat*<sup>un</sup> "a city," pl. مدن *mudun*<sup>un</sup>.

سفينة *safīnat*<sup>un</sup> "a ship," ,, سفن *sufun*<sup>un</sup>.

قرية *qaryat*<sup>un</sup> "a village," ,, قرى *qura*<sup>n</sup>.<sup>1</sup>

بركة *birkat*<sup>un</sup> "pool," etc., ,, برك *burak*<sup>un</sup>.

ملة *millat*<sup>un</sup> "nation," etc., ,, ملل *milal*<sup>un</sup>.

(q) EXAMPLES OF BROKEN PLURALS THAT CHANGE A VOWEL :—

كريم *karīm*<sup>un</sup> "kind," pl. كرام *kirām*<sup>un</sup>.

سوط *sawṭ*<sup>un</sup> "lash, whip for flogging," ,, سيّاط *siyāt*<sup>un</sup>.

أسد *asad*<sup>un</sup> "lion," ,, أسد *usud*<sup>un</sup>.

ولد *walad*<sup>un</sup> "son, boy," ,, ولد *wuld*<sup>un</sup>.<sup>2</sup>

خشب *khashab*<sup>un</sup> "wood," ,, خشب *khushhub*<sup>un</sup>.

فلك *ḥalak*<sup>un</sup> "sky," ,, فلک *ḥuluk*<sup>un</sup>.<sup>3</sup>

(r) THE FOLLOWING MAY BE CONSIDERED REGULAR :—

(1) The singular فَعْلَةٌ *may* always have as one of its plurals فَعَلٌ *as*:  
نَحْفَةٌ "a rarity," pl. نَحَفٌ; جُمْلَةٌ "a sentence," pl. جُمَلٌ; أُمَّةٌ "followers of  
a particular prophet," pl. أُمَمٌ.

(2) The singular فَعَالٌ *generally* has as one plural فَعَالٌ *as*: كِتَابٌ "a book,"  
pl. كُتُبٌ; جِدَارٌ "a wall," pl. جُدُرٌ; حِمَارٌ "a donkey," pl. حُمُرٌ.

But the plural of سَحَابٌ *ṣaḥāb*<sup>un</sup> "cloud," is also of the form فَعَلٌ *viz.*

سَحَابٌ.

<sup>1</sup> Also *qaryūt*<sup>un</sup> = plural of paucity, *vide* (f).

<sup>2</sup> The plurals وَلَدٌ or وَلَدٌ = "boys"; but أَوْلَادٌ "offspring, descendants."

<sup>3</sup> Also أَفْلاكٌ plural of paucity.

رجل <i>rijlun</i> "a foot,"	pl. رجل <i>arjūlun</i> <sup>1</sup>
(2) ملك <i>malikun</i> "a king,"	ملك <i>mulūkun</i>
قلب <i>qalbun</i> "a heart,"	قلوب <i>qulūbun</i>
درس <i>darṣun</i> "a lesson,"	دروس <i>durūṣun</i>
بيت <i>baytun</i> "a house,"	بيوت <i>bugyūtun</i>
(3) نهر <i>nahr<sup>2</sup>un</i> "river,"	انهار <i>anhār<sup>3</sup>un</i>
فضل <i>faẓlun</i> a "kindness,"	أنفال <i>afṣāl<sup>4</sup>un</i>
شجرة <i>shajar<sup>5</sup>atun</i> "a tree,"	أشجار <i>ashjār<sup>6</sup>un</i>
لون <i>law<sup>7</sup>un</i> "colour,"	ألوان <i>alwān<sup>8</sup>un</i>
روح <i>rūḥ<sup>9</sup>un</i> "soul,"	أرواح <i>arwāḥ<sup>10</sup>un</i>
مال <i>māl<sup>11</sup>un</i> "property,"	أموال <i>amwāl<sup>12</sup>un</i>
حال <i>ḥāl<sup>13</sup>un</i> "state, condition,"	أحوال <i>aḥwāl<sup>14</sup>un</i>
باب <i>bāb<sup>15</sup>un</i> "door,"	أبواب <i>abwāb<sup>16</sup>un</i>
(4) رغيف <i>raghīf<sup>17</sup>un</i> "loaf,"	أرغفة <i>arghīfāt<sup>18</sup>un</i>
جناح <i>janāḥ<sup>19</sup>un</i> "a wing,"	أجنحة <i>ajniḥāt<sup>20</sup>un</i>
حصان <i>ḥusān<sup>21</sup>un</i> "a horse,"	أحصنة <i>aḥsināt<sup>22</sup>un</i>
سلاح <i>sīlah<sup>23</sup>un</i> "weapons,"	أسلحة <i>asliḥāt<sup>24</sup>un</i>
(1) كتاب <i>kitāb<sup>25</sup>un</i> "a book,"	pl. كتب <i>kutub<sup>26</sup>un</i>

(p) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS:—

<sup>1</sup> Plural of paucity.

<sup>2</sup> In Persian *shajara*. *Shajarāt<sup>3</sup>* شجرات, the reg. fem. pl., is a plural of paucity.

<sup>3</sup> شجرة tree-kind.

<sup>4</sup> But *ḥalāt<sup>5</sup>* حالات, plural of *ḥāl<sup>6</sup>* حال.

<sup>5</sup> In Persian *arghīya*, *ajniha*, etc. These are, in Arabic, all plurals of paucity.

*Remark.*—But <sup>نُعْلَة</sup> may be a singular, as : <sup>بَقْرَة - شَجَرَة</sup>.

(7) The measure <sup>نُعْلَة</sup> is always a plural of *rational* nouns derived from verbs with the third radical weak, as : <sup>قَاضِي</sup> *qāzī*<sup>1</sup>, pl. <sup>قَضَاة</sup> (for <sup>قَضِيَّة</sup>); <sup>دَاعِي</sup> “missionary (of any religion),” pl. <sup>دُعَاة</sup>; <sup>رَاعِي</sup> “shepherd,” pl. <sup>رُعَاة</sup>; <sup>وَالِي</sup> “narrator,” pl. <sup>وَوَاة</sup>; <sup>غَازِي</sup> “raiding, a warrior,” (for <sup>غَزْوَة</sup>); <sup>وَالِي</sup> “Governor,” pl. <sup>وَلَاة</sup> (for <sup>وَلِيَّة</sup>).

(8) From the feminine singular <sup>نُعِيَّة</sup> from *strong* radicals, a plural <sup>نُعَائِل</sup> can always be formed, as : <sup>مَدِينَة</sup> “city,” pl. <sup>مَدَائِن</sup>; <sup>قَرِينَة</sup> “wife,”<sup>2</sup> pl. <sup>قَرَائِن</sup>; <sup>عَظِيمَة</sup> fem., “great,” pl. <sup>عَظَائِم</sup>. But <sup>نُعِيَّة</sup> from a root with the last radical *weak*, has one plural <sup>نُعَالَا</sup> *fa'ālā*, as : <sup>عَظِيَة</sup> (from <sup>عَطَا - يَعْطُر</sup>), pl. <sup>عَظَايَا</sup><sup>3</sup>; <sup>بَلِيَّة</sup> “calamity,” pl. <sup>بَلَايَا</sup><sup>4</sup>.

(9) Singular *rational* nouns that end in a *weak* letter and are of the measure <sup>فَعِيل</sup> have their plural <sup>أَنْعَالَة</sup>, as : <sup>وَلِي</sup> *waliyy*<sup>5</sup> “patron, friend,

<sup>1</sup> In Urdu and Persian, compounds of the form of <sup>قَاضِي</sup> are incorrectly written and pronounced with <sup>ي</sup>, as : <sup>قَاضِي الْقَضَاة</sup> *qāzīy<sup>1</sup> l-qūzāt*, for <sup>قَاضِي الْقَضَاة</sup> *qāzī<sup>1</sup> l-qūzāt*: so too with <sup>غَازِي الدِّين</sup> and <sup>حَامِي الدِّين</sup> etc., etc.

<sup>2</sup> In India, Persia, and Turkey also a “religious warrior,” being a contraction of the phrase <sup>الغَازِي فِي سَبِيلِ اللَّهِ</sup>.

*Remark.*—In <sup>لَمْزَة</sup> and <sup>عَمَزَة</sup> the final <sup>ة</sup> ( <sup>تَاءُ الْبَالِغَةِ</sup> ) is an *addition* to the measure <sup>فَعِيل</sup>, and the words are correct without it.

<sup>3</sup> In Urdu and Persian <sup>قَرِينَة</sup> is not “wife or companion,” but “likelihood; context; and good order (of many things), or seemly attitude (of one person).”

<sup>4</sup> All three cases the same.

(3) The plural *has always* its singular *فَاعِلٌ*, as: تَاجِرٌ "a trader," pl. *تَاجِرُونَ*; حَاكِمٌ "Governor," pl. *حُكَّامٌ*; جَاهِلٌ "ignorant," pl. *جَاهِلُونَ*.

However, the singular *فَاعِلٌ* may have other forms of plural, as: *فَاعِلٌ*, pl. *فَاعِلُونَ* [as well as *جِبَالٌ vide (4)*]; *فَاعِلٌ* "learned" has *فَاعِلُونَ* and *فَاعِلَاتٌ*, and the regular masculine plural *فَاعِلُونَ*.<sup>1</sup>

(4) When *فَاعِلٌ*, without a weak letter, is an *irrational* or a *neuter* substantive, *one* of its plurals *may* always be *فَاعِلُونَ*, as: *فَاعِلٌ* "a governing word (in grammar)," pl. *فَاعِلُونَ*, but *فَاعِلٌ* "a Viceroy," pl. *فَاعِلُونَ*; *فَاعِلٌ* "eye-brow," pl. *فَاعِلُونَ*; *فَاعِلٌ* "Cavalier," pl. *فَاعِلُونَ*; *فَاعِلٌ* "witness," pl. *فَاعِلُونَ*; *فَاعِلٌ* (and *فَاعِلُونَ*) but *فَاعِلٌ* "a proof, sign," pl. *فَاعِلُونَ*.

(5) The measure *فَاعِلٌ* has, without restriction of meaning etc., always *one* plural *فَاعِلُونَ*, as: *فَاعِلٌ* "a rule, a capital city," pl. *فَاعِلُونَ*; *فَاعِلٌ* "margin, marginal note," pl. *فَاعِلُونَ* (Nom. and Gen. *hawāshiy*, Acc. *hawāshiyah*); *فَاعِلٌ* "gut," pl. *فَاعِلُونَ*; *فَاعِلٌ* "angle," pl. *فَاعِلُونَ* (and *zawāyā*).<sup>2</sup>

(6) The plural *must* have as its singular a verbal adjective *فَاعِلٌ*, as: *فَاعِلٌ* "school-boys," sing. *فَاعِلٌ* "seeking," but *فَاعِلُونَ* and rarely *فَاعِلُونَ* "seekers"; also adult students).<sup>3</sup>

<sup>1</sup> Also *فَاعِلُونَ*: the reg. masc. and fem. pls. of all participles may be used.

<sup>2</sup> Also the plural of *فَاعِلٌ* "a woman past the age of child-bearing, an oldish woman."

<sup>3</sup> All three cases the same.

<sup>4</sup> Incorrectly amongst Indians and Persians *فَاعِلُونَ*: this measure does not exist in Arabic from *فَاعِلٌ*.

(12) Quadrilaterals (§ not counted), the consonants all radicals, have *فَعَالٌ*, as : *فَعَالٌ* “fox,” pl. *فَعَالٌ*; pl. *فَعَالٌ*; *قَنَاطِرٌ* “a bridge,” pl. *قَنَاطِرٌ*; *دِرَاهِمٌ*; *دِرَاهِمٌ*; *كَوَاكِبٌ* “a star,” pl. *كَوَاكِبٌ*; *جَوَاهِرٌ* “gems,” pl. *جَوَاهِرٌ*.

The same measure is used for the pl. of those quadrilaterals (§ not counted) that are formed from the trilaterals by prefixing *أ - ت* or *م*, as : *إصْبَغٌ* “finger,” pl. *أَصْبَغٌ*; *تَجَارِبٌ*, pl. *تَجَارِبٌ*; *مَنْزِلٌ*, pl. *مَنْزِلٌ*; *مَخَالِبٌ*, pl. *مَخَالِبٌ*; *مَحَالٌ*, pl. *مَحَالٌ*.

(13) Quinqueliterals (§ not included) not primitive or foreign, with the penultimate a long vowel, have a plural *فَعَالِي*, as : *سُلْطَانٌ* “an emperor,” pl. *سُلْطَانِي*; *صَنْدُوقٌ* “a large box or chest,” pl. *صَنْدُوقِي*; *زَنْدِيقٌ* “infidel, hypocrite,” pl. *زَنْدِيقِي*; *مِفْتَاحٌ* “a key,” pl. *مِفْتَاحِي*; *مَسْكِينٌ* “poor quiet,” pl. *مَسْكِينِي*.

(14) The *broken* plural of *فَعِيلٌ* is *فَعَائِلٌ*, *vide* I Stem; but the regular feminine plural in *ات*— can also be used.

*Remark.*—The Infinitive of all other derived forms (with the exception of the *al-maṣādir* “*l-mīmiyyah*”) is the regular feminine in *ات*—, *vide* I Stem.

(15) When *فَعْلٌ* is superlative, it has, when used as a noun, its plural *فَعَالٌ*, in the masculine, *vide* § XIV (g).

Its feminine *فَعْلِي* has optionally *فَعْلِي* or *فَعْلِيَّاتٌ*. *Vide* § XIV (g).

When *فَعْلٌ* signifies colour or defect (fem. *فَعْلَاءٌ*), the plural for both masculine and feminine is *فَعْلٌ* or *فَعْلَانٌ*, as : *أَحْمَرٌ* “red,” pl. *أَحْمَرٌ* or *أَحْمَرَانٌ*; *أَعْمَى* “blind,” pl. *أَعْمَى* and *أَعْمِيَانٌ*.

(16) The noun of instrument has optionally *مَفَاعِلٌ* or *مَفَاعِيلٌ*, *vide* § IX (d).

(17) The noun of time and place has *مَفَاعِلٌ*. *Vide* also § VII (a) I.

saint<sup>1</sup>,” pl. <sup>أَوْلِيَاءُ</sup>; <sup>شَقِيئٌ</sup> “miserable, hard-hearted, black-guard,” pl. <sup>أَشْقِيَاءُ</sup>. Also rational *muzā'af* nouns of the measure <sup>نَعِيلٌ</sup>, or adjectives confined to rational beings, generally have one plural of this form, as: <sup>طَبِيبٌ</sup> “physician,” pl. <sup>أَطِبَاءُ</sup> (for <sup>أَطِبْيَاءُ</sup>).

Remark I.—<sup>شَرِيرٌ</sup> “wicked,” (pls. <sup>أَشْرَارٌ</sup> and <sup>شَرَارٌ</sup>) is an exception. The pl. <sup>أَشْرَارٌ</sup> is confined to rational beings, though the singular <sup>قَدِيلٌ</sup> is not; so too with <sup>بُعْدِيدٌ</sup>.

Remark II.—There are three common measures for the pl. of the verbal adjective <sup>نَعِيلٌ</sup>, viz. <sup>أَفْعَالٌ</sup> - <sup>أَفْعَالٌ</sup> - <sup>أَفْعَالٌ</sup>, as: <sup>كَبَّرَ</sup> (sing. <sup>كَبَّرَ</sup>), <sup>أَشْرَفَ</sup> (sing. <sup>أَشْرَفَ</sup>), <sup>فَقَّرَ</sup> (sing. <sup>فَقَّرَ</sup>). Other measures exist, as: <sup>قَتَلَ</sup> “slain,” pl. <sup>أَسْرَى</sup> “prisoner of war,” pl. <sup>أَسْرَى</sup> (and also <sup>أَسْرَى</sup>).

(10) The verbal adjective <sup>نَعَالٌ</sup> (fem. <sup>نَعَالِي</sup>) has the plurals <sup>نَعَالِي</sup> and <sup>نَعَالِي</sup> (and also <sup>نَعَالِي</sup>).  
(11) Those feminine quadrilaterals in which the third letter is a long quiescent vowel, servile, have a plural <sup>نَعَالِي</sup>, as: <sup>سَحَابَةٌ</sup> “cloud,” pl. <sup>سَحَابَاتٌ</sup> “the left hand,” pl. <sup>شَمَالٌ</sup> “the north wind,” and <sup>عَجَائِزٌ</sup> “an old woman,” pl. <sup>عَجَائِزٌ</sup>.

Remark.—This pl. is also rare in a few other cases, as: <sup>حَاجَةٌ</sup> “a need, a thing,” pl. <sup>حَوَائِجٌ</sup> “night,” pl. <sup>لَيْالٌ</sup> (also <sup>لَيْالٌ</sup>), <sup>لَيْالٌ</sup> “a free woman,” pl. <sup>لَيْالٌ</sup>.

<sup>1</sup> In the meaning of ‘saint’, it is a contraction of <sup>وَلِيُّ اللَّهِ</sup>.

“to come after, follow”; hence <sup>وَلِيُّ الْعَيْدِ</sup> “their apparent.” The root meaning is

<sup>2</sup> But <sup>لَيْالٌ</sup>

## § XXV. Conjugation of the Simple Regular Triliteral Verb.

## THE ACTIVE VOICE (الْمَعْرُوفُ).

There are three tenses : the Preterite (الْمَاضِي الْمَظْلُوقُ), the Aorist (الْمُضَارِعُ), and the Imperative (الْأَمْرُ).

(a) The Preterite Active is فَعَلَ, فَعِلَ, or فَعَّلَ according to the verb.

All three are declined alike, *i.e.* they all have the same tense endings or 'cases' in the Preterite, and the same endings or prefixes in the Aorist: these are virtually affixed pronouns.

The forms فَعَلَ and فَعِلَ are generally intransitive and denote a state or quality: the former denotes permanent condition, as: حَسَنَ "to be beautiful," the latter temporary condition, as: حَزَنَ "to be sad."

The Passive is always فُعِلَ and is declined in the same way.

## Preterite (الْمَاضِي).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا <sup>1</sup>	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ
fa'aln <sup>a</sup>	fa'alū	fa'alatā	fa'alā	fa'alat	fa'al <sup>a</sup>
"They did."		"They two did."		"She did." "He did."	
فَعَلْنَّ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتَ	فَعَلْتُ
fa'altunn <sup>a</sup>	fa'altum	fa'altumā		fa'alt <sup>i</sup>	fa'alt <sup>a</sup>
"Ye did."		"Ye two did."		"Thou didst."	
فَعَلْنَا		—		فَعَلْتُ	
fa'alnā				fa'alt <sup>a</sup>	
"We did."				"I did."	

(b) The Aorist may be يَفْعَلُ, يَفْعِلُ, or يَفْعَلُ.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form فَعِلَ, take —; while those of the form فَعَلَ take —.

<sup>1</sup> Note that this final *alif* is غَيْرُ الْمَقْرُوفِ or otiose. In a word like قَدَّرُوا "they appreciated," were this *alif* not introduced, the final و might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the *alif* is dropped, as it is of no useful purpose.

#### § XXIV. Collective Nouns (إِسْمُ الْجَمْعِ), and Class Nouns (شِبْدَةُ الْجَمْعِ).

There are a large number of words that, like the broken plurals, have a collective signification, as:—

(a) Simple collectives (إِسْمُ الْجَمْعِ) that cannot take the ة of unity to indicate a single individual, as: قَدِيمٌ masc., which denotes a whole people, as well as individuals; عَسْكَرٌ “an army” and also “the soldiers”; رُكْبٌ “a band of horsemen.” [but رُكْبَةٌ a small band, less than ten; on the measure for a small piece *vide* § XIII (d)].

From such nouns, broken plurals are formed. *Vide* (e) and § XVII.

(b) Collective nouns (إِسْمُ الْجَمْعِ), formed by adding ة to the singular, *vide* § XX (d).

(c) Inhabitants of a country (إِسْمُ الْجَمْعِ), as: يَهُودٌ “the Jews.” Such a noun is often identical with the name of the country, as: هِنْدٌ “India, or the Indians”; رُومٌ “Rūm, also the people of Rūm.”<sup>1</sup>

A single individual is formed by the relative يَ. However the plural هِنْدُونَ (the plural of هِنْدِي) is restricted to “the Hindus” (not “the Indians”). The plural of رُومِي is رُومِيَّةٌ or رُومِيَّةُونَ.

(d) Class nouns (شِبْدَةُ الْجَمْعِ) from which a single individual is expressed by the feminine ة of unity, as: حَمَامٌ “dove-kind”; شَجَرٌ “tree-kind.” There are *abstract* collectives.

(c) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, قَدِيمٌ is always masculine plural, while نَخْلٌ is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ة): خَيْلٌ “horse-kind” is feminine, as it is the mares that Arabs esteem. In practice شَجَرٌ, حَمَامٌ, and فَرَسٌ are usually masculine, but in the Quran the last is feminine. *Vide* also under Gender.

<sup>1</sup> In India, Rūm means Turkey. The desert Arabs call Turkey Rūm, while the town Arabs call Greece Rūm.



means “otherwise, or so that”<sup>1</sup>; <sup>و</sup> when it is equivalent to <sup>ل</sup> <sup>مَعَ</sup> <sup>أَنْ</sup> <sup>ل</sup> (called <sup>لَا</sup> <sup>مَعَ</sup> <sup>أَنْ</sup> “the *lām* that equals *kay* in order that”); <sup>حَتَّى</sup> <sup>حَتَّى</sup> <sup>حَتَّى</sup> “until, so much so that.”

(iii) JUSSIVE MOOD OR APOCOPATED AORIST.—When the Aorist is preceded by the particles <sup>لَمْ</sup> “not, never” and <sup>لَمْ</sup> <sup>يَا</sup> “not yet” (which give the Aorist a past sense); <sup>ل</sup> “let” (<sup>لَا</sup> <sup>مَعَ</sup> <sup>أَنْ</sup> “the *lām* of the Imperative”); <sup>لَا</sup> prohibitive (called <sup>لَا</sup> <sup>نَهْي</sup> <sup>لَا</sup> “*n-nahy*”); or when it is used as an Imperative, or follows an Imperative (and expresses the *jazā* of a condition), it loses its final vowel, as in: <sup>زُرْنِي</sup> <sup>غَبَا</sup> <sup>تَزِدُّ</sup> <sup>حَبَا</sup> “visit me less often and you will increase my affection for you” (said by the Prophet to a too-frequent visitor);

The verb <sup>كَانَ</sup> loses its <sup>و</sup> when the last radical is vowel-less, as: <sup>يَكُنْ</sup>. In those forms in which there are no inflexional suffixes, it can also reject the *n*, as: <sup>يَكْ</sup> *yak*.

*Remark.*—The following particles and pronouns apocopate the final vowel of two Aorists (protasis and apodosis): <sup>إِنْ</sup> “if”; <sup>مَنْ</sup> “he who” etc.; <sup>مَا</sup> “that which, what”; <sup>مِمَّا</sup> “whatever”; <sup>أَيُّ</sup> “whoever” etc. (declined); <sup>حَيْثُمَا</sup> “wherever”; <sup>إِذَا</sup> “when”; <sup>إِذَا</sup> <sup>مَتَى</sup> “whenever that”; <sup>مَتَى</sup> “when, if” (only apocopates when conditional, not when temporal<sup>6</sup> or interrogative); <sup>أَيْنَمَا</sup> = <sup>أَيْنَ</sup> <sup>أَيْنَ</sup> “where”; <sup>أَيْنَ</sup> “where”; <sup>أَيَّانَ</sup> “when”; <sup>كَيْفَمَا</sup> “however.”

<sup>1</sup> Vide § XLV.

<sup>2</sup> For past time <sup>حَتَّى</sup> is followed by the Preterite. Vide § XLV.

<sup>3</sup> <sup>فَبَا</sup> “at intervals, occasionally.”

<sup>4</sup> <sup>مَا</sup> and <sup>عَنْ</sup> are never joined to <sup>مَا</sup> but the rest may be joined or not.

After an indefinite noun, <sup>مَا</sup> = “a certain,” or “any whatever.”

<sup>5</sup> <sup>حَيْثُ</sup> and <sup>إِذَا</sup> do not apocopate unless joined with <sup>مَا</sup>.

<sup>6</sup> <sup>مَتَى</sup> “whenever” (temporal) does not apocopate.

Aorist (الضارع).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يقعلن	يقعلون	تَقْعَلَانِ	يَقْعَلَانِ	تَقْعَلُ	يَقْعَلُ
yaf'ulna	yaf'ulūna	taf'ulāni	yaf'ulāni	taf'ul	yaf'ul
"They do or will do."		"They two do or will do."		"She does or will do."	"He does or will do."
تَقْعَلْنَ	تَقْعَلُونَ	تَقْعَلَانِ		تَقْعَلِينَ	تَقْعَلِ
taf'ulna	taf'ulūna	taf'ulāni		taf'ulna	taf'ul
"Ye do or will do."		"Ye two do or will do."		"Thou doest or wilt do."	
تَقْعَلُ	نَقْعَلُ			أَقْعَلُ	اَقْعَلُ
naf'ul					
"We do or will do."					"I do or will do."

The Aorist Passive is unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz.:—

(i) INDICATIVE MOOD.—In this the Aorist ends in —  
 (ii) SUBJUNCTIVE MOOD.—To express the Subjunctive, the final vowel in the Aorist changes to *fatḥah* (—), i.e. when it is preceded by certain particles; In the 2nd and 3rd pl., an otiose<sup>1</sup> is added, except when a suffix is attached, as: *يَكْتُبُوا* "they write," but *يَكْتُبُوهُ*. The particles are: — أَنْ "that,"

(with Pret. or. Aor.); لَنْ ( = أَنْ ) "it will certainly not" (for future time only), or أَوْ ( = لَنْ ) (for any time); كَيْ "in order that"; كَيْلَا in order that not"; إِذَنْ ( = أَنْ ) "then of course"; لَاَنْ sense of "except that, unless" (not in the sense of "or"); فَوْ when it

<sup>1</sup> There is often an ellipse of أَنْ, especially after لَوْ and فَوْ. أَنْ may take the Indicative, ride under Syntax.





(2) If a *hamzat*<sup>1</sup> 'l-wasl follows *hum* or *him* هُمْ “they or them,” *kum* كُمْ “you,” or *antum* أَنْتُمْ “you,” or *-tum* (the verbal ending), then the *mīm* must be pointed with *ḡammah*, as: عَلَيْهِمُ السَّلَامُ *alayhim* ‘s-salām. If ʾ is preceded by a long vowel, its *ḡammah* is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its *tanwīn* disappears. Consequently the termination ʾ is written ة before the affixed pronouns: it is of course pronounced *t*, as it is before all vowels, even when written ʾ.

(f) (1) The preposition لِ *lī* becomes لِ *lī* before the pronouns, except the first, as: لَكَ *lak*, لَكَ *lakī*, لَهُ *lah* etc., but لِي *lī* “to or for me.” Vide also § XXXII (b).

(2) But عِنْدَ “near, with, in the opinion of,” makes no change except before the first person, when it becomes عِنْدِي, ‘*ind-i* “near me, etc.”

(g) (1) The final letters و of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كِتَابَاهُ *kitābāh* “his two books”; ضَارِبُوهُ *zāribū-h* “his strikers (i.e. those who beat him).”

(2) Similarly the mute *alif*<sup>2</sup> of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كَتَبُوهُ *katabū-h* “they wrote it”; لَمْ يَكْتُبُوهُ “they did<sup>3</sup> not write it.”

(h) Note the force of the pronouns in صَلَّيْتُ لَيْلَتِي “I prayed the whole of

<sup>1</sup> i.e. the *hamzah* in the article ال, the initial *hamzah* of all derived forms of the verb except Stem IV (أَفْعَلَ *af'al*), of اِسْمُ ابْنٍ, اِمْرَأُ اِمْرَأَةٍ, and اِنْتَانِ masc. and fem., and also the *hamzah* of the triliteral Imperative.

<sup>2</sup> Though not here a letter of prolongation, it is called *alif*. The letter ا is only styled *hamzah* when it has a *ḥarakat*, or when being *sākin* it is marked with a ء and has a guttural sound (ضَغْطَةُ اللِّسَانِ) as in يَأْسُ “despair.”

<sup>3</sup> With the Aorist, لَمْ gives the sense of the Preterite.

(b) (1) The AFFIXED PRONOUNS are *Possessive*; they also express the *oblique* cases (Genitive, Dative, Accusative, etc.) of the *Personal Pronoun* :—

Sing.		Dual.		Plural.	
M. Common. F.		Common.		M. Common. F.	
1 My or Me.	أَنَا i.	—		Our or Us.	أَنْتَ nā.
2 Thy or Thee.)	أَنْتَ kī.	Your or You two.)	أَنْتَ kumā.	Your or You.	أَنْتُمْ kunnā.
3 His or Him.	هُوَ hā.				
	هُمْ hum.	Their or Them two.)	هُمْ humā.	Their or Them.	هُمْ hunnā.

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle *bi*, as: *إِعْطَانِي إِيَّاهُ* “my giving it to him”: *vide* also (i) (2). The second persons أَنْتَ etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, أَنْتَ becomes *nī*, as: *ضَرَبَنِي* *zarab-nī* “he struck me”; *إِنِّي inn-nī* or contracted *innī* “verily I—”; *مِنْنِي min-nī* “from me.” The added *n* prevents confusion in verbs.

(2) After a long *alif*, it becomes *ī*, as: *خَطَايَايَ khataiyā-yā* “my sins.”

(3) If the noun ends in *ī* or *ā* (or *au-ū*), it becomes *iyyā*, as: (قَتَلَنِي *qatal-nī*) *fatīyyā* “oh my young man”; *قَاذِييَ qāziyyā* “oh my Qāzī”; (بَنَوْنِ *banūn*) “sons” *banīyyā* “oh my sons”; *أَبَايَ abawayyā* “oh my parents” (dual, أَبَوَانِ + يَ).

(d) (1) The *ẓammah* (—) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (—) if preceded by a *kasrah* or a *yā*, as: *كِتَابِي kitābī* “of his book”; *أَلَيْهِمُ alayhim* “on them.”

<sup>1</sup> The diminutive singular is *بنِي banayyā* “oh my darling boy.”

(k) THE REFLEXIVE PRONOUN is expressed by **نَفْسٌ** "self" (agreeing in number with its noun) joined to the affixed pronouns, as:—

ذَهَبْتُ **نَفْسِي** (or **بِنَفْسِي**) "I went myself"; ذَهَبُوا **أَنْفُسَهُمْ** (or **بِأَنْفُسِهِمْ**) "they went themselves"; قَتَلَ **نَفْسَهُ** he "killed himself"; قَتَلُوا **أَنْفُسَهُمْ** "they killed themselves."

**عَيْنٌ** (pl. **أَعْيُنٌ**) "eye, essence" and **ذَاتٌ** (pl. **ذَوَاتٌ**), are also used for "self," in the same way as **نَفْسٌ**.<sup>1</sup>

(l) (1) THE DEMONSTRATIVE PRONOUNS are **ذَا** "this" (or more emphatically **هَذَا**), and **ذَلِكَ** "that."

Singular.			Dual.		Plural.	
	M.	F.	M.	F.		
N.		ذِي, ذِيْهٖ	N. ذَانِ	تَانِ	N.	أُولَئِكَ or أُولَئِ
G.	ذَا	تِي, تِيْهٖ	ذَانِ	تَانِ	G.	أُولَئِكَ or أُولَئِ
A.	zā.	تَا.	zānī.	tānī.	A.	ulāʾ. ulā.
		zī, zihī, tī, tihī, tā.	G. ذَيْنِ	تَيْنِ		
			A. zaynī.	taynī.		

**ذَا** is seldom used by itself.

It is usually compounded with the demonstrative particle **هَـ** (written **هَـ**) and is declined thus: Sing. Masc. **هَذَا**, and Fem. **هَذِهِ** (rarely **هَذِي**), for all cases.

Dual Masc. nom. **هَذَانِ**, and Fem. **هَئَانِ**; gen. and acc. Masc. **هَٰذَيْنِ**, and Fem. **هَٰئَيْنِ**. Pl. **هَٰؤُلَاءِ** for both genders and all cases.

<sup>1</sup> According to one authority **عَيْنٌ** is used in the singular only, but this does not appear to be correct.

**هَـ** is also added for emphasis to other pronouns also, as: **هَـ أَنْتُمْ** "you and no other"; **هَـ أَنْتَ (الَّذِي) قَتَلْتَهُ** "it was you (who) killed him."

that night"; بکی لیلة "he wept the whole of that night"; بکی لیلة "he wept all those nights."

(i) (1) *Two Accusative Pronouns*.—Two affixed pronouns may be joined to one verb, as: <sup>اَعْطَيْتُكَ</sup> a'taytū-kā-h "I gave thee it." The second may also be written separately if suffixed to the meaningless particle <sup>يَا</sup> iyā; thus <sup>اَعْطَيْتُكَ يَا</sup> a'taytū-kā iyā-h.<sup>1</sup>

If the pronouns are *joined* as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say <sup>اَعْطَيْتُهُ يَاكَ</sup> a'taytū-h iyā-k.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to <sup>يَا</sup> iyā, as: <sup>يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ</sup> iyā-k nabūdū w iyā-k nastai'īn "Thee we serve and from Thee do we seek aid."

(i) When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination *-tum*, a long <sup>و</sup> (ū) is inserted for euphony, as: <sup>اَعْطَيْتُكَ</sup> a'taytū-kum "I gave you," but <sup>اَعْطَيْتُكَو</sup> a'taytū-kumū-h "I gave you it"; <sup>اَعْطَيْتُمْ</sup> a'taytum "you gave," but <sup>اَعْطَيْتُمْو</sup> a'taytū-tumū-h "you gave it" <sup>اَعْطَيْتُمْو</sup> a'taytū-humū-h "I gave them it."

*Remark*.—The following are used in Persian:—<sup>مَی</sup> mī "my master";

<sup>مَوْلَايِ</sup> mawlāyī "my lord," ( and <sup>مَوْلَانَا</sup> mawlānā "our lord"); <sup>قُرْآنِ عَیْنِی</sup> qurrānī 'ayn-ē "that

which refreshes my eyes" (a son); <sup>سُورِ قَلْبِی</sup> sūrū qalbī "gladness of my heart" (to a wife or child); <sup>یا حَبِیْبِی</sup> yā habībī "oh my friend."

<sup>1</sup> After verbs of giving, the receiver comes first and then the direct object.

<sup>2</sup> The pronoun <sup>ی</sup> yī should not be suffixed to Persian nouns. *Nūrchashmī* نور چشمی

is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this <sup>ی</sup> yī may have been the Arabic suffixed pronoun "my" (*yā-yi mutakallim*), or it may be the *yā-yi tawāṣṣ*. Similarly with *qūla-gāhī* قُبْلَه گاهِی, modern Persian, = قُبْلَه گاه = a father. Such expressions as است شما کجا قبله گاهِی

"where is your father?" and نور چشمی شما را فلان جا دیدم, are common in modern

Persian and show that the <sup>ی</sup> yī is not now, at least, regarded as a pronoun.



Adjective and is used for *definite* antecedents<sup>1</sup> only: its feminine singular is **الَّتِي** *allatī* (all cases). The Plural is **الَّذِينَ** *allaẓīn*<sup>a</sup> masculine, and **الَّتَاتِي** *allātī*<sup>2</sup> or **اللَّوَاتِي** *allawātī* feminine (all cases): used for rational beings only. The Dual is, Nominative **الَّذَانِ**<sup>1</sup> *allaẓān*<sup>i</sup> masc., and **الَّتَانِ**<sup>2</sup> *allatān*<sup>i</sup> fem.: and Genitive and Accusative **الَّذَيْنِ** *allaẓayn*<sup>i</sup> masculine, and **الَّتَيْنِ** *allatayn*<sup>i</sup> feminine. **الَّذِي** is always definite, even when used substantively.

(o) OTHER RELATIVES (and the INTERROGATIVES) are (1) **مَنْ** (as a Con-junctive it is without inflexion) “he who, whoever, such as, those who, what-ever (of living things)” ; also Interr. “who?” usually (followed by a singular masc.<sup>3</sup> verb); and (2) **مَا** (without inflexion) “that which, what, a thing that, whatever (of neuter things; also Interr. “what?”). These are used substantively and are either definite or indefinite.

*Remark. I.*—**مَا** is also an indefinite pronoun, as: **يَوْمًا مَا** “on a certain day”, also “some day”; **رَجُلٌ مَا** “a certain man”; **مَا رَأَيْتُ رَجُلًا مَّا** “I did not see any man whatever”; Q. **أَيَّ قَلَمٍ** *ayy<sup>a</sup> qalam<sup>i</sup>* “which pen (do you want)?” A. **قَلَمًا مَا** “any pen you like.”

<sup>1</sup> If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to **الَّذِي** may be indefinite.

<sup>2</sup> Only two of the **ل** can be pronounced. The *sukūn* over the first *lām* is never written. Compare **اللَّهُ**. The pron. **الَّذِي** is compounded of the Article **أَل**, the Particle **ل**, and the demonstrative **ذِي**, **ذَا**.

<sup>3</sup> When the feminine is definitely stated, *man* **مَنْ** takes a feminine verb. Also the plural verb may be used to remove doubt. *Vide* also § XL (b).

<sup>4</sup> A *sūkin nūn* before *mīm* is pronounced *mīm*, as: **رَجُلٌ مَا** = *rajul<sup>u</sup>-mmā*; **رَجُلٌ مَّقْتُولٌ** *rajul<sup>u</sup>-m-maqtūl<sup>u</sup>*, which is sometimes written **رَجُلٌ مَّقْتُولٌ**. Similarly before *r*, a *sūkin nūn* becomes in pronunciation *r*, as: **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muḥammad<sup>u</sup>-r-rasūl<sup>u</sup>llāh<sup>i</sup>*. Before *b*, a *sūkin nūn* becomes *mīm*.

<sup>1</sup> **تَطَلَّبُ** understood.

<sup>2</sup> **تَطَلَّبُ** understood.

(2) The words for "that, those" are formed by adding ك (in some cases with interpolated ل) to the simple forms, thus:—

*Sing.* masc. ذَاكَ or ذَاكِ; fem. تِلْكَ or usually تِلْكَ, for all cases.

*Dual* masc. nom. ذَانِكَ or ذَانِكِ; gen. and acc. ذَيْنِكَ or ذَيْنِكِ. Fem. nom. تَيْنِكَ or تَيْنِكِ; gen. and acc. تَيْنِكَ or تَيْنِكِ.

*Plural* أُولَئِكَ (and rarely أُولَاكَ or أُولَاكِ) for both genders and all cases.

(3) In the Qur'ān, the ك of ذَاكِ and تِلْكَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذَاكُم, تِلْكَ, etc.

(m) For the Singular and Plural of ذُو masc. and ذَات fem., "possessor," vide § 117 (VII, p. 445) on the *izālat*. The Dual is, ذَوَا masc., and ذَوَاتَا (or ذَوَات) fem.; G. and A. ذَوَايَ masc., and ذَوَاتَايَ (or ذَوَاتَايَ *zāway*) fem.

In pronunciation, the long final vowels of ذُو - ذِي - ذُو - ذَوُو are

shortened before the article ل.

ذُو is followed by the genitive case, as: ذَاتُ الْيَمِينِ "concord"; ذَات

ذَوَاتُ الْجَنِّبِ "pleurisy" (lit. "having or possessing the side"); ذَاتُ جَمَالٍ, pl. ذَوَاتُ

ذَوُصُغْفَرٍ "beautiful (of a woman); ذُو جَمَالٍ "handsome (of a man)"; جَمَالٌ

"pardoning (of God)"; ذُو الْغُفْلِ "gracious (of God)". There appears to be

no rule for the use or omission of the article: it is usually used after ل, but

in the Quran several instances occur without the article, as: ذُو بَأْسٍ شَدِيدٍ

"great warriors" (speaking of extinct races); ذُو قُوَّةٍ "powerful."

*Remark.*—Persians ignore case and number, and even prefix ذِي to a

few Persian words, as: ذِي خِرَدٍ "wise."

(n) The RELATIVE (CONJUNCTIVE) PRONOUNS.—الَّذِي *allaẓī* "who" is an

(q) INTERROGATIVES.—(1) مَنْ “who?”; masc. and fem.; e.g. كِتَابُ مَنْ “whose book?”; مَنْ ذَا “who is that?”; as an *Interrogative* مَنْ may be inflected, but only when it stands absolutely: (2) مَا “what?”; indeclinable; often strengthened by the demons. مَاذَا, as: مَاذَا “what then?”: (3) أَيُّ, fem. أَيْةٌ [declinable, *vide* (o) (3)] with the following noun in the gen., as: أَيْةُ بِنْتِ أَيُّ رَجُلٍ, together with its compounds أَيُّهَا and أَيُّهُمْ, *vide* (o); كَمْ “how many, how much?”, with the following noun in the acc. sing., as: كَمْ وَلَدًا “how many boys?”

Note the following constructions for “I know which of them is in the house”: (1) عَرَفْتُ أَيُّهُمْ (هُوَ) فِي الدَّارِ and (2) عَرَفْتُ أَيَّا (هُوَ) فِي الدَّارِ. In the first case, أَيُّ is treated as an interrogative, and in the second as a relative. *Vide* § XL (b).

*Remark.*—The *interrogative* كَمْ must be distinguished from the assertory كَمْ “many a,” which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: كَمْ غُلَامَانِ مَلَكَتُ “many a (or how many a) slave have I owned.” If however this كَمْ is separated from its noun (مَمَيِّزٌ), the latter is in the acc., as: كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى عَدَمٍ “many a bounty have I received from them at the time of want.”

(r) INDEFINITE PRONOUNS.—أَحَدٌ “any one; some one,” بَعْضٌ (*lit.* a portion “one, some” (sing. or pl.), as: بَعْضُ الشُّعْرَاءِ “a certain poet or some poets” (according to the number of the verb). *Vide* also § XLIX (3) to (5).

(s) RECIPROCAL PRONOUNS. “Each other, one another” is expressed by the Stem تَفَاعَلَ; also by بَعْضُهُمْ بَعْضًا etc.: خُذُوا النِّارَ بَعْضُكُمْ مِنْ بَعْضٍ “take revenge from each other”; سَعَدْنَا بَعْضُنَا بَعْضًا “we helped each other.”

(t) OTHER PRONOUNS كُلٌّ وَاحِدٌ “each”; غَيْرٌ “other than,” before a genitive noun or affixed pronoun, as: مَاتَ الْمَلِكُ فَمَلِكًا بَعْدَهُ غَيْرُهُ “the king died and

*Remark II.*—الَّذِي is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ "I saw the man who came"; الرَّجُلُ الَّذِي رَأَيْتُهُ "the man whom I saw—", *lit.* "the man who I saw him." But مَنْ and مَا are Substantives, as: رَأَيْتُ مَنْ جَاءَ "I saw who (him who) came." *Vide* § LV.

(3) أَيُّ *ayyūn*, masc., and أَيَّة *ayyatūn* fem. "the one who" (also which?, of what kind, what?, what!.) whatever," is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns مَنْ and مَا, this substantive forms أَيُّ *ayyūman* "whosoever"; also "which of these?"; مَا *mayyā* (or مَا *mayyā*) "whatever," (also "what of these?"), the first portion of the compound being declinable. The first of these two must be followed by مَنْ *min* and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. *Vide* also § XL (b).

Followed by the Genitive, أَيُّ also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: جَاءَ زَيْدٌ أَيُّ رَجُلٍ "Zayd came to me—what a man (he is)!"

(4) كُلُّمَا "all that, all which."

(5) كُلٌّ مِنْ "every one who, all who."

(p) Those relative clauses that do not refer to an antecedent, are introduced either by الَّذِي, or by مَنْ and مَا. *Vide* § XL (b).

<sup>1</sup> *Man* مَنْ may be declined but practically never is: مَا is indeclinable. After some prepositions مَا becomes مِمَّ as لِمَ "for what? why?"

<sup>2</sup> *Ra'ayūn*: note transliteration.

<sup>3</sup> The addition of *mā* is emphatic.

<sup>4</sup> A *sākin nūn* before *mīm* is pronounced *mīm*, as: رَجُلٌ مَا = *rajulū-mnā*; رَجُلٌ مَقْتُولٌ *rajulū-m-niaqtūlūn*, which is sometimes written رَجُلٌ مَقْتُولٌ. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: مُحَمَّدٌ رَسُولُ اللَّهِ *Muḥammadū-r-rasūlū llāh*. Before *b*, *sākin nūn* becomes *mīm*.

The numerals 11 to 99 govern an accusative singular.

If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

11	... أَحَدٌ عَشَرَ	... إِحْدَى عَشْرَةَ	Indeclinable مَبْنِيٌّ.
			Gen. and Acc.
12	... اِثْنَانِ عَشَرَ	... اِثْنَتَا عَشْرَةَ	إِثْنَانِ masc., and اِثْنَتَى عَشْرَةَ fem.; declinable
13	... ثَلَاثَةَ عَشَرَ	... ثَلَاثَ عَشْرَةَ	مُعْرَبٌ.
14	... أَرْبَعَةَ عَشَرَ	... أَرْبَعَ عَشْرَةَ	
15	... خَمْسَةَ عَشَرَ	... خَمْسَ عَشْرَةَ	
16	... سِتَّةَ عَشَرَ	... سِتَ عَشْرَةَ	Indeclinable مَبْنِيٌّ.
17	... سَبْعَةَ عَشَرَ	... سَبْعَ عَشْرَةَ	
18	... ثَمَانِيَةَ عَشَرَ	... ثَمَانِيَ عَشْرَةَ	
19	... تِسْعَةَ عَشَرَ	... تِسْعَ عَشْرَةَ	
20	... عِشْرُونَ	masc. and fem.	
21	... أَحَدٌ وَعِشْرُونَ	... إِحْدَى وَعِشْرُونَ	
22	... اِثْنَانِ وَعِشْرُونَ	... اِثْنَتَانِ وَعِشْرُونَ	
30	... ثَلَاثُونَ	masc. and fem.	
40	... أَرْبَعُونَ	" "	
50	... خَمْسُونَ	" "	
60	... سِتُّونَ	" "	
70	... سَبْعُونَ	" "	
80	... ثَمَانُونَ	" "	
90	... تِسْعُونَ	" "	
100	... مِائَةٌ	" "	

The numerals 20, 30 etc. to 90 are declined as sound plurals.

In compounding with units, the unit precedes, the two are connected by وَ, and both are declined.

From 100 on (i.e. up to 1000) the numerals are substantives, and govern a genitive singular.

مِائَتَانِ or مِائَتَانِ

another then reigned in his stead"; لَا أَحَبُّ لِيَّ "I love none other but thee"; كِلَانِ masc., and كِلَانِ fem. "both" (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; *vide* § LXIII).

## NUMERALS (أَسْمَاءُ الْعَدَدِ).

### § XXVII. Cardinals (أَسْمَاءُ الْعَدَدِ الْذَاتِيَّةِ).

	Masc.	Fem.	
(a) ١	أَحَدٌ	إِحْدَى	The numerals 1 and 2 are <i>Adjectives</i> . The numeral 2 is seldom used with a noun; the dual of the noun is used. When used <i>before</i> a noun, it loses its final <i>ا</i> and governs the gensing. It is declined as an ordinary dual.
...	وَاحِدٌ	وَاحِدَةٌ	
٢	إِثْنَانِ	إِثْنَانِ	

٣	ثَلَاثَةٌ or ثَلَاثٌ	ثَلَاثٌ	The numerals 3 to 10 are <i>Substantives</i> and govern the <i>genitive br. plural</i> , <i>preferably a plural of paucity</i> ; they have the feminine form for the masculine and <i>vice versa</i> : rarely they follow the noun in Apposition but <i>vide</i> also (m). <sup>2</sup>
٤	أَرْبَعَةٌ	أَرْبَعٌ	
٥	خَمْسَةٌ	خَمْسٌ	
٦	سِتَّةٌ or سِتٌّ	سِتٌّ (سِتْدَسٌ)	
٧	سَبْعَةٌ	سَبْعٌ	
٨	ثَمَانِيَةٌ or ثَمَانِيَةٌ	ثَمَانِيٌ (ثَمَانِيٌ)	
٩	تِسْعَةٌ	تِسْعٌ	
١٠	عَشْرَةٌ	عَشْرٌ	

<sup>1</sup> If it follows its (dual) noun in apposition, it does not lose the *ا*. It loses its *ا* in compounds, as: إِثْنَا عَشَرَ "twelve."

<sup>2</sup> As عَشْرَةُ رِجَالٍ or عَشْرَةُ رِجَالٍ.

are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as: <sup>رَأَيْتُ أَرْبَعَةً وَعِشْرِينَ رَجُلًا</sup>.

'A hundred' <sup>مِائَةٌ</sup>, *mi'at<sup>un</sup>*, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in the *genitive singular*, or else the number is expressed thus: <sup>مِائَتَانِ مِنَ الرِّجَالِ</sup> (or <sup>مِائَتَا رَجُلٍ</sup>).

(h) "A thousand" <sup>أَلْفٌ</sup>, is common gender. Its pls. are <sup>أَلَفٌ</sup> and <sup>أُلُوفٌ</sup>, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing numbered. Thus for 3000 to 10,000, the *genitive broken plural* <sup>أَلَفٍ</sup> is used: from 10,000 to 99,000, the *accusative singular* <sup>أَلْفًا</sup> is used: from 100,000 upwards the *genitive singular* <sup>أَلْفٍ</sup>.

*Remark.*—The last numeral mentioned decides the case of the thing numbered.

(j) The Indefinite Numeral <sup>بَعْضٌ</sup> *biz<sup>un</sup>* (also <sup>بَعْضَةٌ</sup>) "some, a small number," indicates a number between 3 and 10 and governs a broken *genitive plural*, as: <sup>بَعْضُ أَيَّامٍ</sup> "a few days"; <sup>بَعْضَةُ مِنَ الْخَيْلِ</sup> "a few of the horses"; <sup>كَانَ عَمْرٌا عِشْرُونَ</sup> "his age was twenty and odd years." *Vide (a) Remark.*

(k) An Indefinite number over 10 is expressed by <sup>نِيفٌ</sup> or <sup>نَيْفٌ</sup>; it may govern the *genitive singular*, as: <sup>عِشْرَةٌ وَنِيفٌ</sup> "upwards of ten"; <sup>نِيفٌ وَعِشْرُونَ</sup>

<sup>1</sup> This word must not be confused with <sup>بَعْضٌ</sup> *ba'zun* "some (of any number), one, a portion": <sup>أَكَلْتُ بَعْضَ الرِّقِيفِ</sup> "I eat a part of the loaf"; <sup>قَالَ بَعْضُ الشُّعْرَاءِ</sup> "a certain poet says—": <sup>بَعْضُهُمْ أَغْنِيَاءُ وَبَعْضُهُمْ فَقَرَاءٌ</sup> "some of them are rich, and some poor."

<sup>2</sup> Excess, surplus.

... ثلاث مائة } Such compounds may optionally  
 ... تسع مائة } be written as one word.  
 ٩٠٠

١٠٠٠	...	ألف
٢٠٠٠	...	ألفان
٣٠٠٠	...	ثلاثة آلاف
٩٠٠٠	...	تسعة آلاف
١٠٠٠٠	...	عشرة آلاف
١١٠٠٠	...	أحد عشر ألفاً
١٠٠٠٠٠	...	مائة ألف
٢٠٠٠٠٠	...	مائتا ألف
٣٠٠٠٠٠٠	...	ثلاثمائة ألف
٤٠٠٠٠٠٠٠	...	أربعمائة ألف
١٠٠٠٠٠٠٠	...	ألف ألف
٢٠٠٠٠٠٠٠٠	...	ألفا ألف
٣٠٠٠٠٠٠٠٠٠٠	...	ثلاثة آلاف ألف

In such cases the compound of the hundred is always written as one word.

*Remark.*—An undefined number from 3 to 10 is expressed by *بَعْضُ* “a portion,” as: *بَعْضُ رِجَالٍ* “some, a few, men”; *فِي بَعْضِ سِنِينَ* “in a few years.” In later Arabic *بَعْضُهُ* is also used. *Vide* (j) and (k).

(b) The numerals compounded with 'ten' both take *fatāḥ* in all cases, but the 'ten' of the compound agrees in gender with the object numbered (while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc. ثَلَاثُونَ - ثلاثون are of common gender, ar



*First* and *Second* are diptotes. From *Third* to *Tenth* the ordinals are fully declined.<sup>1</sup>

“*Eleventh*” عَشْرَ حَادِي masc., and عَشْرَةَ حَادِيَّة fem. From *Eleventh* to *Nineteenth* the ordinals are indeclinable<sup>1</sup>.

From “*Twelfth*” to “*Nineteenth*”, they are formed by adding عَشْرَ (or عَشْرَةَ) to the ordinals.

From “*Twentieth*” and upwards, the Cardinals are used, as : عَشْرُونَ بَابًا “twenty chapters”, but أَلْبَابُ الْعِشْرُونَ “the twentieth chapter.” The *Ordinals* of the units, however, are used before the cardinals, for the intermediate numbers, as : أَلْتَالِثُ وَالْعِشْرُونَ “the twenty-third.” The article must be attached to each numeral.

(b) From *First* to *Tenth*, the ordinals have the regular plural. From *Eleventh* to *Nineteenth*, the first part of the compound has the regular plural.

(c) “*First*” أَوَّلُ has also a broken plural أَوَّلَاتُ meaning “the first parts, the beginning,” just as أَوَاخِرُ means “the end parts,” and أَوَاسِطُ “the middle parts.” These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as : فِي السَّاعَةِ “at three o’clock (at the third hour).”<sup>2</sup> But predicatively, the cardinals are used, as : السَّاعَةُ ثَلَاثَةٌ “it is three o’clock (the hour is three).” Note that ثَلَاثُ سَاعَاتٍ would mean “three hours, and أَحَدُ عَشَرَ سَاعَةً “eleven hours.” “What time is it?” كَمْ السَّاعَةُ, or كَمْ السَّاعَةُ.

“In the morning,” “at midday” etc., are expressed by the adverbial accusative, or else by the preposition فِي as : فِي الصَّبَاحِ or صَبَاحًا ; فِي الظُّهْرِ or ظُهْرًا ; فِي الْمَسَاءِ or مَسَاءً.

(e) Age is expressed thus : “How old are you?” عَمْرُكَ كَمْ سَنَةً : “I am twenty” أَنَا ابْنُ عِشْرُونَ سَنَةً, or عَمْرِي عِشْرُونَ سَنَةً.

<sup>1</sup> All make a change for gender.

<sup>2</sup> The hours are counted from sunset.

“twenty and odd” ; <sup>عِشْرِينَ وَوَاحِدٌ</sup> مِئَةً وَنِيفَ رِجَالٍ, or مِئَةً, upwards of 100 (and 10) men.” *Vide* also § XXIX (g).

(l) Note the following constructions for “the three men.”

(i) <sup>ثَلَاثَةُ رِجَالٍ</sup> ثَلَاثَةُ الرِّجَالِ (ii) <sup>ثَلَاثَةُ رِجَالٍ</sup> الرِّجَالِ (iii) <sup>ثَلَاثَةُ رِجَالٍ</sup> الرِّجَالِ (iv) <sup>ثَلَاثَةُ رِجَالٍ</sup> الرِّجَالِ (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, <sup>صِ</sup> is introduced, as: <sup>فَتَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ</sup> فَتَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ “then take four birds (four of the genus bird).” Occasionally the Collective is in the gen. sing., as: <sup>وَهُمْ أَرْبَعَةٌ نَفَرٌ</sup> وَهُمْ أَرْبَعَةٌ نَفَرٌ “and they were four persons (in number).”

(n) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: <sup>سَبْعَةُ أَهْوَامٍ</sup> سَبْعَةُ أَهْوَامٍ “seven years,” but <sup>سَبْعَ سِنِينَ</sup> سَبْعَ سِنِينَ (sing. عام masc., and سَنَةٌ fem.).

(o) When the numeral is followed by <sup>مِنْ</sup> *vide* (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: <sup>أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ</sup> أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ “four sheep, males,” the word <sup>فَهِمَ</sup> فَهِمَ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: <sup>أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ</sup> أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ “three male sheep (three males among the sheep).”

*Remark.*—The numerals used as abstract numbers have the masc. gender, as: <sup>ثَلَاثَةٌ نِصْفِ سَنَةٍ</sup> ثَلَاثَةٌ نِصْفِ سَنَةٍ, or <sup>ثَلَاثَةٌ نِصْفِ السَّنَةِ</sup> ثَلَاثَةٌ نِصْفِ السَّنَةِ “three is the half of six.”

## § XXVIII. The Ordinals.

(a) “First” <sup>أَوَّلٌ</sup> أَوَّلٌ, is on the measure <sup>أَوَّلُ</sup> أَوَّلُ, and consequently has for its feminine <sup>أَوَّلَى</sup> أَوَّلَى *ala*. From “second” to “tenth,” the ordinals are on the measure <sup>ثَانِيَةٌ</sup> ثَانِيَةٌ masc., and <sup>ثَانِيَةٌ</sup> ثَانِيَةٌ fem., as: <sup>ثَانِيَةٌ</sup> ثَانِيَةٌ and <sup>ثَانِيَةٌ</sup> ثَانِيَةٌ.

“Sixth,” however, is <sup>سَادِسٌ</sup> سَادِسٌ, but <sup>سَادِةٌ</sup> سَادِةٌ and <sup>سَادِةٌ</sup> سَادِةٌ are also found.

## § XXIX. Other Classes of Numerals.

(a) ADVERBIAL NUMERALS: (1) <sup>مَرَّةً</sup> <sup>مَرَّةً</sup> or <sup>نَوْبَةً</sup> (or similar words) “once<sup>1</sup>”; <sup>مَرَّةً</sup> <sup>ثَانِيَةً</sup> or <sup>ثَانِيَةً</sup> <sup>مَرَّةً</sup>, “twice,” or <sup>مَرَّتَيْنِ</sup> (dual); <sup>ثَانِيًا</sup> “secondly or a second time”; <sup>مَرَّةً</sup> <sup>سَادِسَةً</sup> or <sup>سَادِسَةً</sup> <sup>مَرَّةً</sup>, etc., etc.

(2) The <sup>مَرَّةً</sup> <sup>إِسْمًا</sup> (vide § X) may be used to express “once or twice” of an action, as: <sup>ضَرْبَهُ ضَرْبَةً أَوْ ضَرْبَتَيْنِ</sup> “he struck him once or twice.”

If that noun be wanting, the verbal noun is used, as: <sup>قَاتَلَ قِتَالًا وَاحِدًا</sup> “he fought once or twice.”

(b) DISTRIBUTIVE:—These are diptotes, optionally of the measures <sup>فَعَالًا</sup> or <sup>مَفْعَلًا</sup>, or are expressed by a repetition of the cardinal, as: <sup>أَحَادًا</sup>, or <sup>مَوْحَدًا</sup>, or <sup>فُرَادَى</sup> (or <sup>وَاحِدًا وَاحِدًا</sup>) “one by one”; <sup>إِثْنَيْنِ</sup> <sup>إِثْنَيْنِ</sup> (or <sup>مَثْنَى</sup> or <sup>ثَنَاءً</sup>) “two by two”; <sup>ثَلَاثًا</sup> or <sup>مَثَلَتَ</sup> “by threes,” (or <sup>ثَلَاثَةً ثَلَاثَةً</sup>); <sup>مَسَدَسًا</sup> or <sup>سَدَاسًا</sup> (or <sup>مَثَلَتَ</sup> <sup>مَثَلَتَ</sup> <sup>مَثَلَتَ</sup>) “by sixes”: <sup>مَرَرْتُ بِقَوْمٍ مَثْنَى وَثَلَاثَ</sup> “I passed by people which were in groups of two and threes.”

(c) MULTIPLICATIVE:—<sup>مَفْرَدًا</sup> = “single, singular number, alone and simple.”<sup>2</sup>

The measure for the others is <sup>مَفْعَلًا</sup> the measure of the passive participle of II Stem, as: <sup>مَثْنَى</sup> “twofold, double, duplicate”; <sup>مَثَلَتَ</sup> “threefold, triple having three, triangular”; <sup>مَسَدَسًا</sup> “sixfold, six-cornered etc.”

<sup>1</sup> Once = “once upon a time, one day,” is <sup>يَوْمًا</sup> or <sup>ذَاتَ يَوْمٍ</sup>.

<sup>2</sup> The opposite to <sup>مَرْكَبًا</sup> “compound,” is <sup>بَسِيطًا</sup>; but <sup>أَلْمَقْرَدَاتُ</sup> “simple medicines” is opposed to <sup>أَلْمَرْكَبَاتُ</sup>.

(A) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words *سنة* 'year', but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows :—

(i) *أول يوم من شعبان* = "the first of Sha'bān"; *اليوم الرابع عشر شهر من رجب* = "the fourth day of the month of Rajab."

"the fourteenth of the month of Rajab"; *يوم الخميس الثاني والعشرون لمحرّم* = "the twenty-second day of Muharram."

"on Thursday the twenty-second of Muharram"; *اليوم الثالث من شهر المحرم* = "on Thursday the twenty-second of Muharram."

or *ثالث شهر المحرم* = "the 3rd of Muharram," and so on.

(ii) *لأول ليلة من رجب* = "the first of Rajab"

"on one night of Rajab being past"; *للياليتين خلّا من رجب* on the 2nd of

Rajab," and so on

up to the 15th of Rajab, *or* *في النصف من رجب* (or *في منتصف*) "in the

middle of Rajab." But after the 15th, the idiom is "when so many days or

nights remained," as *لاربع عشرة بقيت من رجب* (or *لاربعة عشر يوما بقي من رجب*) "fourteen days or nights remained."

"on the 16th Rajab, *lit.* when 14 (days or nights) were left

of Rajab," and so on: *لاخير ليلة من رجب* = "on 30th of Rajab." *Vide* also

§ LII (b).

*Remark I.*—The subs. *غرة*, *lit.* "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and *سلخ* for the last day.

*Remark II.*—On such and such a date may also be expressed by the acc., or by *في*.

(g) "One of two" is *ثاني اثنين*; *رابع أربعة* = "one of four."

(h) "He makes a fifth" = *هو خامس أربعة* (he is a fifth of four), or

*هو خامس أربعة* (he is fifth as to four).

## § XXX. Days of the Week.

(a) <sup>يَوْمُ النَّهَارِ السَّبْتِ</sup> يوم (نهار) السبت<sup>1</sup> The Sabbath, i.e. Saturday (the *first* day of the week of Muslims; but the *last* of Christians and Jews).

<sup>يَوْمُ النَّهَارِ الْاَحَدِ</sup> يوم (نهار) الاحد Sunday (*lit.* "day of the one"; the first day of Christians and Jews).

<sup>يَوْمُ النَّهَارِ الْاِثْنَيْنِ</sup> يوم (نهار) الاثنين Monday (*lit.* "day of the two").

<sup>يَوْمُ النَّهَارِ الْثَلَاثَاءِ</sup> يوم (نهار) الثلاثاء Tuesday.

<sup>يَوْمُ النَّهَارِ الْارْبَعَاءِ</sup> يوم (نهار) الاربعاء Wednesday.

<sup>يَوْمُ النَّهَارِ الْخَمِيسِ</sup> يوم (نهار) الخميس Thursday.

<sup>يَوْمُ النَّهَارِ الْجُمُعَةِ</sup> يوم (نهار) الجمعة<sup>2</sup> Friday (day of Congregational Prayer).

The word <sup>يَوْمُ</sup> يوم or <sup>نَهَارُ</sup> نهار is often omitted, as : <sup>اَلثَّلَاثَاءُ</sup> "Tuesday."

(b) In addition to <sup>اَسْبُوعٌ</sup> اسبوع<sup>3</sup> "a week" there is <sup>عَشْرَةٌ</sup> عشرة "a period of ten days."

## § XXXI. The Year.

(a) The Christian Year is called by Muslims <sup>السَّنَةُ الْمَسِيحِيَّةُ</sup> السنة المسيحية "the Messiah Year," and also by Christians <sup>السَّنَةُ الْمِيلَادِيَّةُ</sup> السنة الميلادية "the Birth Year," and <sup>السَّنَةُ الشَّمْسِيَّةُ</sup> السنة الشمسية "the Solar Year."

B.C. is <sup>قَبْلَ الْمَسِيحِ</sup> قبل المسيح; and also by Christians <sup>قَبْلَ الْمِيلَادِ</sup> قبل الميلاد : (modern abbreviation of latter, <sup>ق م</sup> ق م).

A D. is <sup>بَعْدَ الْمَسِيحِ</sup> بعد المسيح; and also by Christians <sup>بَعْدَ الْمِيلَادِ</sup> بعد الميلاد : (modern abbreviation of latter, <sup>ب م</sup> ب م, or simply <sup>م</sup> م : Muslims write <sup>ع</sup> ع, abbreviation of <sup>عِيسَى</sup> عيسى).

<sup>يَسْتَبِتُ</sup> يستبت<sup>1</sup> "to rest." Muhammad is said to have fixed on Friday for the Congregational Prayers, so as to be different from the Christians and Jews.

<sup>جُمُعَةٌ</sup> جمعة<sup>4</sup> Also

<sup>جُمُعَةٌ</sup> جمعة<sup>5</sup> Also

(d) ADJECTIVAL (نَعَائِي) = *sumā'iy* "dual, consisting of two"; ثَلَاثِي "treble, consisting of three," as: أَلْبَابُ الثَّلَاثِي الْمَجْرَدِ "the simple trilateral root," and so on.

(e) FRACTIONS:—(1) نِصْف (but اِنْصَافُ) pl. اِنْصَافَاتُ "a half," pl. اِنْصَافَاتُ "dividing into half, justice"). From "a third" to "a tenth," the ordinary measure is نَعْلٍ. Other optional measures are, نَعْلٌ and نَعْلٌ. The Pl. is اَنْعَالٌ.

Examples: رُبْعٌ =  $\frac{1}{4}$  or سُدُسٌ =  $\frac{1}{6}$  etc. Two-thirds ( $\frac{2}{3}$ ) =

ثَلَاثَةُ أَرْبَاعٍ =  $\frac{3}{4}$ . Above  $\frac{1}{10}$ , the fractions are expressed by a paraphrase, as: ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْأً "3 parts of 40 parts,  $\frac{3}{40}$ th."

(2) A whole number and a fraction are coupled by وَ, as: أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ "four and five-sixths" ( $4\frac{5}{6}$ ).

(f) Recurring numerals:—ثَلَاثُ الرِّبْعِ "every third" رِبْعُ الرِّبْعِ "every fourth" etc.

(g) Approximate numbers:—The following and similar expressions precede the numeral: نَعْبُ "about"; مَا يَزِيدُ عَلَى "what exceeds" etc.

The words يَزِيدُونَ "or they exceed" are sometimes added in imitation of the following passage in the Qur'an: أَوْ يَزِيدُونَ أَلْفَ أَوْ مِائَةِ أَلْفٍ (Qur. XXXVII. 147) "and we sent him to a hundred thousand or more." Vide also § XXVII (j) and (k).

<sup>1</sup> A *maddah* is placed over *alif* and pronounced, when a *hanzah* follows *alif*, or when a doubled consonant follows *alif*, as in حَالِكٌ. This *alif*, (ا) in the middle, not the beginning, of a word is lengthened ā-ā. A *maddah* is also placed over و and pronounced, when they are *sākin* and are preceded by their sister-vowels and are followed by *hamzah*, as: مَسِيءٌ *sā-ā-ā* "it was made bad." But in مَسِيءٌ and مَسِيءٌ, the weak consonants are not preceded by their sister-vowels, and so have no *maddah*.

into *kasrah* (—), as بِمِ—<sup>1</sup> ]: (2) لِ *li* “to, for, belonging to,”<sup>2</sup> [before affixed pronouns, except the 1st pers. sing., this is pointed with *fatḥah*, ‘vide’ § XXVI, (f) (1); it also changes to *fatḥah* after the vocative *yā*, as: يَا زَيْدُ “come to the help of Zayd!”; but لِي *li* “to me”]: (3) كَ *ka* “like” (not used with pron. suffixes): (4) وَ *wā* (a particle of swearing), as: وَلِلَّهِ “by God!” = بِاللَّهِ: (5) تَ *ta* = وَ, except that تَ can be prefixed to اللَّهِ only, whereas the other can be prefixed to any word; if a verb is used in the oath, بِ must be employed. For وَ with the acc. vide § XXXIII (a) (ii), Remark.

(c) SEPARATE PREPOSITIONS:—(1) مِنْ “of, from (indicating commencement); than; some”<sup>3</sup>: عَنْ “from, off (indicates separation, substitution), after, at, about, on the authority of,” etc.; (but عَنِّي “from me”): إِلَى “to, towards, up to, until”: عَلَى “upon against”: مِنْ عَنْ “from

<sup>1</sup> After إِذَا “see! behold!”, بِ may be used, as: إِذَا رَجُلٌ قَدْ أَتَى = إِذَا بِرَجُلٍ قَدْ أَتَى.

In negative sentences, the predicate, if a noun, has often بِ, as: لَيْسَ هُوَ بِفَارِسٍ (or فَارِسًا): “he is not a rider”: مَا هُمْ بِعَالَمِينَ (or عَالِمُونَ): “they are not learned.” Vide also § XLII (a) (2) and § LII (a) (2).

<sup>2</sup> As a Conjunction with the Subjunctive, it denotes “in order that, so that”; vide § XXV (c), etc.

<sup>3</sup> كَيْ cannot precede a pronoun or a verb; it can precede a noun only: كَيْثُلٌ or مِثْلٌ must be substituted before a pronoun, and كَمَا or مِثْلَمَا before a verb. كَمَا هُوَ means “as it is, in the same state.” كَيْ is really a noun signifying “similarity.”

كَرْسِيٍّ مِنْ خَشَبٍ “a chair (made) of wood”; نَاجِرٌ مِنَ التَّجَارِ “a certain merchant”; مَا كَانَ عِزِّي مِنَ الْمَالِ “the wealth which I have”; مَا عَمِلْتُمُوهُ بِنَا مِنَ الْمَعْرُوفِ “what you have done to us in the way of kindness” (i.e. “the kindness which you have done to us”); قَدْ أَرَاكُمْ مِنْ آيَاتِي “he has already shown you some of his signs.”

<sup>4</sup> Before the affixed pronouns, إِلَى and عَلَى change the final *aliḥ maqṣūrah* into ي, as: اِلَيْكَ “on thee”; اِلَيْهِ “towards him”; عَلَيَّ “on me”, etc.

استفاد منه  
A.H. is <sup>استفاد منه</sup> *ألسنة الهجرية* "the Flight Year" (16th July, 622 A.D.), [abbreviation <sup>استفاد منه</sup> (butterfly h)]: and also by Christians <sup>استفاد منه</sup> *ألسنة القهرية* "the Lunar Year."<sup>1</sup>

B.H. is <sup>استفاد منه</sup> *قبل الهجرة* (written in full).

(b) Muslim Feasts. There are two chief festivals:—(1) <sup>استفاد منه</sup> *أعيد الصغير* (1) at the beginning of <sup>استفاد منه</sup> *رمضان*, the day after the termination of its Fast. In India this is known as <sup>استفاد منه</sup> *عيد*, an abbreviation of its classical name <sup>استفاد منه</sup> *عيد الإفصح*, <sup>استفاد منه</sup> *أعيد الكبير*; (2) "the festival of breaking the fast" <sup>استفاد منه</sup> *عيد الفطر* ("the festival of sacrifice"): this falls on the 10th of <sup>استفاد منه</sup> *ذو الحجة*, when the pilgrims offer up sacrifices at Mina, a day's journey from Mekkah.<sup>2</sup>

## § XXXII. Prepositions (حروف الجر), Prepositional Nouns, Exceptional Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled <sup>استفاد منه</sup> *مجرور*. Prepositions are 'Separate' (<sup>استفاد منه</sup> *منفصل*), or 'Inseparable' (<sup>استفاد منه</sup> *متصل*).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) <sup>استفاد منه</sup> *bi* "in, by, with"; [prefixed to the affixed pronouns <sup>استفاد منه</sup> *هـ* - <sup>استفاد منه</sup> *ها*, it changes the *zammah* (—)

<sup>1</sup> Every year has 354 days and consists of 12 lunar months: *vide* p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.

The months of the Christian year are usually in *Egypt* <sup>استفاد منه</sup> *يناير* - <sup>استفاد منه</sup> *فبراير* - <sup>استفاد منه</sup> *مارس* - <sup>استفاد منه</sup> *أبريل* - <sup>استفاد منه</sup> *مايو* - <sup>استفاد منه</sup> *يونيو* - <sup>استفاد منه</sup> *يوليو* (or <sup>استفاد منه</sup> *يوليو*) - <sup>استفاد منه</sup> *أغسطس* - <sup>استفاد منه</sup> *سبتمبر* - <sup>استفاد منه</sup> *أكتوبر* - <sup>استفاد منه</sup> *نوفمبر* - <sup>استفاد منه</sup> *ديسمبر*: in *Syria* <sup>استفاد منه</sup> *كانون الثاني* - <sup>استفاد منه</sup> *كانون الأول* - <sup>استفاد منه</sup> *يناير* - <sup>استفاد منه</sup> *فبراير* - <sup>استفاد منه</sup> *مارس* - <sup>استفاد منه</sup> *أبريل* - <sup>استفاد منه</sup> *مايو* - <sup>استفاد منه</sup> *يونيو* - <sup>استفاد منه</sup> *يوليو* - <sup>استفاد منه</sup> *أغسطس* - <sup>استفاد منه</sup> *سبتمبر* - <sup>استفاد منه</sup> *أكتوبر* - <sup>استفاد منه</sup> *نوفمبر* - <sup>استفاد منه</sup> *ديسمبر*: in *Persia*, this feast is called <sup>استفاد منه</sup> *عيد قربان*.

<sup>2</sup> In India, this is generally called *Baqra 'Id* "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called <sup>استفاد منه</sup> *عيد قربان*.



on the authority of *Ash-Shāfi'īyy*''; but before other connective *alifs*, <sup>مِنْ</sup> becomes <sup>مِنْ</sup> *min*<sup>i</sup>, as: <sup>مِنْ</sup> <sup>أَبْنَيْهِ</sup>.

When prefixed to <sup>مِنْ</sup> or <sup>مَا</sup>, the final <sup>ن</sup> becomes <sup>م</sup> by assimilation (<sup>إِدْغَامٌ</sup>), as: <sup>مِمَّنْ</sup>, <sup>مِمَّا</sup>, and <sup>عَمَّا</sup>.

(d) Other separate prepositions are simply nouns in the accusative (or adverbial) case, but without the *tanwīn*. They, too, govern the *genitive*, and some of them (originally nouns) may also themselves be in the *genitive* after a preposition.

<sup>بَعْدَ</sup><sup>1</sup> "after" (time or place), (dimin. <sup>بَعِيدٌ</sup>); <sup>قَبْلَ</sup><sup>1</sup> "before" (of time), (dimin. <sup>قَبِيلٌ</sup>); <sup>فَوْقَ</sup> "above, over (place or rank), more than (a certain number)," (dimin. <sup>فُوقٌ</sup>); <sup>تَحْتَ</sup> "under, underneath; less than (of a number)"; <sup>مِنْ تَحْتِ</sup> "under, underneath"; <sup>قَدَامَ</sup> "before, in front of (of place)"; <sup>حَوْلَ</sup> "round about"; <sup>وَرَاءَ</sup> "behind, beyond, besides"; <sup>نَحْوَ</sup><sup>2</sup> "about (number), for example, in the direction of, according to"; <sup>عِنْدَ</sup> "with, in possession of, in the opinion of, at the time of"; <sup>مِنْ عِنْدِ</sup> "from"; <sup>عَوَضًا عَنْ</sup> (or <sup>عَوْنِ</sup>) "instead of, in place of"; <sup>مِنْ غَيْرِ</sup> (or <sup>بِغَيْرِ</sup> declinable<sup>3</sup>); "except, besides"; <sup>سِوَى</sup> "without"; <sup>وَسَطَ</sup> "in the middle"; <sup>بِلَا</sup> *bi-lā* "without"; <sup>سِوَى</sup> "except" (indeclinable); <sup>مَّا سِوَى</sup> "besides"; <sup>قِبَالَةً</sup> "opposite"; <sup>حِذَاءَ</sup> "opposite"

<sup>1</sup> But as adverbs, i.e. when not followed by nouns, <sup>بَعْدَ</sup> and <sup>قَبْلَ</sup>

<sup>2</sup> <sup>نَحْوَ</sup> ("direction, quarter") is used as a substantive in all its cases with a following genitive for "like," or "about," as: <sup>رَجُلٌ نَحْوُ زَيْدٍ</sup> "a man like Zayd"; <sup>مَرُوتٌ يَنْحَوِي مِثْلَهُ</sup> "I passed by about a hundred men."

<sup>3</sup> <sup>بِغَيْرِ</sup> can be used with either an indefinite or a definite substantive, <sup>بِلَا</sup> with one that is indefinite, only. After <sup>لَا غَيْرَ</sup> and <sup>لَيْسَ غَيْرَ</sup> "not otherwise, nothing more," <sup>ذَلِكَ</sup> is understood, as: <sup>عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ [ ذَلِكَ ]</sup> "I have a *dirham* on me, nothing else." Vide also (c) and § XXXIV (b) (2).

off<sup>١</sup>; <sup>٢</sup>من لَدُنْ "from near"; <sup>٣</sup>من عَلَى "from on"; <sup>٤</sup>فِي "in"; (but <sup>٥</sup>فِي حَتَّى "in me," <sup>٦</sup>فِيهِ "in him" etc.): <sup>٧</sup>مَعَ (rarely) <sup>٨</sup>مَع "with, besides"; "up to, until, as far as," (also) <sup>٩</sup>مِنْذُ or <sup>١٠</sup>مِنْذُ (for <sup>١١</sup>ذُو "since"; "up to, until, as far as," (also) <sup>١٢</sup>لَدَيْكَ (with suffixes <sup>١٣</sup>لَدُنْ - <sup>١٤</sup>لَدَا - <sup>١٥</sup>لَدِىَّ "To Have."

*Remark.*—To these may be added the noun or particle <sup>١٦</sup>رَبِّ "often, many a, but few," as it governs the genitive, as: <sup>١٧</sup>رَبِّ رَجُلٍ كَرِيمٍ "many a noble man have I met."

(2) When <sup>١٨</sup>عَنْ and <sup>١٩</sup>مِنْ precede the *article*, they are pronounced <sup>٢٠</sup>مِنْ *min* and <sup>٢١</sup>عَنْ *an*; as: <sup>٢٢</sup>مِنْ الْوَلَدِ *min al-walad*, and <sup>٢٣</sup>عَنْ الشَّاعِرِ "it is told

١ مَعَ ذَاكَ "in spite of that": مَعَ أَنْ "in spite of the fact that, although."

٢ Note the phrase <sup>٣</sup>أَكَلْتُ السَّمَكَةَ حَتَّى رَأَيْتُهَا *akaltu al-samaka hatta ra'aytuha*, a genitive governed by the *Preposition* <sup>٤</sup>حَتَّى *hatta*, or else <sup>٥</sup>رَأَيْتُهَا *ra'aytuha* an accusative as the object of the verb, in which latter case <sup>٦</sup>حَتَّى *hatta* is a *Conjunction*. <sup>٧</sup>حَتَّى "even etc."] is not used with suffixes: <sup>٨</sup>أَقْتُلُكَ أَذْتُ مَعَا "I will kill even you." <sup>٩</sup>حَتَّى indicates motion towards and arrival at, whereas <sup>١٠</sup>إِلَى does not necessarily connote the latter meaning.

٣ Before a noun, either may be used, but without a noun <sup>٤</sup>مِنْذُ only, as in <sup>٥</sup>مَارَأَيْتَ مِنْذُ "I have not seen him since." It is not used with suffixes. It is construed either with the gen. or the nom., the gen. being more particularly used when a yet unexpired period of time is spoken of, as: <sup>٦</sup>مَا كَلِمَتُهُ مِنْذُ شَهْرٍ هَذَا "I have not spoken to him since the beginning of this month."

٤ The acc. (dependent on the interjection <sup>٥</sup>رَبِّ) of <sup>٦</sup>رَبِّ "multitude." <sup>٧</sup>رَبِّ must begin a sentence; the noun it governs must be indefinite and qualified by an adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an alternative construction is <sup>٨</sup>رَبِّ رَجُلًا "many a man." With <sup>٩</sup>مَا affixed ( <sup>١٠</sup>رَبِّمَا adv. ), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction <sup>١١</sup>و the particle <sup>١٢</sup>رَبِّ being elided, as:

<sup>١٣</sup>وَكَمَا شَرِيتَ "many a cup have I quaffed." <sup>١٤</sup>رَبِّ means "a few," and also "many a." In Urdu <sup>١٥</sup>اگرُ has the same contradictory meanings; *vide* "Hindustani Stumbling Blocks," Supp. VIII, 18.

*Remark.*—These govern a genitive, as do <sup>كُلٌّ</sup> <sup>جَمِيعٌ</sup> - <sup>كُلٌّ</sup> and <sup>كُلٌّ</sup> <sup>كُلٌّ</sup> “the whole, all”; and <sup>بَعْضٌ</sup> “a part, one, some”; <sup>قَدَرٌ</sup> or <sup>مَقْدَارٌ</sup> “measure, size, quantity, worth”; <sup>زَعَاءٌ</sup> “number, computation” (= “about”); <sup>كِلَانِ</sup> “both.” *Vide* § XXXVIII (h) and § LXI (k).

(f) <sup>لَا سِيَمًا</sup> “especially, above all” (*lit.* there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: <sup>أَعْجَبَنِي النَّاسُ لَا سِيَمًا زَيْدٌ</sup> (or <sup>زَيْدٌ</sup>) “all the people pleased me, especially Zayd.” The word is compounded of the acc. of <sup>سِي</sup> “an equal” and the negative <sup>لَا</sup>.

(g) To imply exception, are used: <sup>إِلَّا</sup> (particle); <sup>مَا</sup> <sup>خَلَا</sup> - <sup>مَا</sup> <sup>حَاشَا</sup> (particles of the nature of verbs); and the nouns <sup>غَيْرٌ</sup> - <sup>غَيْرٌ</sup> (declinable) and <sup>مُسَوًى</sup> (indeclinable); *vide* § LIV. <sup>مَا</sup> <sup>خَلَا</sup> and <sup>مَا</sup> <sup>عَدَا</sup> govern the acc., but if the <sup>مَا</sup> is omitted, they sometimes govern the gen.: <sup>حَاشَا</sup> or <sup>حَاشَى</sup> governs the gen. or acc.

### § XXXIII. Conjunctions (حُرُوفُ الْعَطْفِ).

(a) These also are ‘Inseparable’ and ‘Separate.’

INSEPARABLE CONJUNCTIONS are: (i) <sup>و</sup> “and”; <sup>فَ</sup> “and so” (as a consequence). The latter indicates a less close connection than <sup>و</sup>, and is frequently used for the English full stop: <sup>وَ</sup> is irrespective of order, but <sup>فَ</sup> distinguishes it.<sup>3</sup>

With the Subjunctive, <sup>فَ</sup> = “so that.” It also introduces a Nominal clause after <sup>أَمَّا</sup> “as for” *q.v.*, and is also used in the apodosis of Condi-

<sup>1</sup> <sup>مَا</sup> <sup>خَلَا</sup> “what is free from”; <sup>مَا</sup> <sup>عَدَا</sup> “what goes beyond.”

<sup>2</sup> *Lit.* “be excepted.”

<sup>3</sup> Introducing a second nominal sentence, <sup>وَ</sup> means “while” (<sup>وَإِلَّا</sup> <sup>الْحَالِ</sup>), as: <sup>ذَهَبَ زَيْدٌ وَعَمَرُو بَاقٍ</sup> (or <sup>بَاقٍ</sup>) “Zayd departed, while (or and) ‘Amr. remained”: if the second clause is Verbal, the <sup>وَ</sup> may be dropped: *vide* also § XLIV (b) (3) Remark II and § LVIII. This *ut* of condition sometimes introduces a nom. sentence that has no Part. or Aor., as: <sup>جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ</sup> “Zayd came with a sword in his hand.” For two verbs coupled by <sup>فَ</sup> for a verb and an adverbial clause etc. *vide* § XXXIV (b) (7).

أَمَامَ "placed opposite"; حَذَاءُ = تَلَاءُ or تَجَاءُ "opposite";  
 أَيْدِينَ "before, opposite" (of place); خَلْفَ "after, behind" (time and place);  
 أَيْدِينَ (sometimes أَيْدَيْنِ and أَيْدَيْنِ) "between or amongst"; مِنْ أَيْدِينَ "from  
 amongst"; عَلَى دُونَ "on this side of, under, without<sup>3</sup>, less than or worse"  
 (dimin. دُونَ).

(c) The following are used as *nouns* and run through all the cases:  
 نَحْوُ (vide p. 772 and note 1); مِثْلُ subs. "likeness" (= adj. "resem-  
 bling, like"); شَبِيهٌ adj. and شَبِيهٌ subs. "like"; نَظِيرٌ adj. "resembling, like,  
 match for"; مِثْلُ زَيْدٍ "like Zayd"; مِثْلُهُ "like him"; رَأَتْ رَجُلًا شَبِيهًا  
 زَيْدٍ "I saw a man like Zayd." Also فَيْرٌ مِثْلُ  
 "alteration, difference, non-etc.", as: فَيْرُ الْعَرَبِ "a non-Arab"  
 غَيْرُ مُمْكِنٍ "impossible"; الْمُلُوكُ وَفَيْرُهُمْ "kings and others";  
 "except, other than, another (besides so-and-so)."

<sup>1</sup> If two *substantives* depend on أَيْدِينَ the preposition need not be repeated  
 بَيْنَ زَيْدٍ (repeated); but if one (or both) of the words is a pronoun, the preposition must be repeated  
 (بَيْنِي وَبَيْنَكَ).

جَاءَنَا "both—and," or "partly—partly";  
 مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ "both rich and poor came to us." بَيْنَ يَدَيْهِ = "in his presence."

<sup>3</sup> In the meaning of "without," دُونَ. Or مِنْ دُونَ may be used for دُونَ; but  
 دُونَكُمْ and دُونَكَ

<sup>4</sup> *Mithal* etc. is construed as a noun in apposition to the preceding noun and runs  
 through all the cases. Vide § LXII. The usage of شَبِيهٌ قَدَرٌ - مِثْلٌ is similar.

<sup>5</sup> شَبِيهٌ refers to likeness of *appearance* only, but نَظِيرٌ - شَبِيهٌ and مِثْلٌ are general  
 terms.

<sup>6</sup> After فَيْرٌ and لَا فَيْرٌ "not otherwise, nothing more," أَيْدِينَ is understood, as:

عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ [أَيْدِينَ] "I have a *dirham*, and nothing more." Vide also (d).

لَكِنْ *lākin* and لَكِنَّ *lākinn*<sup>1</sup> “but”; the former is used before a verb; and sometimes, without governing power, before a noun; the latter is used before pronominal suffixes and nouns, the noun being put in the accusative: لَكِنِّي and لَكْنِي both used.

حَيْثُ<sup>2</sup> “where,” is used to join clauses; حَيْثُمَا<sup>2</sup> = “wherever.”

إِذْ<sup>3</sup> “at which time, when, since, because,” is used of Past time either with Nominal or Verbal clauses; it *connects* clauses (and cannot begin a sentence as لَمَّا can<sup>3</sup>); إِذْ مَّا<sup>2</sup> “whenever” (conditional; with two apocopated Aorists).

إِذَا<sup>4</sup> “when, if, as often as” (originally of time, but often of condition; always followed by Pret., but generally in sense of Fut., in which case it introduces a Verbal clause, *vide* Temporal Clauses: in indirect questions = “whether” = هَلْ): (for إِذْ and إِذَا “Behold,” *vide* Interjections). إِذَا مَّا “if ever, when, as soon as” (temporal; with Aor. or Pret.).

<sup>1</sup> *Lākinn* is one of الْحُرُوفُ الْمَشَبِّهَةُ بِالْفِعْلِ.

<sup>2</sup> So too after مَنْ or أَيُّ “if anyone,” مَا “if anything,” مَهْمَا “if even anything,” إِذْ مَّا “where,” حَيْثُ “when,” مَتَى “where,” أَيْنَ “however,” كَيْفَمَا “how,” كَيْفَ

“wherever,” أَيَّانَ “when” and other words implying a condition, the Pret. has a future sense, the condition being represented as fulfilled. The same applies to the Prets. before and after أَوْ “or,” as: سَوَاءٌ غَابُوا أَوْ حَضَرُوا “it is all the same whether they are absent or present.”

If the Pret. after إِنَّ، أَيْ، مَنْ etc. is to retain its meaning, كَانَ or one of its “sisters” is inserted, as: إِنَّ كَانَ تَمِيصُهُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ “if his [Joseph’s] shirt has been torn in front then hath she spoken truly.” *Vide* XLIV (a), (5) and § LVI Conditional Sentences.

إِنْ is also a particle of denial; *vide* § XXXIV (b) (3) Adverbs, p. 783.

<sup>3</sup> For example لَمَّا مَرَرْتُ بِهِمْ إِذْ هُمْ قَعُودٌ; but لَمَّا مَرَرْتُ بِهِمْ كَانُوا قَعُودًا must have a verb after it.

<sup>4</sup> But إِذَا adv. “in that case, then, therefore.”

tional sentences 7.v. It is often prefixed to particles: <sup>فَ</sup>فَيْ with a following Nominal clause or a Suffix means “for.”

(ii) <sup>لِ</sup>لِ with the Subjunctive = “so that,”<sup>1</sup> and with the Imperative “let”;<sup>2</sup>

*vide* § XXV (c) and (d). With the particle <sup>فَ</sup>فَ, it loses its vowel, as: <sup>فَلْيَكْتُبْ</sup>فَلْيَكْتُبْ *fa-l-yaktub*.

*Remark.*—In the meaning of “with”, the Conjunction <sup>و</sup>وَ takes the Accusative, as: <sup>وَزَيْدٌ</sup>وَزَيْدٌ *Zayd with his brother.*”

For <sup>فَ</sup>فَ with the Genitive *vide* § XXXII (b).

(b) SEPARABLE CONJUNCTIONS:—The following are the most common:—

<sup>ثُمَّ</sup>ثُمَّ “then, next, *after a little while*” (often followed by <sup>إِنْ</sup>إِنْ) connects words and clauses”: <sup>فَ</sup>فَ indicates a shorter interval of time; also in indicating order, <sup>ثُمَّ</sup>ثُمَّ follows <sup>فَ</sup>فَ, as <sup>فَ</sup>فَ <sup>ثُمَّ</sup>ثُمَّ <sup>زَيْدٌ</sup>زَيْدٌ <sup>فَعَمِرٌ</sup>فَعَمِرٌ <sup>بَكَرٌ</sup>بَكَرٌ; here <sup>فَ</sup>فَ or <sup>ثُمَّ</sup>ثُمَّ could be used in both places, but <sup>ثُمَّ</sup>ثُمَّ could not precede <sup>فَ</sup>فَ.

“or”, but followed by the Subjunctive = “unless, unless that”:  
<sup>إِمَّا</sup>إِمَّا “either—or,” or <sup>إِمَّا</sup>إِمَّا ( <sup>إِمَّا</sup>إِمَّا for <sup>إِنْ</sup>إِنْ and <sup>أَوْ</sup>أَوْ); <sup>أَعْطِ</sup>أَعْطِ <sup>إِمَّا</sup>إِمَّا <sup>زَيْدًا</sup>زَيْدًا <sup>أَوْ</sup>أَوْ ( <sup>وَأِمَّا</sup>وَأِمَّا ) <sup>عَمْرًا</sup>عَمْرًا; “give it either to Zayd or ‘Amr.”

“or” (in double interrogative clauses, as: <sup>أَفْعَلُهُ</sup>أَفْعَلُهُ <sup>أَمْ</sup>أَمْ لَا <sup>أَفْعَلُهُ</sup>أَفْعَلُهُ, “shall I do it or not?”).

“and not, nor” <sup>وَلَا</sup>وَلَا <sup>مَآ جَانِي رَجُلٍ وَلَا إِسْرَافَةٍ</sup>مَآ جَانِي رَجُلٍ وَلَا إِسْرَافَةٍ “a man did not come to me, nor a woman”).

<sup>1</sup> With the same meaning are <sup>لَا</sup>لَا - <sup>لِكَيَّ</sup>لِكَيَّ; and negatively <sup>لَا</sup>لَا and <sup>لَيْكَلَا</sup>لَيْكَلَا “so that not.” Also a preposition, *vide* § XXXII (b).

<sup>2</sup> The Adverb <sup>ثُمَّ</sup>ثُمَّ is connected with <sup>ثُمَّ</sup>ثُمَّ.

<sup>3</sup> If all came in quick succession, <sup>فَ</sup>فَ should properly be used of both.

لَآَنَ “because”; لَآَنَ or لَآَنَ “except that, yet.” *Vide* § XLII (c) and § XLV.

أَمَّا *ammā* “as for,” with a following Nominative (predicate always has ف).

بَيْنَمَا or يَتَنَمَا (rarely بَيْنَمَا) “while, whilst.”

مَتَى “when” (conditional); followed by Pret. *vide* p. 776 note 2: مَتَى مَا “whenever, at the time when” (temporal only, does not apocopate). Also adv. = “when?”

حَتَّى “until” (= إِلَى أَنْ); with a Nominal sentence often حَتَّى أَنْ *vide* § XLV (c). [*Vide* § XXV (c) and § XXXII (c) and note 2, p. 771].

لِكَي or لِكَي “in order that”; takes Subjunctive: لِكَيْلَا and لِكَيْلَا “in order that not.”

لَمَّا “when, after” (followed by the Preterite, generally with Pluperfect meaning; requires a complement, as: نِمْتُ لَمَّا ذَهَبَ زَيْدٌ “I slept when, after, Zayd had gone”). *Vide* note 3, p. 776.

مُذَّ or مُذَّ “since” (former cannot precede a verb; both also used as prepositions), *vide* p. 771, note 3.

مَا “as long as” (followed by Pret. with present or future meaning); مَا دَامَ “as long as” (*mā* “as long as” and *dām* “he continued”; مَا دَامَ رَاكِبًا = “as long as he rode”; مَا دُمْتُ نَائِمًا “as long as I slept”). *Vide* § XLI (e) (13). Often occurs in compound Conjunctions, as: بَعْدَ مَا “after that”; قَبْلَ مَا “before that” (always with Aorist). It is often used to generalize, as: كُلَّمَا “as often as”; مَتَى مَا “whenever” (temporal only, not conditional; does not apocopate as مَتَى does when conditional): also إِذَا مَا “whenever,” and إِذَا مَا “if ever” *q.v.*

مِمَّا = مِنْ أَنْ, *vide* § XLV (b).

إِنْ "if" (for probable conditions; followed by Pret. with present or future sense; in direct questions = هَلْ "whether"): وَإِنْ "even if, although"; sometimes = "and if": لَيْتُ "verily if"; إِيَّا (إِنْ + يَا) "if not"; وَإِلَّا "and if not, otherwise." (إِلَّا as a particle of exception = "except but," *vide* § LIV).

أَوْ "if" (for purely hypothetical or impossible conditions); (also used before a verb = "would that," but before nouns and pronominal suffixes لَوْ is used). With Negative, لَوْلَا "if not."

وَلَوْ "although" (= وَإِنْ) sometimes = "and if" (in impossible conditions).

أَنَّ "that"; with *Verbal* (and sometimes with *Nominal*) sentences, the verb being generally in the *Subjunctive*,<sup>2</sup> or rarely in the Aor. Indic. or the Preterite; also introduces direct quotations: كَانَ "as though"; لِأَنَّ "because"; أَلَا (for أَنْ + لَا) "that not"; إِلَّا أَوْ غَيْرَ أَنْ "except that";

عَلَى أَنْ "in spite of"; لَعَلَّ "so that not"; أَنْ "that" with *Nominal* sen-

tences and a verb in the *Indicative*; the noun immediately following أَنْ is in the accusative (as with إِنْ "verily"); with the suffixed pronoun of 1st person أَنِّي or أَنِّي etc.; كَأَنَّا or كَأَن "just as if, it is as though";

<sup>1</sup> Of these, لَوْلَا may precede a noun, an affixed pronoun, or a verb; لَوْمًا is used before the Preterite; and لَوْلَمْ before the Aorist but with a past meaning.

<sup>2</sup> If more than one verb is *dependent* on أَنْ, the *Subjunctive* is used throughout but أَنْ is not repeated.

For أَنْ with the *Indicative* *vide* Syntax.

<sup>3</sup> In certain cases either إِنْ or أَنْ may be used indifferently.





*Remark I.*—In generalisations, *إِذَا مَا* “whenever,” *إِذَا مَا* “if ever,” *مَتَى مَا* “whenever,” *كَلَّمَا* “as often as,” are followed by the Preterite or the Jussive, in the sense of the Present.

*Remark II.*—In Persian and Urdu *مَا دَامَ* is practically a preposition, as: *mādām* “*l-hayāt*” “for life,” (but in Arabic *حَيَّا دَامَ* “as long as he was alive”); the Persian Conjunction is *mā-dām-ki* *دَامِ كِه*, or *mā-dām-ī-ki* *دَامِ اِي كِه*.

(c) *Vide* also § XXV (c), Subjunctive Mood.

#### § XXXIV. Adverbs.

(a) INSEPARABLE:—*f* interrogative prefixed to the first word of the sentence,<sup>1</sup> as: *أَضْرَبَكَ* “did he beat you?”; but *أَسْمَكَ زَيْدَ* *asm-ka Zayd* “is thy name Zayd?”: only used when there is no interrogative pronoun, e.g. *هَذَا فَعَلْتَ* ( *هَذَا* ) *has done this?* “*أَفَعَلْتَ*” “*has thou done this?*”, but *فَعَلْتُ هَذَا* “*who has done this?*” *Vide* also § XLIII and § LIV:

*سَ* (s inseparable) and *سَوْفَ* *sawfa* (separate), are particles prefixed to the Aorist limiting its action to future time, as: *سَوْفَ أَفْعَلُ* or *سَأَفْعَلُ* “I shall do it.”

*لَ* “certainly, truly.” This may be prefixed (i) in oaths, as: *لَعَنُوكَ* “*umr-ka*,” “by thy life”; (ii) in a complement to an oath, as: *وَاللَّهِ لَقَدْ خَرَجَ*, “by God he has certainly gone out”; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after *كَلَمْ*, or *لَوْ*; (v) to the Predicate of a Nominal sentence beginning with *إِنْ*.

<sup>1</sup> n negative interrogative clauses, *أَلَمْ - أَلَمْ - أَلَمْ* - *أَلَمْ* - *أَلَمْ* - *أَلَمْ* - *أَلَمْ* “shall I not do it?”; *أَلَمْ فَعَلْتُ* “*has thou not done it?*” But *أَلَمْ* “look here,” is an interjection.

<sup>2</sup> For the interrogative *أَسْمَكَ* + *أَسْمَكَ* (with the *hamzat 'ul-wasl*). A long vowel cannot precede a letter that is *sākin* unless the letter is doubled. Also two *sākin* letters never occur together, except in pause. For *أَمْ* — *أَمْ* in a double question see *أَمْ*.

<sup>3</sup> *Sawfa* *سَوْفَ* indicates a more remote future than does *سَ* of which the latter is a contraction.

(b) SEPARATE are:—(1) Nouns used in the accusative case, as :—  
 كَثِيرًا مَّا “often”; تَارَةً - وَتَارَةً (or طَوْرًا) “at one time—at another time”; مَعًا “together”; لَا جُرْمَ, or لَا جُورَ “undoubtedly”; أَلَيْسَ “to-day”; أَلَيْسَ “often”; أَلَيْسَ “by chance”; أَلَيْسَ “at once”; أَلَيْسَ (or أَلَيْسَ, or أَلَيْسَ) “yesterday”; دَائِمًا “always”; إِذَا or إِذَا “in that case, then,” as : نَرُوحُ إِذَا “let us go, then.”

To the same class belong حِينَ “at the time of, when,” رُبَّمَا “sometimes, perhaps” [ § XXXII (c) ] (1) Rem., سَوْفَ lit. “in the end” [particle of futurity vide (a)], لَا سَيِّمًا “especially” [ vide § XXXII (f) ]; كَيْفَ “how (interr. or condit.<sup>2</sup>), as”; وَحْدَهُ (used only with suffixes, as : وَحْدَهُ “he alone,” وَحْدَهُ “they alone”); and رِبَّمَا and رِبَّمَا “whilst, during.” For كُلِّ, vide Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without *tanwīn*, [‘vide’ § XXXII (d)], are used as adverbs also, but in this case they are pointed with *ḡammah* instead of *fathah*, as : مِّنْ بَعْدُ, or بَعْدُ “afterwards”; مِّنْ قَبْلُ, or قَبْلُ (but as a preposition مِّنْ قَبْلُ); حَيْثُ “where” (not interrogative); مِّنْ حَيْثُ “whence”; بِحَيْثُ أَنْ “in such a manner that, so that”; حَيْثُمَا “wherever”; لَا غَيْرَ (or لَيْسَ غَيْرَ) “nothing else” (inflected for case, only if there is an affixed pronoun to it, vide p. 772, note 3); مِثْلُ “like” (becomes مِثْلُ before مَا or أَنْ); عَوْنِي or عَوْنِي, vide قَطُّ.

<sup>1</sup> إِذَا is also a conjunction “when, if since, etc.” and an interjection “behold!”; from إِذَا, an obsolete word for “time”; the genitive of which occurs in حَيْثُ or قَبْلُ “at that time,” and يَوْمَئِذٍ “on that day.” Vide p. 776.

كَيْفَ تَفْعَلُ أَفْعَلُ as you do, so will I do.”

<sup>2</sup> The final *ḡammah* is of course dropped in Persian, but not in colloquial Arabic.

<sup>3</sup> Vide p. 776, note 2.

(3) Certain particles, as: أَجَلٌ "yes, certainly" (confirming a statement), as: مَا قَامَ زَيْدٌ "Zayd did not stand up." أَجَلٌ = "that is so, he did not." [But in reply to a question, نَعَمْ is better].

أَلَا = لَا "not" + interrogative أَ, vide (a).

أَمْ = مَا "not" + interrogative أَ, vide (a).

أَمْ "or," in a double question, as: أَفَعَمَلُهُ أَمْ لَا "shall I do it or not?"  
إِنَّ "truly, certainly"; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by ج, as:

إِنَّ زَيْدًا عَاقِلٌ, or إِنَّ زَيْدًا عَاقِلٌ ج, "verily, Zayd is intelligent." With pronominal suffixes, إِنَّ "verily he"; إِنَّي or إِنِّي "verily I"; إِنَّا or إِنَّا "verily we."

إِنَّمَا (for إِنَّمَا) "only"; always begins a sentence and qualifies the word or clause at the end, as: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ "the alms are for the poor only"; often corresponds to the Hindustani *to* and हि.

كَيْفَ "how, where, in whatever way, whence?" (interr. or Conditional).  
أَيَّامَ and أَيَّامَ "when, whenever" (interr. or Conditional).  
أَيَّ "i.e., that is" (= يَعْني ); much used by Commentators.

إِى "yes, yea; always followed by an oath, as: إِي وَاللَّهِ إِي "yea, by God!"

أَيُّو "yes"; vulgar form of إِي.

أَيْنَ "where, whither?" (interr. or condit.<sup>2</sup>); مِنْ أَيْنَ "whence?" إِي أَيْنَ "whither?" أينما "wherever."

<sup>1</sup> In negative interrogative clauses أَلَا - أَلَمْ - أَلَيْسَ - أَفَلَا - أَفَعَمَلُهُ "shall I not do it?"

<sup>2</sup> Vide p. 776, note 2.

بَلَّ<sup>1</sup> “but rather, no on the contrary, but.”

بَلَى “yes, certainly, why not, of course,” in reply to a *negative* interrogative, as: أَلَسْتُ بِرَبِّكُمْ - قَالُوا بَلَى “Am I not your Lord? They said, ‘Yes.’”

بَيْنَا “while, whilst”; connected with the prep. بَيْنَ.

ثَمَّ (or in pause ثَمَّة) “yonder, there”; *vide* p. 775, note 2.

جَئِرَ “yes.”

قَدْ, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated “now, already, really,” as: قَدْ ذَكَّرْنَا “we have mentioned (just now).” It signifies

that something uncertain or unexpected has happened, as: كُنْتُ أَرْجُو مَجِيئَهُ “I was hoping he would come, and now he has really come.” With the Aorist, it means “sometimes.” *Vide* § XLIV (a) (6), and (b) (3) Rem. III, and (7).

فَقَطَّ (for فَ + قَطَّ) “only (and that is all),” *lit.* “and enough”; always placed after the noun it modifies.

قَطَّ “never” (of *Past* time); always follows a *negative Preterite* or a *negative Jussive*, as: لَمْ أَرَاهُ قَطَّ = مَا رَأَيْتُهُ قَطَّ “I have never seen him”:

[عَوْضُ, or عَوْضَ, or عَوْضِي “never,” (of *future* time); always follows a *negative Aorist*, as: لَا أَفَارُكَ عَوْضَ “I will never leave thee”: أَبَدًا “never” (of either past or future time) is used with a negative verb].

كَلَّا “not at all, by no means, certainly not”; *vide* also § XXXV (b).

لَا<sup>2</sup> “not, no,” used with Aorist in Present or Future meaning, as: لَا أَفْعَلُ “I do not do it, or I shall not do it”: or with Jussive in Imperative meaning, as: لَا تَفْعَلْ “do not do it”: لَا, followed by an accusative noun,

<sup>1</sup> In Persian either بلكه or ولي can be used for enhansive “but”; but in Urdu بلكه only can be used; *vide* Phillott's *Hind. Man.*, p. 210 (c).

<sup>2</sup> *Vide* also §§ XLII and XLIII.

(3) Certain particles, as: أَجَلٌ “yes, certainly” (confirming a statement), as: مَا قَامَ زَيْدٌ “Zayd did not stand up.” أَجَلٌ = “that is so, he did not.” [But in reply to a question, نَعَمْ is better].

أَلَا = لا “not” + interrogative أَ, vide (a).

أَمْ = ما “not” + interrogative أَ, vide (a).

أَمْ “or,” in a double question, as: أَفَعَمَلُهُ أَفْعَمٌ لَا “shall I do it or not?”

إِنَّ “truly, certainly”; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by ج, as:

إِنَّ زَيْدًا عَاقِلٌ, إِنَّ زَيْدًا عَاقِلٌ “verily, Zayd is intelligent.” With pronominal suffixes, إِنَّهُ “verily he”; إِنَّنِي or إِنِّي “verily I”; إِنَّا or إِنَّا “verily we.”

فَوَ “only”; always begins a sentence and qualifies the word or clause at the end, as: فَتَصَدَّقُوا لِلْفُقَرَاءِ “the alms are for the poor only”; often corresponds to the Hindustani *to* and *hi*.  
كَيْفَ “how, where, in whatever way, whence?” (interr. or Conditional).

أَيَّانَ and أَيَّانَ “when, whenever” (interr. or Conditional).

أَيْ “i.e., that is” (= يَعْنِي ); much used by Commentators.

إِي “yes, yea; always followed by an oath, as: إِي وَاللَّهِ “yea, by God!”

أَبَوْه “yes”; vulgar form of إِي.

إِي وَاللَّهِ “where, whither?” (interr. or condit.);

“whither?” أينما “wherever.”

<sup>1</sup> In negative interrogative clauses أَلَا أَلَمْ - أَلَمْ - أَلَمْ “shall I not do it?”

<sup>2</sup> Vide p. 776, note 2.

هَٰنَا “here”; هَٰهُنَا (or هَٰهِنَا) “just here, right here, this very place,” and هُنَاكَ and هُنَالِكَ “there.”

(4) Certain adverbial phrases, as: عَنْ قَرِيبٍ “shortly”; يَوْمًا (or ذَاتَ يَوْمٍ) “one day, once”; مِنْ جُمْلَةٍ “from amongst”; عَلَى كُلِّ حَالٍ, or عَلَى أَيِّ حَالٍ, “any way, at any rate, in every case”; عَسَى أَنْ (or أَنْ) “perhaps”; لَا سِيَّ مَا “especially” (= لَا شَيْءَ مَا “there is nothing like whatever,” vide § XXXII (f)); قَلَّمَا (from قَلَّ, “it was little or rare”) “seldom,” and طَالَمَا (from طَالَ, “it was long”) “not for a long time.” Vide also § XLII (c) “Particles that govern like Verbs.”

(5) The “Approximate Verb”<sup>1</sup> كَادَ - يَكَادُ “he was on the point of,” signifies “nearly, almost” etc., and is followed by the Aorist, as: كَدْتُ “I almost did”; كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا “it is very likely that poverty may result in infidelity”; كَادَ يَفْعَلُهُ (أَنْ يَفْعَلَهُ) “he nearly did it.” Vide also § LXI.

(6) لَيْتَ “would that!”, and لَعَلَّ or لَعَلَّ “perhaps,” govern the accusative and also take the suffixed pronouns, as: لَيْتَنِي (rarely لَيْتَنِي)

<sup>1</sup> By Arab Grammarians *فِعْلُ الْمُقَارَبَةِ* عَسَى is considered an “Approximate Verb” and its subject is the clause following أَنْ or أَنْ. In عَسَى رَبِّكُمْ أَنْ يَهْلِكَ عَدُوُّكُمْ الْخ “perhaps (said Mo-es) your Lord will destroy your enemy—”, رَبِّكُمْ is considered to be the subject of عَسَى. This word usually stands first in the clause. The Pers. شاید, “perhaps,” is also a verb. Vide § LXI.

<sup>2</sup> By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

<sup>3</sup> As: طَالَمَا مَا شَرَفْتَنَا: “thou hast seldom come to us”; قَلَّ مَا جَلَّتْنَا “thou hast not honoured us for a long time.”

<sup>4</sup> These are perhaps verbs.

expresses complete Denial, as: لَا مَفْزُورٌ "there is no escape at all." Also used as representative of the other negatives after: لَمْ "not," used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَقْعَلْ "he *did* not do it."

لَمْ "not," used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَقْعَلْ "he *did* not do it."

لَمْ "not yet"; followed by Jussive.

لَنْ (contraction of لَنْ يَكُونُ أَنْ "not"; followed by the Subjunctive,

which then has a future meaning, as: لَنْ يَفْعَلَ "I shall not do it." لَمْ "not"; used with either Preterite, or with Aorist as a Definite Present.

لَمْ a particle of Denial, as: لَمْ يَكُنْ رَاضٍ بِهَا "I have not seen any thing of her, that I despise"; vide also § LIV (e) Exception. [For لَمْ as a Conjunctive, vide § XXXIII (b)].

مَتَى "when, at what time?"

نَعَمْ (rarely نَعِم) "yes" [Also Conjunction, vide p. 778].

نَعَمْ]; affirms any statement or question. نَعِم (what you say) is agreeable"; affirms any statement or question. *Vide* أَجَلٌ.

أَجَلٌ introduces more lively questions than the Inseparable particle اِ,

vide (a); introduces direct or indirect questions; in indirect questions = "whether," as: أَخْبِرْنِي هَلْ انْتَفَرْتُ "tell me whether thou hast expected me"; not used in alternative questions; gives the Aor. a future sense."

هَلْ ( = هَلْ + لَا ) "not"; used in Interrogative sentences, q.v.

هَلْ ( = هَلْ + لَا ) "not"; used in Interrogative sentences, q.v.

<sup>1</sup> *Vide* also §§ XLII and XLIII.

<sup>2</sup> Corresponds to the Hindustani (not Persian) use of *āyā*.

<sup>3</sup> The interrogative particles اِ and هَلْ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَهَلْ.

Note the idioms: هَلْ لَكَ فِي الشَّرَابِ "wouldst thou like some wine?"; مَلْ لَكَ أَنْ "doest thou wish to sleep?"; in these, some substantive as *رفقة* or *میل* must be supplied.

Note the idioms: هَلْ لَكَ فِي الشَّرَابِ "wouldst thou like some wine?"; مَلْ لَكَ أَنْ "doest thou wish to sleep?"; in these, some substantive as *رفقة* or *میل* must be supplied.

مَلْ لَكَ أَنْ "doest thou wish to sleep?"; in these, some substantive as *رفقة* or *میل* must be supplied.

مَلْ لَكَ أَنْ "doest thou wish to sleep?"; in these, some substantive as *رفقة* or *میل* must be supplied.



here!, bring!, give!” (sometimes declined like an Impera.); هَاتِ “give, bring here!”, declined as an Impera.; (properly Impera. IV of أَتَى<sup>1</sup> “to come”); حَيَّ “come!” (= أَسْرِعْ “haste,” or اِلْزَمْ “keep to,” or اُدْعُ “call”) (with prep. عَلَى, as in عَلَى الصَّلَاةِ “come to prayers!”); وَهَالِ or وَاهٍ or وَاٍ (for admiration or regret) “wonderful! or alas!”; صَمٌّ also صَمٌ “silence, hush!”; مَهْ (also مَهْ) “stop! let alone!”

(c) The substantives وَيْلٌ and وَيْحٌ (formed from وَى) are used as follows: وَيْلَكَ “owe to thee”; وَيْلٌ لِّزَيْدٍ “woe to Zayd”; وَيْلُهُ = وَيْلَاُ “woe to him.”

(d) The measure فَعَالٍ gives an interjectional Imperative, as: حَذَارِ “take care!”; تَرَكِ “give it up”; أَنْزِلِ “come down”; بَطَالِ (m.c.) “stop work.”

(e) إِذَا or إِذْ “behold”; often used after بَيْنَمَا or بَيْنَمَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject *may have* بِ, as: إِذْ أَتَى جِنٌّ “behold a jinn came!”; إِذَا بَجِنٍّ (or إِذَا جِنٍّ) “when suddenly I found a Jinn by me”: *vide* Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مَرْحَبًا “welcome,” or مَرْحَبًا بِكَ “willingly”; سَمِعًا وَطَاعَةً “welcome, you are at home, be easy”; تَبًّا لَكَ “may'st thou perish”; مَهْلًا “slowly, gently!” *Vide* also § XLI (d).

(g) Many religious phrases are used, as: حَاشَا لِلَّهِ “God forbid! far be it from!, this cannot be!”; سُبْحَانَ اللَّهِ<sup>2</sup> “praise be to God” (used for

<sup>1</sup> Most Arabic verbs denoting “to come” are transitive.

<sup>2</sup> سُبْحَانَ اللَّهِ “how strange! I wonder greatly at it.”

يَا لَيْتَ يَنْكَ وَ "perhaps I—" etc.; لَعَلِّي (rarely لعلي) "would that I—" ; بَيْنِي بَعْدَ الْمَشْرِقَيْنِ "would that there were between thee and me the distance of the East from the West!" But if مَا is added to لَيْتَ, the noun *may* be in the nominative; while if it is added to عَل or لَعْل, their governing power ceases. *Vide* also § XLII (c).

(7) Note the construction مَسْجِدٌ فَالْأُطَالُ السَّجُودُ (= أَطَالَ السَّجُودَ) "he prostrated himself and made long (his prostration)," for "he prostrated himself a long time." Compare § LXII (a) (5) Remark.

### § XXXV. Interjections أَصْوَاتٌ

(a) The Vocative is expressed by the particles يَا and أَيُّهَا or أَيُّهَا, For Vocative, *vide* Syntax of the cases.

(b) Some Interjections are: أَيْ or أَه or آه "ah, alas!"; هَيْهَاتَ هَيْهَاتَ "alas! or far from it!"; أَفْ لَيْكَ "fie<sup>3</sup> on thee"; كَلَّا, or more emphatic alas! "never," *vide* also § XXXIV (b) (3) هَيْهَاتَ "make haste" (with prep. طَوِيلَى لَ "come let us go!"; بَنِّحْ بَنِّحْ or بَنِّحْ بَنِّحْ "bravo!"; طَوِيلَى لَ (fem. of Elative طَوِيلَى) "hail!" (as طَوِيلَى لَيْكَ "hail to thee!"; وَنَكَ "woe!" (with suffixes, as: وَنَكَ "woe to thee!"; وَهَاتَ (c) [ وَهَاتَ "oh!" (often with the following noun ending in ـَا; or in pause, or for an *alif maqṣūrah* in ـَا, as: وَهَاتَ زَيْدَا, or وَهَاتَ زَيْدَا "Oh Zayd!"; وَهَاتَ مُوسَى "Oh Moses!"; وَهَاتَ هَلُمُّوا "come", "Oh sorrow," and also وَهَاتَ هَلُمُّوا "Oh my sorrow!"; هَلُمُّوا (and pl. هَلُمُّوا) "come

<sup>1</sup> But in pause هَيْهَاتَ هَيْهَاتَ

<sup>2</sup> In Persian, أَفْ expresses pain or disgust.

<sup>3</sup> is also a Preposition.

<sup>4</sup> هَلُمُّوا جَرَا, *lit.* "take and drag along" = "and so on, and so forth, *et cetera*."

## PART II.—SYNTAX.

### § XXXVI. Nouns—Definite, and Indefinite.

(a) *Tanwīn* is equal to the indefinite article, as: كِتَابٌ طَيِّبٌ “a good book”; مَلِكَةٌ جَلِيلَةٌ “a glorious queen.”

(2) The loss of *tanwīn*, with the addition of ال, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: الْكِتَابُ الطَّيِّبُ “the good book.”

(3) The loss of both the *tanwīn* and the article, usually shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as: بِنْتُ الْمَلِكِ “the daughter of the king”; أَبُو زَيْدٍ “the father of Zayd”; أَحَدُهُمْ “one of them.”

(4) “A daughter of the king” is expressed by بِنْتُ الْمَلِكِ (“a daughter, one of the daughters, to the king”): غُلَامٌ رَجُلٍ “the (or a) slave of a man” (= بَيْتٌ مِنَ بُيُوتِ الرَّجُلِ “a house belonging to the man,” or غُلَامٌ الرَّجُلِ “one of the man’s houses”): غُلَامٌ الرَّجُلِ “the slave of the man.”

(5) Note the following:—بِنْتُ لِمَلِكٍ “one of the daughters of a king”; فَتْنَانٌ قَهْوَةٍ “a or the<sup>1</sup> daughter of a king” (according to context); ثَوْبٌ مِنْ حَرِيرٍ “a cup of coffee,” but فَتْنَانٌ الْقَهْوَةِ “the cup of coffee”; ثَوْبٌ مِنْ حَرِيرٍ “a garment of silk”; رَجُلٌ مِنَ الْهِنْدُودِ “a Hindu, one of the Hindus.”

(b) The definite article often denotes *species* or *class*, as: هُوَ كَمَثَلِ الْإِنْسَانِ “he is like a (the class) ass”; الْخَمْرُ جَمْعُ الْإِنْسَانِ “(the class) wine is the origin of the (the whole class of) sin.”

<sup>1</sup> Definite in a generic sense, i.e. not the daughter of an ordinary person but of the species king, *vide* (b).

admiration): مَا شَاءَ اللَّهُ "as God pleases" (to remove the evil eye').  
 الْحَمْدُ لِلَّهِ

"thanks be to God!" إِنْ شَاءَ اللَّهُ; "if God will!" (often stands for the English

"I hope so"); أَعُوذُ بِاللَّهِ or مَعَاذَ اللَّهِ "God forbid" (lil.) = "I take

refuge in God"); أَسْتَغْفِرُ اللَّهَ "I ask pardon of God!" (used to decline a

compliment and in other cases); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ "there is no

might and no power save in God the mighty!" (expression of astonishment or alarm): تَعَالَى (IV of عَالَى) "He is exalted!"; and اللَّهُ عَزَّ وَجَلَّ "God, exalted and magnified (be His name)!" (constantly appended to the name of God) etc., etc.

(h) There are also numerous calls to domestic animals, and imitative cries and sounds which may be considered as Interjections, such as هَلْهَلْ for driving horses; هُجْ or هُجْجْ for driving a dog away; قَرْيَسْ for calling a dog; جِيْ جِيْ for calling camels to drink; اِيْجْ or اِيْجْجْ for making camels kneel; طَبْ the sound of a blow; قَبْ the sound of a stroke; طَقْ the sound of a falling stone; طَقْطَقْ sound of splash.

---

<sup>1</sup> Also = "many", as: كَانَتْ لِيْ مِنَ الْأَوْلَادِ مَا شَاءَ اللَّهُ "he had many children": here the word 'many' is not stated for fear of the evil eye.

“pronoun of separation” that there is a complete sentence, as: <sup>وَالدِّينَ</sup> “*the religion in God’s gift is al-Islām.*”

<sup>عِنْدَ اللَّهِ الْإِسْلَامُ</sup> “*the religion in God’s gift is al-Islām.*”

(c) This pronoun must be distinguished from “the emphatic pronoun”.

كَانَ الْمُسْلِمُونَ : “*this was (not is) the reason*” : <sup>كَانَ هَذَا هُوَ السَّبَبُ</sup> , ( <sup>فَمُعِزُّ التَّكْيِيدِ</sup> )

هُمْ الْجُنْدُ “*the Muslims (and not the slaves or mercenaries) formed the*

army” ; وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ “*but they were the doers of wrong*” :

فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا الْقُلِّ “*where then is my share of the booty ?*” ;

لِمَنْ هَذَا الْكِتَابُ - لَنَا نَحْنُ “*whose is this book ? Ours*” ; compare § LXII.

Occasionally the emphatic <sup>لَ</sup> is prefixed, as : <sup>إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ</sup> “*if we be the righteous.*”

(d) <sup>هِيَ</sup> <sup>وَهُنَا</sup> and <sup>هِيَ</sup> <sup>وَهُنَا</sup>, etc., mean “there is” etc. ; <sup>وَهُنَا</sup> <sup>وَهُنَا</sup> <sup>وَهُنَا</sup> “there was.”

### § XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the *thought* in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as : <sup>قَوْمٌ ظَالِمُونَ</sup> “*a tyrannical people*” ; <sup>قَوْمٌ مُتَّحِدُونَ</sup> “*a united people*” ; <sup>قَوْمٌ بَخِلَاءٌ</sup> “*a miserly people.*” Occasionally a broken plural takes an epithet in the regular feminine plural, as : <sup>أَيَّامٌ مَعْدُودَاتٌ</sup> “*numbered days.*”

(b) <sup>كَثِيرٌ</sup>, generally makes no change for gender, as : <sup>كَثِيرٌ</sup> (or <sup>كَثِيرَةٌ</sup>) : <sup>كَثِيرٌ</sup> <sup>كَثِيرٌ</sup> <sup>كَثِيرٌ</sup> or <sup>كَثِيرٌ</sup> <sup>كَثِيرٌ</sup> <sup>كَثِيرٌ</sup>.

(c) For the Infinitive used as an Adjective, *vide* Apposition. For the Noun of Instrument used as an Intensive Adjective, *vide* § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as : <sup>رَأَيْتُ رَجُلًا قَلِيلَ الْعَقْلِ</sup> “*I*

- (c) (1) After the demonstrative pronouns as qualifying *adjectives*, the noun has the definite article *ال*, as: هَذَا الْكِتَابُ "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: هَذَا كِتَابٌ "this is a book"; هَذَا هُوَ الْكِتَابُ "this is the book"; هَذَا الْيَوْمُ "this is your book," *vide* § XXVI (a). In هَذَا الَّذِي كُنْتُ هُوَ "this is the day which you were promised," تَوْعَدْتُكَ after هَذَا for emphasis. *Fide* also § XXXVII (b) and § XXXVIII (e).
- (2) Note the definite article in such phrases as, أَلَسَاءٌ (adv.) "this very hour": الْيَوْمَ "today" (*c.f.* Scotch "the day").

### § XXXVII. The Copula "Is" etc.

- (a) The words for "is" and "are" are omitted, as: بَكْرٌ جَمِيلٌ "Bakr (is) handsome"; اَلرِّجَالُ جَمِيلَةٌ (or جَمِيلُونَ) "the men (are) handsome."
- (b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as: اَللّٰهُ دَوَّالِحِيْ "God he is the eternal"; اِلَا مَرَاةٌ هِيَ الْجَمِيْلَةُ "the only woman who is the beautiful"; اَلرِّجَالُ هُمُ الْجَمِيْلُونَ [in this last example, after هُمُ the adjective cannot be feminine singular, *vide* § XXXVIII (a)]; ذَلِكَ الرَّجُلُ هُوَ اَنَا "that man am I"; مَنْ هُوَ اَنَا "who am I?" In all such cases, both the subject and its predicate must be in the nominative.
- (2) After اَنْتَ and اَنْتِ with a definite subject, the فَعْلُ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: اِنِّىْ اَنَا رَبِّكُمْ "I (am) thy Lord"; اِنَّكَ اَنْتَ الْوَعْدُ "Thou (art) the bounteous giver."
- (3) When the *subject* consists of *several words*, it is clear without the

1 This copula (هُوَ) is "the pronoun of separation" (فَصْلُ الْفَصْلِ).

ذُو الْعَرْشِ الْمَجِيدِ "the glorious possessor of the throne,"<sup>1</sup> the *zammah* in ذُو clearly shows that it is Nominative, and therefore agrees with ذُو.

If the phrase were unpointed, the word might stand for الْمَجِيدِ the genitive, in which case it would agree with الْعَرْشِ.<sup>2</sup> "The spacious house of the Wazir" = الْبَيْتُ الْوَاسِعُ لِلْوَزِيرِ = بَيْتُ الْوَزِيرِ الْوَاسِعِ.

(g) Generally when several adjectives qualify one noun, the copulative "and" (وَ) is omitted, as: إِنَّهُ تَعَالَى جَوَادٌ قَدِيمٌ كَرِيمٌ مُلْكٌ بِرٌّ وَهُوَ رَحِيمٌ. But if the Adjectives are of the measure أَفْعُلُ they are coupled by وَ, as وَلَذِكْرُ اللَّهِ تَعَالَى أَعْلَى وَأَدْلَى وَأَعَزُّ وَأَجَلُّ وَأَهْمُّ وَأَتَمُّ وَأَعْظَمُّ وَأَكْبَرُّ.

(h) (1) Some Arabic *nouns*, such as "all," "every one"; "one, some, a part"; مِثْلٌ, *vide* (e), Rem. p. 774 "like"; كِلَانِ masc. and كِلْتَانِ fem., "both"

[*vide* LXIII (d)]; غَيْرٌ "another than," *vide* § XXXII (d) and (e); رُبٌّ "many a," stand for English adjectives, but in Arabic govern a genitive. A peculiar use of كُلٌّ in apposition is: هُوَ الْعَالِمُ كُلُّ الْعَالِمِ "he is a thorough, real, scholar."

Note, that with a definite noun, كُلٌّ = "the whole or all," but with an indefinite noun, it = "each or every," as: كُلُّ الْيَوْمِ "the whole of the day," كُلُّ النَّاسِ "all mankind," كُلُّ الْحَيَوَانَاتِ "all the animals"; كُلُّ كَيْدٍ "every stratagem," كُلُّ يَوْمٍ "every day," كُلُّ وَاحِدٍ "each single one," كُلُّ مَنْ "every

<sup>1</sup> Sale and Rodwell both translate this "the possessor of the glorious throne." In the Urdu translation of the Qurān this is بزرگ عرش والا, which is ambiguous, as بزرگ may qualify either عرشِ, or والا.

<sup>2</sup> In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying 'property' is inserted in Egypt, to indicate possession, or in Baghdad لِي.

غَيْرٌ before an adjective is privative, as: غَيْرٌ مُمْكِنٍ "impossible."

saw a man poor of understanding" = <sup>رَأَيْتُ رَجُلًا قَلِيلًا عَقْلًا</sup> "I saw a generous man"; <sup>رَأَيْتُ رَجُلًا كَرِيمًا أَبَوًا</sup> "I saw a man whose father was generous." It agrees in *case*, with the noun preceding it (to which it is, as it were, in apposition), but its *concord* with the noun following is *the concord of the verb and its agent*. Thus in <sup>مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوًا</sup> "I passed by a man whose parents were generous," <sup>كَرِيمِينَ</sup> might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in <sup>مَرَرْتُ بِجَارَتَيْنِ كَرِيمٍ أَبَوَهُمَا</sup> "I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be <sup>كَرِمَ</sup>.

The adjective may also be rendered by a verb or a verbal clause, as: <sup>رَأَيْتُ رَجُلًا كَرِمَ أَبَوًا</sup> and <sup>رَأَيْتُ رَجُلًا قَلَّ عَقْلُهُ</sup>.

(c) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as: <sup>هَذَا سَيِّدٌ</sup> <sup>أَبْنِي</sup> "this son of mine is noble"; <sup>إِنُّ زَيْدٌ هَذَا</sup> "this son of Zayd's."

Note the following <sup>هَذَا كِتَابٌ</sup> <sup>أَكْتُابُكَ</sup> "this book", but <sup>هَذَا كِتَابٌ</sup> "this is a book" and <sup>هَذَا كِتَابُكُمْ</sup> "this is your book": <sup>هَذَا الرَّجُلُ</sup> "this man"; <sup>هَذَا</sup> "this is the man" who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural *if the verb is plural*. Note that the word <sup>النَّاسُ</sup> is always treated as a plural and requires the plural demonstrative before it.

(3) Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

(f) The genitive cannot be separated from its governing word. In



(j) Note the following constructions:—

(i) <sup>زَيْدٌ حَسَنٌ وَجْهًا</sup> “Zayd (is) handsome *as to face*” (i.e. Zayd is handsome) = <sup>زَيْدٌ حَسَنٌ وَجْهَهُ</sup> “Zayd, his face (is) handsome” = <sup>زَيْدٌ حَسَنٌ الْوَجْهَ</sup> “Zayd (is) handsome *of the face*.”

(ii) <sup>الرَّجُلُ الْحَسَنُ الْوَجْهَ</sup> “the man, the handsome *as to the face*”  
(here <sup>الَّذِي</sup> = <sup>أَل</sup>): (for other constructions and explanation *vide* Relative Clauses § LV).

(iii) <sup>زَيْدٌ طَوِيلٌ بَصَرًا</sup> “Zayd is long *of his sight*” (i.e. Zayd is long-sighted).

(iv) <sup>سَرَتْ أَسْرَعَ سَيْرٍ</sup> “the most *of men*, most people”; <sup>أَكْثَرُ النَّاسِ</sup> “I walked, the quickest of walking” (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive *in apposition*, as: <sup>جَارِيَةٌ بَكَرٌ</sup> “a girl [who is], a virgin;” <sup>مَسَاجِدُ عِدَّةٌ</sup> “a number of mosques”; <sup>وَيُحِبُّونَ أَلْمَالَ حُبًّا جَمًّا</sup> “and they love wealth with a great love.”

(2) The material of which an article is made may also be so treated, or else put in the gen., as: <sup>الصَّنَمُ الذَّهَبُ</sup> = <sup>الصَّنَمُ الذَّهَبِ</sup> (but *not* <sup>الصَّنَمُ الذَّهَبِ</sup>) “the golden image”; <sup>ثَوْبٌ خَرِيرٌ</sup> = <sup>ثَوْبٌ خَرِيرٍ</sup> “a garment of silk, a silken garment.”

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: <sup>رَجُلٌ عَدْلٌ</sup> and <sup>إِمْرَأَةٌ عَدْلٌ</sup>, *vide* § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words <sup>هُوَ</sup> or <sup>أَعْنِي</sup> being understood, as: <sup>مَوْتٌ بِزَيْدٍ [هُوَ]</sup> <sup>مَوْتٌ بِزَيْدٍ [أَعْنِي]</sup> and <sup>أَلْكَرِيمِ</sup>, <sup>أَلْكَرِيمِ</sup>.

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by <sup>لِ</sup>, as: <sup>هُوَ أَشَدُّ طَلْبًا لِلَّهِ مِنْكُمْ</sup>, or <sup>هُوَ أَطْلَبُ لِلَّهِ مِنْكُمْ</sup> “he seeks more after God than ye do.” Verbs of *knowing* take <sup>بِ</sup>.

one who." Note, too, that <sup>كُلُّ</sup>كُل may follow in apposition to a definite noun, as: <sup>أَرْضُ كُلِّهَا</sup>أَرْضُ كُلِّهَا "the earth, the whole of it"; <sup>كُلُّهُمْ</sup>أَلْهَى كُلِّهِمْ "mankind, all of them."

*Remark.*—Note the peculiar use of <sup>كُلُّ</sup>كُل (followed by a genitive) as an English adverb or adjective of excess, as: <sup>كُلُّهُ</sup>هُوَ كَاذِبُ كُلِّ الْكَاذِبِ "he is a perfect liar, thoroughly untruthful"; <sup>كُلُّهُ</sup>سَعَيْتُ كُلِّ السَّعْيِ "I tried my utmost"; <sup>كُلُّهُ</sup>كُلٌّ فَضْرَبْتُ "But without, or as much as he could." "I ate all sorts of dishes."

(2) <sup>بَعْضُ</sup>بَعْضُ "a part, portion," is followed by a gen. of a pl. or a collective, and means "some one or more, a certain one, one," as: <sup>بَعْضُ</sup>فِي بَعْضِ الْإِيَّامِ "one day"; <sup>بَعْضُ</sup>بَعْضُ الشُّرَاهُونَ مِنْ بَعْضِ "one of the pupils"; <sup>بَعْضُ</sup>بَعْضُ الْتَالَمِيذِ "some evils are easier to be borne than others"; <sup>بَعْضُ</sup>وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا "even though the one of them should aid the other."

(3) Similar to the use of <sup>مِثْلُ</sup>مِثْلُ etc. is the use of <sup>قَدْرُ</sup>قَدْرُ or <sup>مِقْدَارُ</sup>مِقْدَارُ and <sup>زَهَاءُ</sup>زَهَاءُ etc. [ *vide*

§ XXXII (e) notes 4 and 5, and Remark], as: <sup>رَأَى</sup>رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ "he saw in the water a fish, measuring a cubit"; <sup>يَكُونُ</sup>يَكُونُ طَوْلُ الصَّنَمِ زَهَاءً ثَلَاثِينَ ذِرْعًا "the height of the idol is about thirty cubits."

(4) For <sup>نَحْوُ</sup>نَحْوُ and the prep. <sup>نَحْوُ</sup>نَحْوُ vide § XXXII (d) note 2.

(2) An Adjective may govern a genitive, as: <sup>رَجُلٌ</sup>رَجُلٌ قَلِيلُ الْعَقْلِ "a man little of understanding." In such cases the *muzāf*, contrary to rule, may have <sup>ال</sup>ال, which is then considered to be a shortened form of <sup>الَّذِي</sup>الَّذِي "the man (who is) little of understanding."

<sup>رَجُلٌ</sup>رَجُلٌ قَلِيلُ الْعَقْلِ = <sup>رَجُلٌ</sup>رَجُلٌ قَلِيلُ الْعَقْلِ "the man (who is) little of understanding."  
Vide Relative Clauses LV (b).

*Remark.*—Note the following methods of expression: **أَمِيرُ الْأَمَرَاءِ**, “the Amīr of Amīrs, the Chief of the Amīrs”; and **نَفَاسُ الْجَوَاهِرِ**, or **نَفِيسُ الْجَوَاهِرِ**, “the precious of gems,” i.e. “the most precious gems”; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

### XXXIX. Order of Sentence, etc.

(a) The *usual* order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: **ضَرَبَ زَيْدًا** **وَعَلَامَةً** “Zayd’s own slave struck him (Zayd),” while **ضَرَبَ عَلَامَةً زَيْدًا** would mean “his (some third person’s) slave struck Zayd”: a pronoun cannot be prospective. The same order is observed with **إِلَّا**, as: **مَا ضَرَبَ زَيْدًا إِلَّا أَنَا** “no one struck Zayd but me.” With the verb “to be” (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: **فِي الدَّارِ صَاحِبُهَا** (not **صَاحِبُهَا فِي الدَّارِ**) “its owner is in the house”; (iii) when the subject is restricted by **إِلَّا**, or **إِنَّمَا**, as: **مَا فِي الدَّارِ إِلَّا زَيْدٌ** “none but Zayd is in the house”; **إِنَّمَا زَيْدٌ فِي الدَّارِ** “only Zayd is in the house” (but **إِنَّمَا زَيْدٌ فِي الدَّارِ** = “Zayd is in the house only”).

(b) The subject of a Nominal Sentence<sup>1</sup> should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:—

(i) When the Predicate is a noun with a preposition, as: **عِنْدِي كِتَابٌ** “I have a book”; **فِي الدَّارِ رَجُلٌ** “in the house is a man.”

(ii) When the subject is introduced by **لَ**, as: **لَرَجُلٌ قَائِمٌ** “certainly, a man is standing.”

<sup>1</sup> i.e. a sentence or clause beginning with a noun.



me any (whatever) book you like"; قَامَ يَعْبُدُنِي (مَنْ or, الَّذِي or) أَيُّهُمْ "he who is standing pleases me": مَنْ or الَّذِي might imply that there was only one person, but أَيُّ رَجُلٍ implies plurality; *vide* also § XXVI (o) and (q).

### § XLI. Cases of Nouns; and the Verb *Kān*<sup>a</sup> and its 'Sisters'

(كَانَ وَ أَخَوَاتُ كَانَ), etc.

(a) ABSOLUTE NOMINATIVE. The subject (فَاعِلٌ in a Verbal, and مُبْتَدَأٌ in a Nominal, sentence) may be introduced as an absolute nominative, as: زَيْدٌ مَاتَ "Zayd died"; زَيْدُ أَخِي "Zayd his brother"; ضَرْبُ زَيْدٍ غُلَامَةٍ "Zayd's slave was beaten"; بَكْرٌ قَائِمٌ غُلَامَةٍ "the slave of Bakr is standing."

The Nominative (رَفْعٌ) is sometimes used for the Vocative, *vide* (d).

(b) GENITIVE (حِفْظٌ or جَرٌّ). The genitive implies (i) possession; (ii) material, as: سَلْسَلَةٌ مِنْ ذَهَبٍ = سَلْسَلَةٌ ذَهَبِيَّةٌ "a golden chain"; (iii) a part, as: فَتْنَجَانٌ قَهْوَةٍ "a cup of coffee"; قِطْعَةٌ لَحْمٍ "a piece of meat" [*vide* § XXXVI (a) (5)]; (iv) cause or effect, as: خَالِقُ الْأَرْضِ "the creator of the earth"; حَرُّ الشَّمْسِ "the heat of the sun."

(2) Note the Arabic idiom حِمَارٌ وَحْشٍ "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like اِبْنٌ - اُمٌّ - اَبُوٌ - صَاحِبٌ - اَهْلٌ - ذُوٌ with a following gen., where in English a single adjective would be used, as: اَبُو لِسَانَيْنِ "dissembling" (*lit.* "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second *muzāf* has a possessive pronoun, as: نَحْنُ اَبْنَاؤُ اللَّهِ وَ اَحِبَّاءُهُ<sup>1</sup> "we are the sons

<sup>1</sup> The وَ here, is to indicate the *zammah* of the nominative. This وَ is only inserted when the word is a *muzāf* and is nominative. The accusative is اَبْنَاؤُ اللَّهِ etc., etc.

(iii) When the subject follows a negative or interrogative particle, as :

هَلْ فَتًى فِي الدَّارِ : "there is no one in the house" ; هَلْ أَحَدٌ فِي الدَّارِ  
youth in the house ? "أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ ; "is there a man in the house or  
a woman ?"

(iv) When the sentence expresses a wish or prayer, as : سَلَامٌ عَلَيْكُمْ "peace  
be upon you !" ; وَيْلَ لَزَيْدٍ "woe to Zayd !"

(v) When the subject is a diminutive (and therefore really contains an  
adjective), or is an adjective qualifying a noun understood, as : رَجُلٌ عِنْدَنَا

"there is a mean fellow at our house" : خَيْرٌ مِنْ كَأَنَّ : رَجُلٌ مُؤْمِنٌ ( = رجل مؤمن )  
"a believer ( = believing man ) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as : كُلُّ شَيْءٍ  
يَمُوتُ "all die."

(vii) If the subject governs another word by means of a preposition, as :  
رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ

## § XL. Interrogative and Relative Pronouns.

(a) "how many, how much?" governs the accusative, as : كَمْ رَجُلًا  
"how many men?" ; كَمْ سَاعَةً ; "how long?" ; كَمْ عُمْرَكَ كَمْ سِنَّةٌ "how old are you?"  
! إِبْنِ كَمْ سِنَّةً أَنْتَ =  
Vide also § XXVI (o) and (q).

*Remark.*—Before the interrogative pronouns, the interrogative particles,  
هَلْ and أَمْ are not used.

(b) أَيُّ masc. (and أَيَّةُ fem.) governs the genitive, both as an interrogative,  
and as a relative, as : رَجُلٌ أَيُّ رَجُلٍ "which man?" ; كِتَابٌ شَدِيدٌ أَيُّ كِتَابٍ "give

(3) TIME OF AN ACTION. It expresses details of Time and Place (ظرف), as : أَقَمْتُ شَهْرًا "I stayed a month"; سَافَرْتُ شَهْرًا "I travelled for a month"; أَتَى صَبَاحًا "he came early in the morning"; نَظَرَ يَمِينًا وَشِمَالًا "he looked right and left, he looked around cautiously"; سَارَ مِيلًا "he journeyed a mile." *Vide* (4).

*Remark.*—To this class belong many words in the accusative used as Prepositions, as : خَلْفَ "behind," فَوْقَ "above" etc.

(4) PLACE OF ACTION, when abstract, *definite*, and immediately derived from a verb, as : جَلَسْتُ مَجْلِسَ زَيْدٍ "I sat in Zayd's sitting-place, his seat"; (but جَلَسْتُ فِي مَجْلِسِ زَيْدٍ "I sat in Zayd's assembly").

When *vague*, indefinite, or abstract, as : قَعَدْتُ مَكَانًا "I sat in a place."

But when the place is concrete, a preposition *must* be used, as, جَلَسْتُ فِي مَسْجِدٍ "I sat in a mosque"; قَعَدْتُ فِي كُرْسِيِّ زَيْدٍ "I sat in the chair of Zayd"; سَافَرْتُ فِي أَرْضٍ "I travelled in a land."

(5) To express STATE or CONDITION (حَالٌ), as : جَاءَ رَاكِبًا "he came riding"; سَافَرَ مُتَوَجِّهًا إِلَى مَكَّةَ "he journeyed, turning his face towards Mecca," i.e. "he travelled in the direction of Mecca"; جَاءَ زَيْدٌ رَاكِبًا أَبُوهُ "Zayd came walking, with his father who was riding."

*Remark I.*—The Accusative of State may be ambiguous: رَأَيْتُهُ قَائِمًا may mean either, "I saw him while I was standing," or "while he was standing."

*Remark II.*—Occasionally the Infinitive is used for the Participle, as : (حُكِمَ عَلَيْهِمْ) حُكِمَ تَبَعًا "he was condemned on a false charge, was falsely charged."

*Remark III.*—The حَالٌ is generally indefinite, but where it involves a condition it may be definite, as :—زَيْدٌ إِذَا رَكِبَ أَحْسَنُ مِنْهُ إِذَا مَشَى "Zayd when he is riding (إِذَا رَكِبَ) looks handsomer than he does when walking" (إِذَا مَشَى). The more usual construction would be زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا.

and beloved of God" (said by the Jews): <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> "the man's hands and feet."

(4) For <sup>قَلِيلٌ</sup> <sup>عَقْلًا</sup> "little of (the) understanding" = <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> and <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> "empty handed" vide § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نَصَبٌ). (1) The Cognate Accusative or absolute <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> may be an infinitive, the noun of manner, or of unity, or other noun:—(شَدِيدًا) ضربت زيدًا شديدًا، ضربت زيدًا شديدًا، "I gave Zayd a

good beating" (here the direct object زيد is of course in the accusative): <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربت ضربة واحدة، "I gave him a (one) blow": <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربت ضربة واحدة، "he struck me

blows that hurt me": <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> يمشي طريق أبيه، "he is walking in the path of

his father"; مات مئةً الجاهلية، "he died the death of (those of) the

time of ignorance (i.e. of a non-believer)"; <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> يركب ركوبًا، "he rides the

best of riding" (i.e. "he is a good rider") = <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ركوبًا حسنًا، "he rides the

"I walked the whole of the way": <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> صر صرًا من الرمل، "he made the sand into many parcels."

Sometimes the cognate verb is understood, as: <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> مهلاً، "slowly", for <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> شكرًا لله، "thanks for God" for <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> شكرًا لله.

Even the Passive can be so used, as: <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربا (شديدًا)، "he was struck violently."

(2) The INSTRUMENT with which an action is performed is in the accusative, as: <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربت زيدًا سيفًا، "I struck Zayd with a sword" = <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربت زيدًا.

سيف.

<sup>1</sup> But <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> ضربتني ضربتين، "he beat me on two different occasions."

<sup>2</sup> Note that, grammatically, <sup>مَعَهُمُ</sup> <sup>أَيْدِي</sup> <sup>الرَّجُلِ وَأَرْجُلِهِ</sup> is the accusative, and the cognate or logical object is in the genitive.



(11) The DIRECT OBJECT OF A VERB (مفعول به), as: ضربت زيدا

"I beat Zayd"; إياك نعبد "Thee we serve."

*Remark I.*—Most verbs denoting "to come," are transitive and govern the acc.

*Remark II.*—Many verbs take two objects, as: ظننت زيدا حكيما "I thought Zayd (to be) a *hakīm*."

*Remark III.*—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of *Kān*<sup>a</sup> and its 'Sisters', *vide* (e); and the subject or the Predicate after certain particles, *vide* § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which *يَا* is the commonest. Either the Accusative or the Nominative may be used for the Vocative, *vide* (c) (9). The particles *يَا* masc. (and *يَا* fem.), or *يَا*, may be prefixed to the NOMINATIVE, which must however be defined by *أَل*. Before a compound word, or an indefinite word, *يَا* is prefixed, without *tanwīn*, or some particle other than *يَا*

In broken plurals however the *tanwīn* is not dropped after *yā*, as: يَا أَوْلَادَ "O boys!" (The *tanwīn* is dropped in collective nouns).

Note the following: يَا أَبَتِ "O my father!"; يَا أُمًّا "O mother!"; يَا رَبَّ "O my Lord!" The *alif* of *يَا* is sometimes not written before another *alif*, as: يَا أَخِي "oh my brother!", يَا هَ "welcome!"

After *يَا* "Oh!", the noun has sometimes *hā* added, to prolong the voice, when calling to a person at a distance, or for affection.

After *يَا* (for grief), the noun has *hā* or *hā* added.

(2) The word *اللَّهُ* is seldom used in the vocative, *اللَّهُمَّ* *Allāhumma*<sup>a</sup> (= *Yā Allāh*<sup>a</sup>), without a voc. particle, being used instead: this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative *vide* § LXII.

(6) The ACCUSATIVE OF SPECIFICATION (تَمْيِيزٌ), as: هَوَاتُوبٌ مَوْدَّةٌ, "he is closer as regards friendship"; أَشَدُّ فَنَانًا = "more of a hypocrite."

The accusative also expresses quantity, as: مَنُونٌ زَيْتًا, "two maunds of olive oil."

(7) The OBJECT FOR AN ACTION, if *indefinite*, as: قَمَتْ تَعْظِيمًا لَهُ, "I stood up to show my respect to him"; هَرَبَتْ خَوْفًا, "she fled through fear." But if defined by the article لَ a preposition must be used, as: هَرَبَتْ مِنَ الْخَوْفِ, "she fled from fear of me," and هَرَبَتْ مِنَ الْخَوْفِ أَوْ مِنَ الْمَوْتِ, "she fled from the fear of being killed." *Vide* § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرْدُ وَالْحَبَابَاتُ, "winter came with its overcoats"; وَاسْتَبَقَى الْمَاءُ وَالرَّجُلُ, "the water is equal with the sand" (i.e. "the water is very sandy"). In such cases وَ = *ma'a*.

(9) The ACCUSATIVE WITH *PANIVIN* is used for the VOCATIVE, when—(i) The person addressed is imagined, as: يَا رَجُلًا, "O man," the speaker being in the dark; [but to a stranger in the street يَا رَجُلُ, or يَا أَيُّهَا رَجُلُ (nominative)]; (ii) In construction, as: يَا عِدُو الرِّيحَانِ, "When it is a participle governing an accusative, as: يَا حَامِلًا جَمَلًا, "Oh thou carrying a load"; or يَا حَامِلًا لِحِمْلٍ, "Oh thou carrying the load." 2

(10) CAUTIONING: يَا بَنِيكَ وَالْأَسَدَ, "take care of the lion!" (*lit.* "these and the lion's"); يَا بَنِيكَ وَالْأَسَدَ لَا تُشَارَ, "avoid the society of the wicked."

<sup>1</sup> For a woman أَبْنَاهُ *ayyāhā-hā*.

<sup>2</sup> But يَا حَامِلُ الْجَمَلِ, "Oh carrier of the load." *Vide* also § LXII (c).

<sup>3</sup> Both are considered to be the accusative.

8. بَاتَ زَيْدٌ يَنْظَانُ "Zayd passed the night, to become," as: بَاتَ "he passed the night, to become," as: بَاتَ "he passed the night awake."

9. مَا زَالَ, or لَا يَزُلُ, or لَمْ يَزَلْ "he failed not, ceased not, continued" (Aor. مَا زَالَ زَيْدٌ عَدُوًّا لِي "Zayd was always an enemy to me": مَزَالَتْ (or لَمْ تَزَلِ) الْأُمُورُ عَلَى هَذَا الْحَالِ "matters were still in this condition: (لَمْ يَزَلْ) زَيْدٌ يَذْهَبُ (or ذَاهِبًا) "Zayd still goes." Vide § XLIV (b) (5), and Approximate Verbs § LXI.

10. مَا أَنْفَكَ m'anfak<sup>a</sup> "he relaxed not" = مَا زَالَ.

11. مَا فَتَى مَا زَالَ "he ceased not" = مَا زَالَ.

12. مَا بَرَحَ مَا زَالَ "he departed not" = مَا زَالَ.

13. مَا دَامَ<sup>2</sup> "as long as it lasted" (requires a second clause), as: قُمْتُ مَا دَامَ الْأَمِيرُ جَالِسًا (or يَجْلِسُ) "I stood as long as the Amir remained sitting."

14. بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا "to become again, to return," as: بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا "Islam was a stranger in the beginning, and it will become a stranger again"; مَنَى نَعُودَ مَنْ سَفَرَكَ "when thou returnest from thy journey."

With a negative it signifies "not again", as: مَا عُدْتُ بِأَكْبَا "I never wept again"; لَا تَعُدْ تَفْعُلْ كَذَلِكَ "do not do so again"; لَمْ يَعِدِ الْمَسِيرَ مِمَّنَّا "the journey was no more possible."

15. بَقِيَ - بَقِيَ "to remain," as: بَقِيتُ جَالِسًا "I remained sitting."

<sup>1</sup> *Mā* مَا adv. "not"; also pronoun "that which." The Preterite زَالَ is used with the negative particles مَا; and the Aorist يَزَالُ with لَا and لَنْ, and with لَمْ (لَمْ يَزَلْ). Vide § XLIII.

<sup>2</sup> *Mā* مَا adv. "as long as." Vide also § XXXIII (b) p. 778.

<sup>3</sup> Some Grammarians do not include عَادَ and بَقِيَ amongst the "Sisters of كَانَ": they say the accusative is the "Accusative of State or Condition."



government, as : لَا زَيْدٌ فِي الْبَيْتِ "Zayd is not at home"; لَا فِي الْبَيْتِ رَجُلٌ "there is no man in the house."

(4) With several negations, if لَا is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For لَا after وَ vide § LVIII (b).

(c) The government of مَا and لَا is extended to لَات (= لَيْسَ) and the negative إِنَّ, as : لَات سَاعَةٌ مَتَدَمٍّ "it was not an hour for repentance:" إِنَّهُ هُوَ مُسْتَوَلٍ عَلَى أَحَدٍ "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (أَلْحُرُوفُ الْمَشَبَّهَةُ) reverse the government of the subject and predicate. <sup>1</sup> (بِالْفِعْلِ)

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in إِنَّكَ عِنْدَكَ زَيْدٌ "verily with you is Zayd."

If the pleonastic مَا is added, the particle loses its governing power, or else this indeclinable مَا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as : إِنَّ زَيْدًا قَائِمٌ, but إِنَّمَا زَيْدٌ قَائِمٌ.

(1) إِنَّ inn "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as : إِنَّ زَيْدًا قَائِمٌ (or لَقَائِمٌ) "verily, Zayd is standing"; قُلْ إِنَّ اللَّهَ هُوَ الْقَادِرُ "say that 'God is all-powerful'"; إِنَّ مَعَكَ صَاحِبَكَ "your friend is with you."

إِنَّ is also used at the beginning of a clause connected with such particles as إِذْ "then," إِذَا "behold," and حَيْثُ where, as : اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ "sit where there is Zayd sitting."

<sup>1</sup> Named also وَأَخَوَاتُهَا

<sup>2</sup> A transformed nominal sentence.

(f) The "Sisters of *Kāna*" may be followed by an Aorist instead of an Accusative, as: *مَا لَا يَتَكَلَّمُ* "he became speechless"; *فَيَنْظُرُ إِلَيْهَا* "he continued looking at her."

(g) *لَا* and *يَا* are used in the Preterite only. The others may be used in other tenses.

*Remark.*—*يَا* (without *مَا*) may also be used as an ordinary verb.

§ XLII. Government of *لَا* and *يَا*, etc., and the Particles that govern like Verbs.

(a) (1) The particles *مَا* and *يَا* when they = *لَيْسَ*, have in certain cases the same government as the previous verbs [ § XLI (e)], as: *لَا يَزِيدُ قَائِلًا* = *مَا يَزِيدُ قَائِلًا*.

(2) The above could also be expressed by: *مَا يَزِيدُ يَنْقَائِمُ*, or *لَيْسَ يَزِيدُ يَنْقَائِمُ*, or *يَزِيدُ لَا يَنْقَائِمُ*. Note this redundant *بِ*, which is also used with *لَا*, as: *مَا كَانَ يَزِيدُ يَنْقَائِمُ*. *مَا يَزِيدُ يَنْقَائِمُ* = *مَا كُنْتُ يَنْقَائِمُ*; the former is better. Vide § LIV (e) and p. 783.

(b) When *لَا* expresses general negation (*نَفْيِ الْعَمَلِ*), it governs, before an indefinite noun, the accusative without *tanwīn*, as: *لَا إِلَهَ إِلَّا اللَّهُ* "there is no god but God"; *مِنْ الشَّيْءِ لَا مَحَالَةَ* (or *لَا يَدَ* *lā budda* (or *lā mahālat*) *min* "sh-shay' "it is absolutely necessary (there is no alternative from the matter)"; *لَا بَأْسَ طَائِرٌ* "there is no hawk flying."

(2) If the subject of negation is connected with any other word (except a governed genitive), the *tanwīn* is retained, as: *لَا خَيْرًا مِنْ زَيْدٍ مَعْدَنَا* "there is no one better than Zayd, in our opinion"; *لَا رَاكِبًا فَرَسًا* "there is no rider of a horse," but *لَا رَاكِبٌ فَرَسٍ* (ditto); *لَا حَسَنًا نَعْمَةً مَذْمُومٌ* "no one is blame-worthy whose deeds are good."

(3) If the noun is either definite, or separated from *لَا*, there is no

<sup>1</sup> It is a disputed point whether *إِنْ* "not" has governing power, but *إِنْ* *مَا* has none.

God is forgiving"; (iv) after قُلْتُ and the like introducing a direct narration, as: <sup>أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللَّهَ</sup> "the first thing I say is, 'I praise God.'"

(3) لَكِنَّ <sup>lākinna</sup> (or وَلَكِنْ) "but"<sup>1</sup>: introduces a *nominal* sentence.

(4) لَيْتَ <sup>layla</sup> "would that" etc., as: لَيْتَ أَبَا حَيٍّ "oh that her father were alive" = لَوْ كَانَ أَبُو حَيٍّ حَيًّا = لَوْ أَنَّ أَبَا حَيٍّ حَيٍّ.

(5) لَعَلَّ <sup>la'all</sup> "perhaps"; لَعَلَّ زَيْدًا نَائِمٌ "perhaps Zayd is sleeping."

*Remark I.*—Note the emphatic order in إِنَّ مِنَ الْبَيَانَ لَسِحْرًا "some words have magic power"—(*Prov.*): the ordinary order would be, إِنَّ سِحْرًا مِنَ الْبَيَانَ. إِنَّ = "there is" and "the fact is"; vide § XXXVII (d).

*Remark II.*—All these particles are prefixed to a redundant <sup>وَ</sup> if without it they would immediately precede a verb, as: قِيلَ إِنَّهُ كَانَ رَجُلٌ فِي مَدِينَةٍ. In, إِنَّ هَٰؤُلَاءِ قَوْلٌ مُّقْتَضٍ "verily these are decisive words," the <sup>وَ</sup> after إِنَّ is redundant; it is a pronoun referring to "Qur'ān."

(e) (1) The lightened forms إِنَّ - أِنَّ - لَكِنَّ (which *must* be used in a *verbal*, and may be used in a *nominal* sentence) have no governing power, as: <sup>عَلِمْتُ أَنَّ زَيْدًا مُنْطَلِقٌ</sup> "I know that Zayd is going away."

<sup>1</sup> But لَكِنَّ <sup>lākin</sup> (which has no governing power), before a *verb*, as: وَلَمَّا قَالَ "but he said"; but وَلَكِنْ قَسَتْ قُلُوبُهُمْ "but their hearts hardened."

<sup>2</sup> Vide also Adverbs § XXXIV (b) (6).

<sup>3</sup> If "perhaps" immediately precedes a *verb*, a pronoun must follow لَعَلَّ, as: لَعَلَّهُ يَأْتِي "perhaps he will come."

If the subject of <sup>إِنْ</sup> is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: <sup>إِنْكَ أَنْتَ الْوَهَّابُ</sup> "verily Thou art the Liberal giver."

When the subject immediately follows <sup>إِنْ</sup>, the *predicate* may take the corroborative <sup>لَئِنْ</sup>, as: <sup>إِنْ زَيْدًا لَقَائِمٌ</sup>, but when the subject is separated by a portion of the predicate, the *subject* may take <sup>لَئِنْ</sup>; vide example in Remark to (5).

If, however, the predicate is either negative or a Preterite without <sup>لَئِنْ</sup>, the <sup>لَئِنْ</sup> is not prefixed to it.

*Remark.*—If there are several predicates in a nominal sentence, the copulative <sup>وَ</sup> is usually omitted, as: <sup>إِنِّي حَفِيزٌ عَلِيمٌ</sup> "I am attentive (and) well-informed."

(2) <sup>أَنَّ</sup> "that" and its compounds <sup>لَئِنْ</sup> "because" and <sup>كَأَنَّ</sup> "as though, just as if," introduce a *subordinate* 'Nominal' clause, as: <sup>أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ</sup> "I testify that Muhammad is the Prophet of God" (here the clause beginning with <sup>أَنَّ</sup> is the *object*): <sup>كَأَنَّ زَيْدًا أَسَدٌ</sup> "as if Zayd were a lion." wonder that thou art writing": <sup>لَئِنْ زَيْدًا أَسَدٌ</sup> "as if Zayd were a lion."

*Remark.*—Either <sup>إِنْ</sup> or <sup>أَنَّ</sup> may be used indifferently after (i) <sup>لَئِنْ</sup> signifying consequence, as: <sup>مَنْ بَأْتَنِي فَأَنْتَ مَكْرُمٌ</sup> "if anyone comes to me, then he is honoured"; (ii) after a particle of swearing provided the subject has not <sup>لَئِنْ</sup>, as: <sup>وَاللَّهِ إِنْ زَيْدًا قَائِمٌ</sup> "is not?", and <sup>لَئِنْ</sup> "undoubtedly," as: <sup>لَئِنْ زَيْدًا قَائِمٌ</sup> "is not Zayd standing?"; <sup>لَئِنْ زَيْدًا قَائِمٌ</sup> "undoubtedly"

1 A Nominal Sentence (<sup>جُمْلَةٌ اِسْمِيَّةٌ</sup>) begins with a noun or pronoun; a Verbal Sentence (<sup>جُمْلَةٌ فِعْلِيَّةٌ</sup>) with a verb. Before a *verbal* clause, <sup>أَنَّ</sup> an "that" (<sup>أَنَّ</sup>)

2 Here the verb governs its complement with a preposition. <sup>لِئِنْ</sup> "but" are used.

2 Here the verb governs its complement with a preposition.



*Remark.*—Note that the Energetic increases the force of the “Prohibitive.”

(d) If *لَمْ* is used, it must be used before every *verb*; but, if followed by more than one acc., *لَا* succeeds, as: *لَمْ أَرْ زَيْدًا وَلَا غُلَامًا* “I never saw Zayd, nor his slave.”

(e) *لَنْ* (= *لَأَنْ*) precedes the Subjunctive (Aorist in —), and gives it a negative *future* sense.

(f) The interrogative negatives *أَلَا* and *أَمَّا* with the Aorist (or the copula understood) often mean “truly, verily, certainly” in a present or future sense, *إِنْ* being sometimes added, as: *أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ* “certainly thou wilt not attain learning save through six things”; *أَلَا إِنْ الْحَدَاثَةَ لَا تَدُومُ* “truly youth does not last for ever”; *أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ* “verily these are the fools.”

(2) *لَوْ مَا - لَوْلَا - هَلَّا - أَلَا* are “PARTICLES OF INCITEMENT AND REPROOF” (*حُرُوفُ التَّحْضِيضِ وَالْعَرْضِ*), and are used with the future tense in encouragement or with the past tense in reproof, as: *أَلَا تَصْنِفْ كِتَابًا فِي الزُّهْدِ* “why dost (or wilt) thou not compose a book on asceticism” = “pray do compose one”; *هَلَّا أَعْلَمْتَنِي* “why didst thou not inform me?”

*مَا* is also so used, as: *مَا تَقُومُ* “why art thou not standing up?” = “pray stand up.”

(g) *Vide* also Adverbs § XXXIV.

## § XLIV. Tenses.

### PRETERITE.

(a) The PRETERITE expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: *وَاللَّهِ لَا أَقُمْتُ بِمَكَّةَ* “by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: *إِنْ قُمْتَ قُمْتُ* “if you rise, then I will rise, i.e. supposing you have risen, then consider that I have risen.” Hence, too, its use in blessings and cursings.

(2) This *إِنَّ* takes *لَ* before its predicate, a fact that distinguishes it from the negative *إِنَّ*, as: *إِنَّ زَيْدَ لَمُنْطَاقٍ*, "verily Zayd is going away." *إِنَّ* (ظَنُّ وَ أَخْرَاجُهَا وَ كَانُ وَأَخْرَاجُهَا (e.g.)

seldom occurs except before the *أفعال نامضة* (e.g.) *كَانَ*, the particles *قَدْ* or *لَمْ* must

(3) If a verbal sentence is introduced by *كَانَ*, the particles *قَدْ* or *لَمْ* had not stood up"; be inserted, as: *كَانَ قَدْ قَامَ زَيْدٌ*, "as though Zayd had not stood up"; *كَانَ لَمْ يَأْتِ زَيْدٌ*, "as though Zayd had not come."

#### (4) For *أَنْ* vide § XLV (c).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, *لَمْ* is usual, and before the Aorist *لَا لَمْ* is used with the apocopated Aorist (Jussive) in a *past sense*, and is more forcible than *لَمْ* with the Preterite; *لَمْ يَفْعَلْ* = "he never did."

(b) *لَمْ* "not yet" (like *لَمْ*) precedes the apocopated Aorist (Jussive), and gives it a *past sense*.

(c) *لَا* prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, *لَا* with the Pret. has a *future* signification, as: *لَا يَفْعَلْ* "by God, I will not open this door"; but in blessings *يَا رَأَيْتَ شَرًّا* "mayest thou

and curses it has an optative signification, as: *يَا رَأَيْتَ شَرًّا* "mayest thou never see evil!"

*لَا* precedes a *Preterite* (in its *past sense*), only when there are two or more verbs, as: *لَا يَفْعَلُ وَلَا يَفْعَلُ*, "and he<sup>2</sup> neither believed nor prayed"; but in such cases the *first* negative is often *لَمْ*.

*لَا* also signifies simple negation, "no."

<sup>1</sup> *قَدْ فَعَلَ* *لَمْ* *يَفْعَلْ* is the negation of *فَعَلَ*, but *قَدْ فَعَلَ* *لَمْ* *يَفْعَلْ* of *قَدْ فَعَلَ*.

<sup>2</sup> The infidel (generally).

“when the time of death comes, neither ears nor eyes remain” (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after **أَوْ** “or,” are usually to be rendered by the present, as: **سَوَاءٌ غَابُوا أَوْ حَضَرُوا** “it is all the same whether they are absent or present.”

*Remark.*—If the Preterite is to have a past signification, **كَانَ** or one of its ‘sisters’ must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle **قَدْ** “already, just,” prefixed to the *Preterite*, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: **قَدْ ذَكَرْنَا** “we have just mentioned,” or “we have already mentioned,” or “we had mentioned.” But **قَدْ قَامَتِ الصَّلَاةُ** “the prayers are just going to begin” (said by the *Mukabbir* just before the Imām begins the prayer); here too the commencement of the act is anticipated; *vide* also (7) *Remark*, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing **كَانَ** to the Preterite with or without **قَدْ**, as: **كَانَ قَدْ أَمَرَكَ زَيْدٌ أَنْ تَعْمَلَ هَذَا قَبْلَ ذَلِكَ** “Zayd had told thee to do this before that” (or—**كَانَ زَيْدٌ قَدْ أَمَرَكَ أَنْ**).

*Remark.*—The Perfect and Pluperfect are, however, more usually expressed by **قَدْ** alone with the Preterite. But **وَقَدْ** means “whereas, notwithstanding, and yet” **لَمْ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا**: “why hast thou raised me up blind whereas I had sight?” (what the infidels will say to God at the Resurrection); **رَبَّنَا وَقَدْ عَصَيْنَا** “I had brought him up, but notwithstanding this he has rebelled against me.”

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: **(قَدْ) كُنْتُ فَعَلْتُ هَذَا، إِنْ إِسْتَطَعْتُ** “I would have done this, if I had had the power”, or **لَفَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ**. In the latter example **لَ** could not be omitted.

If two correlative clauses follow the hypothetical **لَوْ** [ or **لَوْ أَنَّ** (with nominal clause) **لَوْ لَمْ - لَوْلَا** ], the Preterites in both clauses will usually have the

## Examples:—

كَمَا قَامَ عَمْرٌ وَبَعْدَهُ جَلَسَ (1) “Amr stood and after that sat down”; كما قال المنذبي “as *al-Mutababbibiy* has said.”

إِلَهُ تَعَالَى (2) “God was and is Most High”; إِنْ خَلَفَ الْعِلْمَاءُ “as the Arabs say”; “the learned *have always* disagreed about this point.”

أَعْطَيْتُكَ هَذَا (3) “I give you this” (expresses completion of the idea of giving); هَلْ قَبِلْتَ = “dost thou accept this woman to wife?”; قَبِلْتُ = “I do.”

رَحِمَهُ اللَّهُ (4) “May God have mercy on his soul”; (also as a statement

“God preserved him,” of one who has escaped a danger): لَا رَحْمَةَ لِلَّهِ ( = “May God have no mercy on his soul”: لَعْنَةُ اللَّهِ ( = “May God curse him”: بِاللَّهِ لَا مَسَكْتَ يَدَهُ “by God! I *will*<sup>3</sup> not touch his hand,” (i.e. shake him by the hand)! *also* “by God! I *will*<sup>3</sup> not touch his hand” (i.e. stop him, from doing that deed).

*Remark.*—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with إِذَا “when, if,” مَنْ “whoever, if any body,” and the particles (conditional) mentioned in § LVI (e), as: مَنْ جَدَّ وَجَدَ “he who strives, succeeds”; أَذْنٌ وَلَا عَيْنٌ إِذَا جَاءَ الْحَيُّينَ لَمْ تَبْقَ

1 Or جَدَّ

2 The *tanwīn* is over the و; the *wāw* is merely added as a sign to distinguish the word from جَدَّ *Umar*.

3 If لَمْ instead of لَمْ were used, the meaning would be Preterite.

4 For تَبْقَى *tabqay*; after لَمْ the vowel or the weak radical is dropped.

“when the time of death comes, neither ears nor eyes remain” (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after *أَوْ* “or,” are usually to be rendered by the present, as: *سَوَاءٌ غَابُوا أَوْ حَضَرُوا* “it is all the same whether they *are* absent or present.”

*Remark.*—If the Preterite is to have a past signification, *كَانَ* or one of its ‘sisters’ must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle *قَدْ* “already, just,” prefixed to the *Preterite*, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: *قَدْ ذَكَرْنَا* “we have just mentioned,” or “we have already mentioned,” or “we had mentioned.” But *قَدْ قَامَتِ الصَّلَاةُ* “the prayers are just going to begin” (said by the *Mukabbir* just before the *Imām* begins the prayer); here too the commencement of the act is anticipated; *vide* also (7) *Remark*, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing *كَانَ* to the *Preterite* with or without *قَدْ*, as: *كَانَ قَدْ أَمَرَكَ زَيْدٌ أَنْ تَعْمَلَ هَذَا قَبْلَ ذَلِكَ* “Zayd had told thee to do this before that” (or *كَانَ زَيْدٌ قَدْ أَمَرَكَ أَنْ—*).

*Remark.*—The Perfect and Pluperfect are, however, more usually expressed by *قَدْ* alone with the *Preterite*. But *وَقَدْ* means “whereas, notwithstanding, and yet”: *لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا*: “why hast thou raised me up blind whereas I had sight?” (what the infidels will say to God at the Resurrection); *رَبَّنَا وَقَدْ عَصَايَ* “I had brought him up, but notwithstanding this he has rebelled against me.”

(8) The *Preterite* and *Pluperfect* are also used in Conditional Clauses, as: *كُنْتُ فَعَلْتُ هَذَا إِنْ لَمْ يَنْظُرْتُ* ( *قَدْ* ) “I would have done this, if I had had the power”, or *لَفَعَلْتُ هَذَا إِنْ لَمْ يَنْظُرْتُ*. In the latter example *لَ* could not be omitted.

If two correlative clauses follow the hypothetical *لَوْ* [ or *لَوْ أَنَّ* (with nominal clause) ], the *Preterites* in both clauses will usually have the

signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential, as: <sup>لو شاء ربك لجعل الناس أمة واحدة</sup> : as

have made mankind one people<sup>1</sup>; "if thy Lord had chosen, He would surely have made mankind one people"; <sup>لو لا على لهلك عمر</sup> : "had it not been for

'Ali, 'Umar would surely have perished"; <sup>فدعنا خائفوا عليهم</sup> : "and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the Potential, as: <sup>لو نشاء جعلناه أجباجا</sup> : "if we pleased, we could make it salt water." Vide also § LVI (a) (1).

*Remark.*—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by <sup>كأن</sup> with a Preterite.

### AORIST.

(b) The Aorist denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. Vide also § L (c).

*Remark.*—The Energetic forms have always a future sense: vide § XXV, p. 749.

(2) The particle <sup>سأ</sup> saw/a, or its inseparable shortened form <sup>س</sup> s, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action *accompanying* a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as: <sup>جاء يضحك</sup> (= جاء ضاحكا) "he came laughing"; in both these examples the

words <sup>ليرد</sup> words<sup>1</sup> can be added after <sup>جاء</sup> for emphasis: <sup>جاءني يطلب درهما</sup> : "he came to me to ask for a dirhem"; <sup>ذهب إلى ابنك يسرق</sup> : "he

<sup>1</sup> Note that this changes the clause to a Nominal one, and vide § LV (e) and p. 774, note 3.

went to the bank to rob it." A negative verb, however, requires the **وَ** before it (*vide* also Remark II), as: **جَاءَ زَيْدٌ وَمَا يَرْكُضُ** "Zayd came to me not running."

*Remark I.*—The *Present Participles*, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

*Remark II.*—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are:—**جَاءَ زَيْدٌ وَفِي** "Zayd came with a book in his hand"; **جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ** "Zayd came while the sun was rising." This *wāw* is called **أَلَوُ الْحَالِيَةِ** "the *wāw* that expresses condition or state; *vide* § LVIII (e).

If the nouns have affixed pronouns, the **وَ** may be omitted. *Vide* p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an *Imperfect*, as: **رَأَيْتُهُمْ يَتَنَازَلُونَ**, or **رَأَيْتُهُمْ وَهُمْ يَتَنَازَلُونَ** "I saw them fighting", or "I saw them when they were fighting."

The *Imperfect*, however, is usually expressed by prefixing **كَانَ**, as: **مَرَرْتُ بِهِ وَكَانَ يَشْتَرِي جَارَةً** "I passed him when he was buying a slave girl"; **كُنَّا نَتَخَوَّسُ مَعَ الْغَدَاثِ** "we used to gossip (heedlessly) with the gossips" (this will be said by the careless at the Resurrection): **كَانَ زَيْدٌ يَقُولُ** "Zayd used to tell me this every day." **كُلَّ يَوْمٍ كَذَا وَكَذَا** (or **زَيْدٌ كَانَ يَقُولُ لِي**—)

*Remark.*—The *Imperfect* can also be expressed by **كَانَ** with a following present participle.

(5) The Aorist indicates dependence on another verb, as: **طَفَقَا يَخْتَصِفَانِ** "they (Adam and Eve) began to hide themselves with the leaves of the Garden"; **جَعَلَ يَبْكِي** "he began to weep"; **مَا أَقْدَرُ أَكَلْتُ الْعَرَبِيَّ** "I cannot speak Arabic"; **مَا زِلْتُ نَمْشِي** "I ceased not to walk, I continued to walk." *Vide* also § LXII Approximate Verbs (iii).

signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential, as: <sup>لَوْ شَاءَ رَبِّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً</sup> "if thy Lord had chosen, He would surely

have made mankind one people"; <sup>لَوْلَا عَلَىٰ آلِهَةٍ</sup> "had it not been for

'Ali, 'Umar would surely have perished"; <sup>لَوْ تَرَكُوا مِنْ خَلْقِهِ ذَرِينَةً</sup>

"and let these fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the Potential, as: <sup>لَوْ شَاءَ جَعَلْنَا إِيَّاجَا</sup> "if we pleased, we could make it salt water." *Vide* also § LVI (a) (1).

*Remark.*—It is to be noticed that both the conditional present and conditional past (I would write *or* I would have written) may equally be expressed by كُنْ with a Preterite.

### AORIST.

(b) The Aorist denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or also particles may define its time. *Vide* also § L (c).

*Remark.*—The Energetic forms have always a futuro senso: *vide* § XXV, p. 749.

(2) The particle <sup>سَأَوْفَ</sup> *sawfa*, or its inseparable shortened form <sup>سَ</sup> *sā*, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action *accompanying* a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as: <sup>جَاءَ يَضْحَكُ</sup> (= <sup>جَاءَ ضَاحِكًا</sup>) "he came laughing"; in both these examples the

words <sup>لِيُطْلَبَ دِرْهَمًا</sup> *can be* added after <sup>جَاءَ</sup> for emphasis: <sup>جَاءَ دِرْهَمًا</sup> "he came to me to ask for a dirhem"; <sup>لِيُطْلَبَ دِرْهَمًا</sup> "he

<sup>1</sup> Note that this changes the clause to a Nominal one, and *vide* § LV (e) and p. 774, note 3.



from that I might attribute partnership to him"; here مِنْ could not be omitted.

In أَتَيْتُكَ لِأَنْ أَسْلِمَكَ "I have come for that I might salute thee," أَنْ could be omitted.

The ellipse of أَنْ is common after لَ - كَيْ - لَيْ - حَتَّى - وَ - فَ.

(5) The predicate of أَنْ must be a sentence, and the subject is very seldom expressed, as: عَلِمْتُ [أَنْ زَيْدٌ قَائِمٌ] "I knew that Zayd was standing"

(عَلِمْتُ أَنَّ زَيْدًا قَائِمًا) "I know that the fact was thus—Zayd is standing."

If the predicate is a verbal clause with its verb declinable and not precative (مُضَرَّفٌ غَيْرُ دَعَائِيٍّ), it is better to insert as a separating word (فَاصِلٌ),

the particles قَدْ - سَوْفَ or سَ, or a negative particle, as: نَعْلَمُ أَنْ قَدْ جَاءَ زَيْدٌ "we know that Zayd has come"; يَعْلَمُ أَنْ سَوْفَ تَقُومُ "he knows that you will stand."

Remark.—'Indeclinable verbs' are those that have only one tense, vide § VI.

(b) In the Indicative, مِمَّا can take the place of أَنْ after certain verbs, as: عَجِبْتُ مِمَّا (مِنْ أَنْ or أَنْ) ضَرَبْتَ زَيْدًا "I wonder from that, that thou

didst strike Zayd" = أَعْجَبْتُ مِنْ ضَرْبِكَ زَيْدًا "I wonder at thy striking

Zayd"; وَأَنْ تَصُومُوا (= صِيَامَكُمْ) خَيْرٌ لَكُمْ "and that ye fast, is better for you";

here أَنْ تَصُومُوا is the subject.

(c) When حَتَّى "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation,

it is followed by the Preterite or the Aorist Indicative, as: سَارُوا حَتَّى "سَارُوا حَتَّى

طَلَبَتِ الشَّمْسُ "they journeyed till the sun rose"; "he is مَرَضٌ حَتَّى لَا يَرْجُونَهُ";

مِنْ ضَرْبِ زَيْدٍ would be ambiguous, as ضَرْبٌ may be either active or passive in meaning. You cannot say مِنْ ضَرْبِكَ زَيْدٌ as two *muṣūf ilayh* cannot come together.

(6) The particle *قَدْ* before the *Aorist* means "sometimes, perhaps," as: *قَدْ يَكُونُ مَدًّا* "perhaps it may be so." *Vide* also (a) (6), and (7) Remark, p. 812.

(7) The *Aorist* of *لَانَ* has generally a future meaning.

(8) The *Future Perfect* is expressed by the *Aorist* of *لَانَ* with the Preterite, as: *يَكُونُ زَيْدٌ وَصَلَ إِلَى الْمَدِينَةِ قَبْلَ أَنْ أَصِلَ إِلَيْهَا* "Zayd will have reached Medinah before I can get there." Note, too, the order.

*Remark I.*—When several Preterites or *Aorists* are coupled by "and," *وَ* or the particles *قَدْ* *مَوْفَقٌ* and *سَيَّ* are prefixed once only.

*Remark II.*—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

#### § XLV. Indicative and Subjunctive Moods.

(a) (1) When *أَنَّ* (and its compounds *أَنَّ* and *كَيْ*) introduces a fact, i.e. something in *present* or *past* time, it takes the Indicative, as: *أَعْلَمُ أَنَّ يَنَامَ* "I know that he *said*, did say"; but in such cases *أَنَّ* is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., *أَنَّ* is followed by the Subjunctive, as: *أِنِّي أَخَافُ أَنْ يَتْرَكَنِي* "I fear he will not leave me"; *مَا مَنَعَكَ أَنْ تَسْجُدَ* "what hath hindered thee from worshipping (that thou shouldst not worship) him?"

(3) If the Subordinate verb expresses a *future* after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as: *ظَنَنْتُ أَنْ يَأْتِيَ* "I think he will get up."

*Remark I.*—In these cases the dependent verb with *أَنَّ* is said to take the place of the *maḥḍar*; *vide* (b).

(4) *أَنَّ* can be preceded by the prepositions *كَ* - *لِ* - *فِي* - *مِنْ* "أَعُوذُ بِاللَّهِ مِنْ أَنْ أَشْرَكَ بِهِ" *as: كَلَّا - عَدَا - حَاشَا - إِلَى - حَتَّى*. "I seek refuge with God

*Remark I.*—The Imperative must not be an interjection like هُمْ “hold thy peace,” nor an adverb like هُمْ “hush.”

*Remark II.*—Sentences like the above are often equivalent to conditional sentences.

(e) It will be noticed from the above, that وَ takes the Subjunctive in the same circumstances as ف. It is then styled *والمصاحبة* “the *wāw* of simultaneousness”; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to مَعَ أَنْ.

(f) أَوْ when it is equivalent to إِلَّا أَنْ “unless that,” or إِلَى أَنْ, or حَتَّى “until that,” takes the Subjunctive, as: لَا أَقْتُلُ الْكَافِرَ أَوْ يُسْلِمَ “I will certainly kill the unbeliever unless he turn Muslim”: لَا أَزِمُّكَ أَوْ تُعْطِيَنِي حَقِّي “I will stick to thee till thou givest me my due.”

(g) إِذَنْ or إِذَا “in that case, well then,” if it begins a clause that expresses some *future* result of a previous statement and is not separated from its verb except by يَ or an oath, takes the Subjunctive. For example, to the remark, “I will come to see thee to-morrow,” the reply might be إِذَنْ وَاللَّهِ أَتُرِيكَ, or إِذَنْ (لَا) أَكْرِهَكَ etc. But to the remark “I will visit Zayd,” if the answer were, “Well then Zayd will treat thee with respect,” the Indicative would be used (إِذَنْ زَيْدٌ يَكْرِهَكَ), as إِذَنْ is separated from the verb by زَيْدٌ; so too in the reply إِذَنْ وَاللَّهِ لَتَنْدَمَ “then by God, thou wilt assuredly repent it,” the Indicative is used, as لَ is interposed.

#### § XLVI. Optative Mood.

(a) Is expressed by لَوْ with the Preterite, or less commonly with the Aorist. If negative, then لَا precedes these tenses. It is especially used after verbs like وَدَّ and نَحِبَّ “to like,” etc.: لَوْتَ or لَيْتَ “is also used.” Examples: وَدَدْتُ لَوْ تَأْتِي “I would he had come”; لَوْ تَأْتِي “I wish he would come”;

so ill that they have no hope for him." But when <sup>حَتَّى</sup> expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: <sup>يَتَمَلَّكُ قَبْلَ لِقَائِهِ</sup> <sup>حَتَّى يَكُونَ مَعْرُوبًا</sup> "we must meditate before we speak,

in order that words may be appropriate": <sup>يَتَمَلَّكُ قَبْلَ لِقَائِهِ</sup> <sup>حَتَّى يَأْتِيَ لِي نَسِي</sup> "I will therefore not quit the land (of Egypt) until my father give me leave."

(d) When <sup>فَ</sup> introduces a clause expressing the result or effect, it is equivalent to <sup>حَتَّى</sup> and takes the Subjunctive. The preceding clause must contain: (i) an Imperative or its equivalent; or (ii) express a wish or hope or request; or (iii) ask a question; or (iv) be a negative clause. Example:—

(i) <sup>يُزَيِّرُنِي فَأَكْرِمُنِي</sup> or <sup>يُزَيِّرُنِي فَأَهْجُرُنِي</sup> "visit me and I will honour thee" (= "if thou visited me, I will honour thee"): <sup>لَا تُؤْذِنِي فَأَذِلَّكَ</sup> or <sup>لَا تُؤْذِنِي فَأَذِلَّنِي</sup> "do not punish me, so that (or lest) I perish."

(ii) <sup>لَوْ كُنْتُ غَنِيًّا</sup> or <sup>لَوْ كُنْتُ فَقِيرًا</sup> "would that I had money, that I might give part of it in alms"; <sup>وَلَوْ كُنْتُ غَنِيًّا</sup> or <sup>وَلَوْ كُنْتُ فَقِيرًا</sup> "O would I had been with them, that I might have won great gain":

<sup>لَعَلِّي أَهْجُرُ فَأُزِيرُكَ</sup> or <sup>لَعَلِّي أَهْجُرُ فَأُزِيرُكَ</sup> "perhaps I may go on pilgrimage so as to visit thee": <sup>خَيْرًا</sup> or <sup>قَبِيضًا</sup> "wilt thou not alight with us, and thou wilt meet with good treatment": <sup>هَلَّا تَأْتِي إِلَيْنَا فَتَكْرِمُنَا</sup> "wilt thou not alight with us, and thou wilt meet with good treatment": <sup>هَلَّا تَأْتِي إِلَيْنَا فَتَكْرِمُنَا</sup>

"will thou not come to us? we will honour thee."

(iii) <sup>أَلَمْ يَكُنْ فِي الدَّارِ فَأَمْسَى إِلَيْهِ</sup> or <sup>أَلَمْ يَكُنْ فِي الدَّارِ فَأَمْسَى إِلَيْهِ</sup> "is Zayd at home, that I may go to him?" (= "tell me if, whether, Zayd is at home so that I may go to him").

(iv) <sup>لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا</sup> or <sup>لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا</sup> "sentence is not passed upon them that they die"; <sup>لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا</sup> or <sup>لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا</sup> "thou never comest to us to tell us something." *Vide also § LVI (d).*

“he took away the book.” In the Imperative  $\text{لِنَذْهَبْ} = \text{إِذْهَبْ بِنَا}$  “let us go” (of one or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as:  $\text{جِيءَ النَّبِيُّ بِنَاسٍ مِّنَ الْعَرَبِ}$  “the book was taken away (by some one)”;  $\text{ذُحِبَ بِالْكِتَابِ}$  “people from amongst the Arabs were brought to the Prophet.”  
*Vide* § XLVIII (b) and (g).

*Remark.*—As  $\text{آتَى}$  “to come” takes the acc. of the person,  $\text{آتَى}$  (stem IV) is doubly trans., and takes the acc. of both the person and the thing.

(c) Some transitive verbs change their meaning with the preposition used, as:  $\text{بَعَثَ خَادِمًا}$  “he sent a servant,” but  $\text{بَعَثَ بِالْكَلْبِ}$  “he sent the dog” (i.e. some one in charge of the dog); the direct accusative could not be used here:  $\text{أَرْسَلْتُهُمْ}$  “I sent them,” but  $\text{أَرْسَلْتُ إِلَيْهِمْ}$  “I sent for them,” and  $\text{أَرْسَلْتُ إِلَيْهِمْ مَكْتُوبًا}$  “I sent a letter to them”:  $\text{شَغَلْتُ بِهِ}$  “I busied myself with him (or with it),” but  $\text{شَغَلْتُ عَنْهُ}$  “I put the matter aside” (i.e. occupied myself elsewhere away from it):  $\text{دَعَا لَهُ}$  “he prayed to God for him,” but  $\text{دَعَا عَلَيْهِ}$  “he prayed against him,” (i.e. called down curses on him).

(f) *Vide* also Participles and the Infinitive § L.

### § XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as:  $\text{لَمْ يَظْفَرْ عَلَى أَحَدٍ}$  “he could not be captured,” but  $\text{لَمْ يَظْفَرْهُ}$  “he was captured by a tiger,” must be expressed by the Active Voice, as the agent is mentioned.

(b) *Intransitives* that indicate action and not state, may have a passive, as:  $\text{ذُحِبَ}$  “he went,”  $\text{ذُحِبَ بِهِ}$  “he was taken away”;  $\text{سَارَ}$  “he marched,”  $\text{سَارَ بِهِ}$  “a march was marched,” i.e. “it was marched a march.” *Vide* § XLVII (d) and (c) (iv).

<sup>1</sup> Active Voice.

<sup>2</sup> Adverbial accusative; *vide* (c) (iv).

GOVERNMENT OF VERB.

وَلَوْ تَرَىٰ إِذِ الْقَوْمَانِ أَلْفًا مِّنْهُم مَّا يَلْتَفِتُونَ إِلَّا بِأَمْرٍ أَوْ إِذِ الْقَوْمَانِ مَوْجِدُونَ  
 لَوْ كَانَ هَذَا أَمْرًا لِّأَصْحَابِ الْأَلْفِ إِن يَتِلَفَتُ إِلَّا بِأَمْرٍ أَوْ إِذِ الْقَوْمَانِ مَوْجِدُونَ

when they are set before their Lord! ;

when they  
أخوك<sup>أخي</sup> أفتي<sup>أنت</sup> "Oh that this were thy brother."  
عليه<sup>عليه</sup> الله<sup>الله</sup> لعنة<sup>لعنة</sup>

(b) An infinitive without a verb may also be used. . . . Also § XLIV (a) (4) and §§ LVI and LVII.

“God’s curse on him!”

§ XLVII. Government of Verb.

Direct of an action is put in the Accusative.

(α) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, thinking, knowing, seeing, finding, making into, and

أَفْعَلُ ) ; verbs of giving, thinking, knowing, seeing, and so forth. "حَسْبَةُ سَارِقًا"; "I thought others, as : عَلِمْتُ زَيْدًا الْعَرَبِيَّ";

others, <sup>3</sup> as: *رَدَا الْعَرَبِيَّ* "I turned the man into an ass";  
*مَسَخَتِ الرَّجُلَ حِمَارًا* "I turned the man into an ass";  
 him (to be) a thief"; *مَسَخَتِ الرَّجُلَ سَارِقًا* "I turned

him (to be) & under, , ,  
 他 在 睡 着 “I saw him asleep.” In the last example 他 may be the acc. of.

state or condition.

(2) Note that **الْحَاكِمُ ضَاحِكًا** may mean either "I heard the Governor laughing", or "I heard of the Governor laughing, I heard (some one told me) that the Governor laughed."

laughing ; of I heard  
me) that the Governor laughed.”

(c) Some verbs of coming and entering  
 دَخَلَ المسجدَ "Zayd came to me"; جَاءَنِي زيدٌ "he entered the mosque")

but *دَخَلَ فِي الْعَبْرَةِ* "he closeted himself in the room, he entered and stayed"; *أَدْخَلُوا الْبَابَ* "enter ye the gate" (في الباب could not be said).

... generally require a preposition.

**Remark.**—But verbs of *going* generally require a preposition, as:

(2) Some intransitive verbs become transitive with a F-F-I-  
 ذَهَبَ بِالْعَبَا "he brought him the news"; ذَهَبَ "he went", but  
 ذَهَبَ بِالْعَبَا "he brought him the news"

Oriskany

1 Accusative (الْفَتْح).

الف (Nominative).

؛ أفعال القلب

श्री

### 3 Verbs of thinking, knowing,

11

or 'Verbs denoting a Mental Process.'

(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the *masc. singular*), as:  $\text{قُضِيَ عَلَيْهِ}$  *lit.* “it was finished on him”, i.e. “he died”;  $\text{الْمُتَّضِي عَلَيْهِ}$  “the deceased woman”;  $\text{غَضِبَ عَلَيْهِ}$  “he fell under the wrath of”;  $\text{هِيَ مَغْضُوبٌ عَلَيْهِم}$  = “she is cursed by God”;  $\text{هِيَ مَغْشِي عَلَيْهِ}$  “those cursed by God (the Jews)”;  $\text{غَشِيَ عَلَيْهِ}$  “he fainted”;  $\text{هِيَ مَغْشِي عَلَيْهَا}$  “she has fainted.” In  $\text{عَمِيتَ عَلَيْكُمْ}$  “ye have been blinded,” the feminine is used, perhaps because  $\text{أَعْيُن}$  “eyes” is understood. *Vide* also § XLIX.

(h) Note the following ways of expressing passive state:— $\text{عَجِبْتُ مِنْ أَكْلِ}$  “I wonder at the dates being eaten, at the eating of the dates”;  $\text{زَيْدٌ مَغْضُوبٌ عَلَيْهِم}$  “Zayd’s slave (is) beaten,” *vide* § L (d).

*Remark.*—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as:  $\text{عَدَّ عَدًّا}$  = “He hath numbered them with an exact numbering”;  $\text{رَضَّ رِضًّا}$  = “he crushed his bones to pieces”: *vide* § XLI (c) (1).

### § XLIX. The Impersonal Verb.

(a) The impersonal “it, one, they, you” is expressed as follows:—

(1) By the Passive, as:  $\text{يَسَارُ إِلَيْهِ فِي وَقْتِ الْفُرُوقِ}$  “they journey to him in the time of necessity”;  $\text{سِيرَ إِلَيْهِ فِي وَقْتِ فُرُوقٍ}$  “they journeyed to him in . . . .”;  $\text{قِيلَ إِنَّ إِلَاحَهُ دُونَهُ}$  “they [the Christians] say that God has a son.”

This impersonal passive must have a complement, such as  $\text{إِلَيْهِ}$  or  $\text{إِنَّ}$  etc., as in the examples just given.

$\text{قَالَ}$  must precede a Nominal Sentence: it usually follows the verb  $\text{قَالَ}$  after which neither  $\text{قَالَ}$  nor  $\text{قَالَ}$  can be used. If a verb immediately follows  $\text{قَالَ}$  it is direct narration without any introductory particle.

(c) (i) The subject of the Passivo verb, if expressed, is in the nominative, as: قُتِلَ زَيْدٌ "Zayd was killed"; قُتِلُوا "they were killed"; مَا قُتِلَ إِلَّا زَيْدٌ "nono was killed except Zayd."

(ii) In قُتِلَ زَيْدٌ "Zayd was passed by" [lit. "it was passed by Zayd,"

*vide (g)*], the logical subject is a preposition with its noun.

(iii) An undefined *declinable* noun if used as a proper name may be the subject, as: صَامَ رَمَازَانٌ "the fast of Ramazān was kept" (صَامَ رَمَازَانٌ "he kept the fast of Ramazān").

(iv) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: مَشَرَ سَيْرٌ حَسَنٌ "a good march was marched; مَشَرَ (without an adjective) would be wrong; but *vide* last example مَشَرَ سَيْرٌ (without an adjective) would be wrong; but *vide* last example in (b). So too, the passive of جَلَسَ لَدَى زَيْدٍ "he sat by Zayd," or of لَدَى لَدَى "he recited the 'glory to God,'" would be wrong as neither

nor مَشَرَ is declinable.

(d) If a transitive verb governs two accusatives, the second remains in

the accusative in the *Passive*, as: سَمَى ابْنَهُ مُحَمَّدًا "he named his son Muhammad"; سَمِيَ ابْنُهُ مُحَمَّدًا "his son was named Muhammad"; أُعْطِيَ زَيْدًا "Zayd was given a dirham" "he gave Zayd a dirham," but أُعْطِيَ زَيْدًا دِرْهَمًا "Zayd was thought brave." زَيْدٌ مَعْظُونٌ شَجَاعًا "Zayd is thought brave."

For verbs taking two accusatives *vide* § XLVII (b).

(e) The verb قَالٌ governs only one accusative and when it means "to say" requires the direct narration after it; (but when it means "to order," it may take the direct or indirect): يُقَالُ لَهُ مُحَمَّدٌ "he is called Muhammad," stands for مُحَمَّدٌ (هو or هو) يُقَالُ لَهُ إِنَّهُ "it is said of him 'he is Muhammad'";

note the omission of هُوَ in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: (أَدْعَى عَلَيْهِ or أَدْعَى عَلَيْهِ) "he made a claim against him (or her)"; passive (أُدْعَى عَلَيْهِ or أُدْعَى عَلَيْهِ).



going to do this to-morrow"; أَنَا قَادِمٌ "I am coming, I am on the point of coming, I will come."

(2) If used for *past*<sup>1</sup> time, they govern the genitive, but in other cases<sup>2</sup> they may also govern the accusative. They may also govern by a preposition.

Ex.: هَذَا ضَارِبُ زَيْدٍ = "this is the man who struck Zayd"; هُوَ الْقَاتِلُ هو عالمٌ يعلمُ "he is going to kill the man," but هُوَ قَاتِلُ الرَّجُلِ "he is the killer of the man," and هُوَ قَاتِلٌ رَجُلًا "he is going to kill a man"; عَدِيدَةً "he knows about many arts, etc."; الطَّالِبُ لِلْعِلْمِ "the striver after knowledge"; مَا زِلْتُ مُحِبًّا لِلْإِسْلَامِ "I have not ceased to love Islam" = الْقَاتِلُ النَّاسِ = قَاتِلُ النَّاسِ "one that kills people," and الْقَاتِلُ الَّذِي يَقْتُلُ = الْقَاتِلُ (or) النَّاسِ = "he who kills."

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as: أَنَا كَائِسٌ زَيْدًا ثَوْبًا فَخِيرًا "I will dress Zayd in a splendid robe"; هَلْ أَنْتَ عَاقِلٌ عَمْرًا (or) عَاقِلٌ عَمْرٍ "dost thou think 'Amr intelligent?"; هَذَا مُعَلِّمٌ زَيْدًا عَمْرًا مُنْطَلِقًا "this one informs Zayd that 'Amr is going away."

(4) When referring to present or future time (but not to past), the active participle as a *muṣṭafī* may be defined by قَاتِلُ النَّاسِ or قَاتِلُ النَّاسِ "one who kills people"; قَاتِلُ النَّاسِ or قَاتِلُ النَّاسِ "he who kills people" = يَلْوُنِي = لَوْنِي "one who reproaches me," and يَلْوُنِي = لَوْنِي "he who reproaches me."

<sup>1</sup> The governing word cannot then have قَاتِلٌ.      <sup>2</sup> The governing word may have قَاتِلٌ.

(2) By the 3rd pers. pl. active, as: <sup>قَالُوا</sup> "they say, it is said"; <sup>قَدْ يَنْقُورُوا</sup> "they are agreed about this question."

(3) By the second person singular or plural active, as: <sup>هُوَ طَوِيلٌ جِدًا تَقُولُ إِنَّهُ</sup> "he is as tall as a palm"; <sup>أَوَأَنْتَ مِنْ يَعْمَلُ الْمَاءَ خَمْرًا؟</sup> "do you (does any one) think it possible that anyone can change water into wine?"

(4) By a cognate subject, as: <sup>قَالَ الْقَائِلُ</sup> or <sup>قَالَ الْقَائِلُ</sup> "someone has said"; <sup>رَوَى ذَاكَ</sup> "it has been questioned"; <sup>رَوَى ذَاكَ</sup> "it has been related"; <sup>صَبِيحَةٌ جَمِيلَةٌ لَمْ يَرَى الْوَارِثُ مِثْلَهَا</sup> "a pretty girl, whose like has never been seen."

*Remark.*—The cognate participle is used in other constructions also, as: <sup>لَا تَسْمَعْ نَصِيحَةً لِمَنْ</sup> "I don't listen to the admonition of anyone."

(5) By an intransitive, as: <sup>مَثَلًا مِنْ ضَحْكٍ ضَحِكٍ</sup> ( <sup>مَثَلًا مِنْ ضَحْكٍ ضَحِكٍ</sup> or <sup>مَثَلًا مِنْ ضَحْكٍ ضَحِكٍ</sup> ) "hence the proverb, so it passed into a proverb; 'he that ridicules is ridiculed'"; the subject to the feminine verb is <sup>مَقُولَةٌ</sup> or <sup>مَقُولَةٌ</sup> understood.

(6) Such impersonals as "it rains," etc., are expressed by <sup>مَطَرُ الْمَطَرِ</sup> "the rain rains"; <sup>تَلَجَّتِ السَّمَاءُ</sup> "the sky snows." Sometimes the subject <sup>السَّمَاءُ</sup> is omitted and the fem. verb only used.

*Remark.*—In such expressions, as: <sup>يَجِبُ</sup> "it is necessary," <sup>يَنْبَغِي</sup> "it is necessary," "it is necessary," "it is allowed," the subject is the following clause introduced by <sup>أَنْ</sup> (with the Subjunctive).

### § L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) THE ACTIVE PARTICIPLES may indicate time past, present, or future, as: <sup>مَنْ قَاتَلَ زَيْدًا</sup> = "who killed Zayd"; or "who is going to kill Zayd"; <sup>أَنَا نَاعِلٌ ذَلِكَ عَدَا</sup> "I am fasting, or going to fast"; <sup>أَنَا نَاعِلٌ ذَلِكَ عَدَا</sup> "I am

<sup>1</sup> Vide footnote l on p. 822.

= <sup>رَأَيْتَ هَٰذَا دَوَابَّ مُخْتَلِفَةً أَلْوَانِيَا</sup> ; يَقَمُّ عَذَبَ رِيَّتِهِ = "I saw there animals of various colours" = <sup>رَأَيْتَ دَوَابَّ اِخْتَلَفَتْ اَلْوَانِيَا</sup> : vide Adjectives § XXXVIII (a) and (d).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly <sup>ضَرَابَ عَمْرًا</sup> and <sup>نَعُولَ</sup> <sup>فَعَالٍ</sup>) may govern like the vl. noun [vide (b) (1)], as: <sup>ضَرَابَ عَمْرًا</sup> "one who beats 'Amr'"; <sup>ظُلُومَ قَوْمِهِ</sup> "a great tyrant to his tribe"; <sup>جَمَاعَةً لِّلْكَتَبِ</sup> "a great collector of books."

### § LI. Concord of Verb.

(a) The verb is *Masculine Singular* before the regular masculine plural, and usually before the masculine dual.

(b) It is *Feminine Singular* before a feminine singular *immediately* following it; generally before broken plurals *immediately* following it; and before the regular feminine plural, and the feminine dual.

(c) It is either *Masculine* or *Feminine Singular* :—

(i) before a singular feminine *not immediately* following it: (ii) before collectives destitute of reason (but for female *persons* the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer's mind.

(e) When the subject *precedes* the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the *logical* subject, as: <sup>وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ</sup> "even though every sign should come (be shewn) unto them": here the verb agrees with the genitive <sup>آيَةٍ</sup>.

(h) The verbs <sup>يَقَمُّ</sup> "how good" and <sup>يَبْسُ</sup> "how bad," generally take the masculine form, vide § LNI.

### § LII. Prepositions.

(a) (1) <sup>بِ</sup> Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take <sup>بِ</sup> It may be used with a predicate in negative sentences; vide § XLII (a).

<sup>بِ</sup> and <sup>بِ</sup> [Vide § XXXII (b)] are used without any verb.

PARTICIPLES, THE INFINITIVE AND VERBAL ADJECTIVES.

(b) (1) The Subject of a Verbal Noun is in the genitive, and its *Object* is

either in the accusative or else has the preposition *bi*, as: *يُكَلِّمُ زَيْدٌ مُحَمَّدًا* (or) *يُكَلِّمُ زَيْدٌ مُحَمَّدًا*

(the fact of) "Zayd's killing Muhammad"; *حُبِّي الْوَطَنِ* (*ḥubbī al-waṭan*)

or *حُبِّي لِلْوَطَنِ* "my love of my country."

(2) When a verbal noun governs a genitive, it may have a passive sense, *vide* § XLVIII (h). If however such a governed noun is separated from the

*muṣṭafī*, it must be in the accusative, as: *إِطْعَامُ يَتِيمٍ* "feeding an orphan,

an orphan's being fed," but *مَهْفُوبَةٌ يَتِيمًا* "or to feed, in a

day of famine, an orphan," since a *genitive* can never be separated from its governing word.

(3) Nouns that have a similar force to the vl. noun can also be construed

with the gen. of the subject, and the acc. of the object, as: *وَعِيدُ الْحَبَّارِ الصَّقَرِ*

"the hubara-bustard's threatening the Saker Falcon," where *وَعِيدٌ* is used for

the Infinitive *إِعْدَ*.

(c) To express an act now taking place either the AORIST or the

PRESENT PARTICIPLE may be used.

(d) THE PASSIVE PARTICIPLE is sometimes used impersonally, *vide*

§ XLVIII (g). It may govern the nominative, like its verb, as: *زَيْدُ الْمَضْرُوبِ غَلَامُهُ* "Zayd of the beaten slave,"

"Zayd's slave was beaten" : *زَيْدُ الْمَضْرُوبِ غَلَامُهُ* "Zayd has been beaten by his slave".

(but *زَيْدُ الْمَضْرُوبِ غَلَامُهُ* "Zayd has been beaten by his slave")

Remark.—The English Present and Past tenses can be rendered by the Arabic Pres. and Past Participles.

(e) (1) VERBAL ADJECTIVES or PARTICIPLES are sometimes used for verbs; they may be in any case, but *their subject must be in the*

*Nominative*, as: *يَقْمُ عَذْبٌ رَيْقَهُ* "with a mouth whose saliva is sweet"

1 Prop. *ḥubbī al-waṭan*; but as the *a* of *al* is *hamzat al-waṭan*, it is dropped, and as the

*y* of *حُبِّي* is *sākin*, it cannot be joined to the *tām* of *al*, which is also *sākin*. It is a

rule that to make a *sākin* letter *muṭaḥarrik*, either *fatḥah* or *kasrah* is added. Here (after

*y*) *fatḥah* is euphonious.

never separate yourself from the majority, you must act as others do” ;  
 عَلَيْكَ بِالْوَلَدِ “you must look after the boy” ; عَلَيْهِ دَيْنٌ “he owes me a debt” ;  
 إِنْ أَرَدْتَ أَنْ تَصِيدَ بِالشَّوَائِينِ فَعَلَيْكَ بِالْبَحْرِيَّةِ “if you want to train Shāhīns, then  
 you must keep the Peregrine species” ; بِنَاءَ عَلَى “according to” ;  
 عَلَى أَنْ “on the supposition or condition that” ; عَلَى قَدْرِ الْإِمْكَانِ “so far as possible” ;  
 عَلَى “willingly” ; عَلَى الرَّأْسِ وَالْأَعْيُنِ “according to rank” ;  
 عَلَى ظُلْمِهِمْ “in spite of” ; عَلَى رَغْمِ أَنْفٍ “publicly” ; رُوْسُ الْأَشْيَاءِ  
 of their ill-doing.”

(d) عَنْ “away from”, is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs مِنْ can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask ( = “about concerning”).

It also = “on the authority of”, as: عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ “it is related on the authority of ‘Umar, that the Prophet of God said —”.

Note the idioms فَضِّلَهُ اللَّهُ عَنْهُ “May God be pleased with him !” ; فَصْلًا عَنْ

“apart from” ; عَنْ قَلِيلٍ “after a little while” ; مَاتَ عَنْ وَلَدٍ صَغِيرٍ “he died, leaving a young child” ; قُتِلُوا عَنْ آخِرِهِمْ “they were slain to the last man.”

(e) (1) مِنْ is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for “to,” as: بَاعَ مِنْهُ فَرَسًا “he sold to him a horse.”

(2) مِنْ “some of, of, any”, as: شَرِبْتُ مِنْهُ “I drank some of it” ; هَلْ مِنْ إِلَهٍ “is there any God ?” ; لَا مِنْ إِلَهٍ “there is not any God, there is no

## PREPOSITIONS.

(2) It may be used with إِذَا "see! behold", as: <sup>فَإِذَا هُوَ بِأَسَدٍ</sup> "and suddenly a lion appeared"; إِذَا بِجَانٍ قَدْ حَقَرَ = إِذَا بِجَانٍ قَدْ حَقَرَ; vide § XXXII (b) and footnote. <sup>بِأَبِي أُنْتُ وَأُمِّي</sup> "may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me)."

(3) (b) <sup>لِ</sup> expresses the Dative. It is used in dates, for 'on': <sup>هَذَا وَقَعَ</sup> هذا وقع. (3) (b) <sup>لِ</sup> "this happened on the five<sup>3</sup> nights that passed from Ramazān," i.e. "this happened on the 5th night of Ramazan"; also <sup>لِخَمْسٍ وَخَارُونِ مِنْ رَمَضَانَ</sup> vide § XXVIII (f).

It is used for "by" before the names of editors or authors.

It signifies "for the benefit of" as opposed to <sup>لِ</sup> عَلَى, as: <sup>دَعَوْتُ لِي</sup> "I prayed for him" (but <sup>دَعَوْتُ عَلَيْهِ</sup> I cursed him) "لِي عَلَيْكَ دِينَارٌ" "you owe me a dinar."

It denotes the purpose or cause. Vide also § LIII "To Have."

*Remark.*—The phrase <sup>لِلَّهِ أَبُوكَ</sup> لله أبوك means "what a man thy father was!";

vide § LX.

(c) عَلَى "over, on, against."

Note the following idioms: <sup>عَلَى بِهِ</sup> عَلَى بِهِ "bring him here to me," but

<sup>عَلَيْكَ بِهِ</sup> عَلَيْكَ بِهِ "you must stick to him, not leave him"; <sup>بِاللَّهِ عَلَيْكَ</sup> بِاللَّهِ عَلَيْكَ "I conjure thee by God"; <sup>عَلَيْكَ زَيْدًا</sup> عَلَيْكَ زَيْدًا "seize thou Zayd"; <sup>عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ</sup> عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ "you must obey thy parents"; <sup>عَلَيْكَ بِالْجَمَاعَةِ</sup> عَلَيْكَ بِالْجَمَاعَةِ "it is incumbent on thee to obey thy parents"; "you must

<sup>1</sup> ل as a conjunction = <sup>لَآنَ</sup> لَآنَ "in order that, so that," and takes the Subjunctive.

<sup>2</sup> <sup>كَلَامُهُ</sup> كَلَامُهُ 3rd pers. pl. fem. of Pret. of <sup>يَغْلُو</sup> يَغْلُو "to be empty."

<sup>3</sup> In modern Arabic <sup>الْخَامِسَةِ</sup> الْخَامِسَةِ would be used.

<sup>4</sup> But <sup>لِخَمْسَةٍ</sup> لِخَمْسَةٍ fem., "on the 5th day."

if one or more of the words governed by it is a *pronoun*, as: **بَيْنِي وَبَيْنَكَ** "betwixt me and (betwixt) thee"; **بَيْنِي وَبَيْنَ أَخِيكَ** "between me and thy brother." But **مَا الْفَرْقُ بَيْنَ نَبِيِّ وَرَسُولٍ** "what is the difference between *nabiyy* and *rasūl*?"

(2) **بَيْنَ** and **بَيْنَمَا** are also used for **بَيْنَ**.

(3) Note the idioms:—**بَيْنَ يَدَيْهِ** "before him"; **جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ** "both rich and poor came to me"; **هُوَ بَيْنَ عَالِمٍ وَجَاهِلٍ** "he is between learned and ignorant, half and half"; **بَيْنَ يَمِينٍ وَأَسِيرٍ** "middling, fair"; **الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ** "the tribe was partly slain and partly taken captive," *vide* p. 773.

(i) **دُونَ** "on this side of (opp. to **وَرَاءَ**), under, without, besides, other than, less than," as: **دُونَ النَّهْرِ** "on this side of the river"; **دُونَ كِتَابِكَ قِرْطَاسٌ** "under your book is a paper"; **لَأَقْتُلَنَّ زَيْدًا وَمَا دُونَهُ مِنَ الْعَرَبِ** "I will certainly kill Zayd and all besides him of the Arabs"; **دُونَ (or بَدُونُ or مِنْ دُونَ)** "without that"; **أَلْعَشْرَةُ وَمَا وَرَاءَهَا** "ten or more"; **أَلْعَشْرَةُ وَمَا دُونَهَا** "ten or less," (but **وَرَاءَهَا** "ten or more").

*Remark.*—**دُونَكُمْ** and **دُونَك** are interjections and = **إِيَّاكُمْ** and **إِيَّاكَ** "beware!" But **دُونَك** followed by a noun equals **خُذْ** "take," as: **دُونَك زَيْدًا** = **عَلَيْكَ زَيْدًا** "seize Zayd"; **دُونَكْ** "seize him."

(j) **نَحْوُ** preposition "towards" (and adverb "as for example"), and "according to," as: **نَحْوَقَوْلِهِ** "as he says"; but **نَحْوُ** as a substantive = **مِثْلُ** "like," as: **رَجُلٌ نَحْوُ (or نَظِيرُ or مِثْلُ) سَدٍّ** "a man like a lion"; **عَوَاتُ بِرَجُلٍ نَحْوِ أَخِيكَ** "I passed by a man resembling your brother."

**نَحْوُ** is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but **كَذَلِكَ** (which may be in any case) is used for "so on, such like."

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..



§ LIII. To Have.

“To have” is expressed by the prepositions <sup>1</sup>لِ or مَعَ-عِنْدَ according to the idea of possession. Thus مَعَ means “in company with or about the person,” as: مَعِيَ سَاعَةٌ “I have *with me* a watch,” but عِنْدِي سَاعَةٌ “I *have* a watch.”

لِ also means actual *possession*, as: لِي سَاعَةٌ “I *own* a watch,” but عِنْدِي سَاعَةٌ “I have (my own or some one else’s property) a watch”; أَلْمَالُ لِرَيْدٍ “the property that belongs to Zayd.”

لِ is used for immaterial things, as: لِي عِلْمٌ “I *know*”; it also = “of” after an indefinite noun, as: صَاحِبٌ لِي “a friend *of* mine.”

عِنْدِي مَالٌ = “I have money (generally, *i.e.* on me or at home),” but لَدَيَّ مَالٌ “I have money with me, on my person.”

*Remark.*—لَدَيَّ differs from عِنْدَ in being restricted to *material* objects, as: هَذَا الْقَوْلُ عِنْدِي (لَدَيَّ not) “this assertion is right, in my opinion.”

§ LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a *positive* clause, إِلَّا “except” (not a preposition), governs the accusative, as: أَكْرَمَنِي الْقَوْمَ إِلَّا زَيْدًا. After a *negative* clause, the exception is rarely in the accusative; but generally, the same case follows إِلَّا that precedes it, as: مَا سَمِعْتُ بِشَيْءٍ إِلَّا صَوْتَكَ (or) مَا سَمِعْتُ إِلَّا صَوْتَكَ “I heard nothing but thy voice, I heard thy voice only.”

After the لَا of general negation, the *exception* is nominative, since it is the logical subject, as: لَا إِلَهَ إِلَّا اللَّهُ “there is no god but the God.”

<sup>1</sup> From عِنْدَ comes عِنْدِيَّةٌ “opinion, intention.”

## PREPOSITIONS.

As a substantive it also means "about" (of numbers).

أُظِهِّرُكَ إِلَى شَيْءٍ also shows that one thing is added to another, (شَيْءٌ) It is used with زَيْدٌ "to augment";

as: حَبِيبٌ قَرِيبٌ and حَبِيبٌ قَرِيبٌ

with adjectives signifying love or hatred used in a passive senso, as: حَبِيبٌ قَرِيبٌ

قَرِيبٌ "dearer"; نَعْفَى "more hateful" etc.; and with

فَالَهُ أَقْرَبُ إِلَى "as: بَعِيدٌ عَنْ "far from," as: فَالَهُ أَقْرَبُ إِلَى

etc. signifying "near" as opposed to reverence."

لَعَنَ عَظِيمٌ "for this comes nearer to reverence." (لَعَنَ عَظِيمٌ) "et cetera, and so forth,"

Note the phrases: بَلَى أَخِيرَ (contracted) "this is entrusted to him."

بَلَى (بَلَى = بَلَى) "stand off!" فَذَلِكَ "this is entrusted to him."

(l) مَذْ (vide p. 771 and footnote 3) may be construed with either the

nominative or the genitive, the latter being generally used for a yet unexpired

period of time, as: مَذْ عَامِ أَرْل "since last year"; مَذْ كَلِمَتِهِ مَذْ شَهْرِنَا هَذْ "I have

not spoken to him since (the beginning of) this month"; مَذْ يَوْمِنَا or مَذْ الْيَوْمِ

"since this morning, to-day."

(m) For the repetition of a preposition after و vide § LV (k).

(n) Vide also § LIII.

(o) مَذْ or مَذْ may be directly connected with a following proposition, as: مَذْ رَأَيْتُ مَذْ خَلَقَ "I have not seen him since he was born";

position, as: مَذْ رَأَيْتُ مَذْ خَلَقَ "I have not seen him since he was born";

require the interposition of أَنْ or أَوْ, as: إِلَى أَنْ كَبُرْتُ "till I grew up";

"though it is easier to destroy than build";

مَعَ أَنْ الْهَدْمُ أَسْهَلُ مِنَ الْبِنَاءِ "مَعَ أَنْ الْهَدْمُ أَسْهَلُ مِنَ الْبِنَاءِ"; "because they disobeyed";

ذَلِكَ بِمَا عَصَوْا "that was because they disobeyed";

بَعْدَ مَا قَضَى فَلَانَ "after So-and-so

perished."

<sup>1</sup> The redundant مَا after كَ is rare.

(iii) <sup>١</sup>بَلْ (= “nay, not so, rather, but”) is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: <sup>٢</sup>قَامَ زَيْدٌ بَلْ عَمْرُو “Zayd stood up, nay it was ‘Amr’”; <sup>٣</sup>مَا قَامَ زَيْدٌ بَلْ عَمْرُو “Zayd did not stand up, but (nay rather) ‘Amr stood up’”; <sup>٤</sup>إِضْرِبْ زَيْدًا بَلْ عَمْرًا “beat Zayd, not so—‘Amr’”; <sup>٥</sup>لَا تَضْرِبْ زَيْدًا بَلْ (لَكِنَّ) عَمْرًا “do not beat Zayd, but (=nay rather) (beat) ‘Amr.’”

(c) RESTRICTIVE CLAUSES are introduced by <sup>٦</sup>إِنَّمَا; *vide* § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle <sup>٧</sup>أَ may be prefixed to <sup>٨</sup>تَمْ and <sup>٩</sup>فَ and <sup>١٠</sup>وَ. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by <sup>١١</sup>أَمْ or <sup>١٢</sup>أَوْ, as: <sup>١٣</sup>وَمِنْ الْعَجَائِبِ عَجَبٌ مِنْ هُوَ جَاهِلٌ أَعُو السَّعِيدِ أَمْ الشَّقِيِّ أَمْ كَيْفَ يَخْتَمُ عَمْرُو “one of the strange things is the self-conceit of him who does not know *whether* he will be saved or damned, or how his life will end.”

It is frequently omitted in an alternative question, as: <sup>١٤</sup>أَنَا الْمَلِكُ شَلْتُمْ<sup>١٥</sup> أَوْ: <sup>١٦</sup>أَسَلْتُمْ “I am king, whether ye like it or not.”

If both clauses depend on the same verb, the verb is placed between, <sup>١٧</sup>فَتَنِيًّا: كَانَتْ أَوْ فَتْنِيًّا: “whether he be rich or poor”; *vide* also <sup>١٨</sup>أَ under § XXXIV (a).

<sup>١٩</sup>لَكِنَّ has no governing power. It has the same meaning as in Persian, and the distinction between it and <sup>٢٠</sup>بَلْ is not drawn as in Urdu: *vide* Phillott's “Hindustani Manual,” Lesson, (c). • For <sup>٢١</sup>أَسَلْتُمْ. • For <sup>٢٢</sup>أَعْنِيًّا.

• It is said that <sup>٢٣</sup>أَوْ implies tolerance, in a simple question, as: <sup>٢٤</sup>أَزِيدٌ عِنْدَكَ أَوْ عَمْرُو “does either Zayd or ‘Amr happen to be with you?”; if <sup>٢٥</sup>تَمْ were substituted it *should* imply that the questioner knows one is with you and asks which of the two it is.

EXCEPTIVE, ADVERSATIVE, RESTRICTIVE, INTERROGATIVE SENTENCES. 833

(ii) "except" is an ordinary preposition and is indeclinable.

(iii) "besides, except, but" is a noun or pronoun *vide* § XXVI (i), and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

and is declinable: *غير* is a preposition only: both are used in the sense of

After interrogative <sup>مَنْ</sup>, the verb is usually masculine but may be feminine, as: <sup>مَنْ كَانَتْ أُمِّي</sup> "who was thy mother?"

The interrogative <sup>مَا</sup> is rarely used of persons, but the relative <sup>مَا</sup> is not infrequently used for <sup>مَنْ</sup>.

*Vide* also under Relative Sentences § LV.

(c) (i) For <sup>أَيَّ</sup> *vide* § XXVI (c) (3). p. 757. and § XL (b), p. 797.

The interrogative <sup>أَيَّ</sup> may be used for <sup>أَيَّة</sup> fem. and <sup>أَيُّون</sup> pl., as: <sup>مِنْ أَيِّ</sup> "and no soul knows in what land it shall die"; <sup>وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ</sup> "of what tribe art thou?" <sup>تَبِيلَةَ أَنْتَ</sup> "of what people art thou?"

(ii) When <sup>أَيَّ</sup> expresses astonishment, *vide* LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, <sup>أَيَّ</sup> agrees with it in case, as: <sup>جِئْتَنِي بِرَجُلٍ أَيْ رَجُلٍ</sup> "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, <sup>أَيَّ</sup> is put in the accusative of state (حَالٌ), as: <sup>جَاءَنِي زَيْدٌ أَيْ رَجُلٍ</sup> "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: <sup>إِنْتَكَبُوا [ نَكَيَّةً ] أَيْ نَكَيَّةً</sup> "how they have been tormented!"

#### § LV. Relative Sentences.

(a) A relative clause qualifying a *definite* antecedent is introduced by the adjective <sup>الَّذِي</sup>, and the relative clause generally contains a pronoun (called <sup>مُذَكَّرٌ</sup> or <sup>مُرْجِعٌ</sup>) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: <sup>جَاءَ الرَّجُلُ الَّذِي مَوَكَّرِيمُ النَّفْسِ</sup> here <sup>مَوَكَّرِيمُ</sup> is expressed, as there is no verb in the relative clause: <sup>جَاءَ الْفَتَى الَّذِي بَغْنَى</sup> "the youth who



(d) The pronoun is occasionally omitted in the accusative, as: <sup>هَذَا الرَّجُلُ</sup> هذا الرجل (d) The pronoun is occasionally omitted in the accusative, as: <sup>هَذَا الرَّجُلُ</sup> هذا الرجل “this (is) the man whom I beat.” *Vide* also (h).  
 (ضربت or ضربته) الذي ضربت

(e) When the antecedent is *indefinite*, there is no relative, as: <sup>رَأَيْتُ كِتَابًا كَانَ</sup> رأيت كتابا كان “I saw a book (which was) in thy hand”; <sup>كَانَ لَهُ ابْنٌ سَمِيَ</sup> كان له ابن سمي (or يسمي) “he had a son (who was) called Muhammad”; <sup>رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ</sup> رجل يقال له محمد “a man (who was) called Muhammad”; <sup>يَوْمَ قُتِلَ</sup> يوم قتل “on the day (that) he was killed”; <sup>قَوْمٌ يُؤْمِنُونَ</sup> قوم يؤمنون “people believing, people that believe.” Such a sentence is called <sup>مَقْدَةُ</sup> مقدة ‘an adjectival sentence.’

The relative is also omitted when the antecedent has the generic article, as: <sup>كَمِثْلِ الْخَيْلِ تَشْرَبُ بِالصَّغِيرِ</sup> كمثل الخيل تشرب بالصغير “like the horse (horse-kind) that drinks by whistling.”

(f) Relative clauses that do not qualify a noun, are introduced by <sup>مَنْ</sup> من, or <sup>الَّذِي</sup> الذي, or by <sup>مَا</sup> ما, as: <sup>إِنَّ الَّذِينَ آمَنُوا .. لَهُمْ جَنَّاتٌ ..</sup> إن الذين آمنوا .. لهم جنات .. “verily they that believe will have gardens”; here, either <sup>مَنْ</sup> من or <sup>أَمَّنْ</sup> آمن could be substituted, or <sup>أَمَّنُوا</sup> آمنوا. *Vide* § XXVI (p).

*Remark.*—When <sup>الَّذِي</sup> الذي stands for <sup>مَنْ</sup> من or <sup>مَا</sup> ما, it is a noun and = “he who,<sup>2</sup> that which, whoever, whatever”; but as an adjective it means “who, which, that,” referring to an antecedent.

(g) The substantive <sup>مَنْ</sup> من “he who, those who,” is generally followed by the singular verb (usually in the Preterite to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:—

<sup>وَمِنْ النَّاسِ مَن يَقُولُ .. وَمِنْهُمْ مَن يَتَّبِعُونَ إِلَيْكَ</sup> and from amongst the people there are some who say (sing.).... but these are not believers; they deceive God “and from amongst them are some who listen (plural) to thee”; <sup>مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ</sup> من دخل الشام من العرب “whoever of the Arabs entered (or may enter) Syria....”

<sup>1</sup> Note the concord.

<sup>2</sup> <sup>مَرَرْتُ بِالَّذِي تَرَ (يَعْنِي) سُلَيْمَانَ</sup> مررت بالذي تر (يعني سليمان) “I passed by the same person as Sulaymān did.”





“That is not a thing to be (*which is*) mentioned” <sup>لَيْسَ ذَلِكَ شَيْئاً يُذَكَّرُ</sup>; “Verily <sup>إِنَّ</sup> with the measure *with which* you measure it will be measured to you” <sup>وَبِالْكَيلِ الَّذِي تَكِيلُونَ بِهِ يُكَالُ لَكُمْ</sup>; “This is the boy *to whom* we have given the money” <sup>هَذَا هُوَ الْوَلَدُ الَّذِي أُعْطِيَتهُ الدَّرَاهِمَ</sup>; “*He whose* tongue is long has little intelligence” <sup>مَنْ لِسَانُهُ طَوِيلٌ عَقْلُهُ قَلِيلٌ</sup>; “The girl smiled, she *in whose* hand there was a flower” <sup>قَدْ تَبَسَّمتِ الْإِبنَةُ الَّتِي فِي يَدِهَا زَهْرَةٌ</sup>; “I saw girls in whose hands were flowers” <sup>شَاهدتُ بَنَاتٍ فِي أَيْدِيهِنَّ زَهْرٌ</sup>; “This youth, *whose* father we know, is clever” <sup>هَذَا الشَّابُّ الَّذِي نَعْرِفُ أَبَاهُ شَاطِرٌ</sup>; “Mount Lebanon, from the summit of *which* you see the Mediterranean, is a high mountain” <sup>حَبْلُ لُبْنَانَ الَّذِي تَرَوْنَ</sup>; “Those who spend their wealth (in alms giving)” <sup>مَنْ قِمتِهِ الْبَحْرُ الْمَتَوَسِّطُ حَبْلٌ عَالٍ</sup>; “And *who* does a greater wrong than *he who* hinders the temples of God from having His name mentioned in them?” <sup>وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذَكَرَ فِيهَا اسْمُهُ</sup>; “He made known to me *all* that he was leaving” <sup>عَرَفَنِي بِجَمِيعِ مَا يَتْرُكُهُ</sup>; “A day in *which* there shall be no bartering, nor friendship, nor intercession” <sup>يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ</sup>; “We were removed to another room, *which* had been sprinkled with rose-water” <sup>نَقَلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رَشَّ بِمَاءِ الْوَرْدِ</sup>.

*Remark.*—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is *nominal*, the predicate is sometimes co-ordinated with the word qualified, as: <sup>رَأَيْتُ دَوَابَّ</sup> <sup>مُخْتَلِفَةً: لَوْنِيَا (= أَلْوَانُهَا مُخْتَلِفَةٌ)</sup>.

## RELATIVE SENTENCES.

Note that **أَيُّ** and **الَّذِي** are always definite [for the use of *vide* § XXVI (c) (3), and § XL (b)], whilst **مَنْ** and **مَا** are either definite or indefinite; thus **مَنْ جَاءَ** = either “he who comes” or “one who comes”; **مَا لِي** = either

“that which I have” or “something I have.”

Though **مَنْ** and **مَا** are indeclinable, the pronoun referring to them must agree in gender and number, as: **لَا تَعْبِدْنِي** مَنْ لَا تَعْبُدُنِي; “I saw a woman who did not please me.” **أَصْبَحْتُ** (أَلْعَانْتُ) **مَنْ** can also be omitted after **مَنْ**, and **مَا**, who did not please me.”

(h) The accusative **مَنْ**—**هَمْ** etc. (أَلْعَانْتُ) “shall I fall down before one whom thou hast made of clay?”; here **خَلَقْتَهُ** could be used. *Vide* (d).

(i) The indeclinable substantive **مَا** = “that which, all that,” as: **فَانْكَحُوا مَا** hast made of clay?”; here **خَلَقْتَهُ** could be used.

“marry what pleases you from amongst the women”; **عَجِبْتُ مِمَّا فَضَرْتُ زَيْدًا**; “I said what I said”; **نَدِمْتُ عَلَى مَا قُلْتُ** (or **قُلْتُ**) “I repent what I didst strike Zayd”; **إِنْ قَضَيْتُ حَاجَتِي كَانَتْ لَكَ عَلَيَّ مِنَ الْجَبِيلِ**;

wonder for *what* thou didst strike Zayd; “if thou fulfillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it.”

(j) An indefinite antecedent may be repeated, especially after **كُلٌّ**, as: **رَأَيْتُ حَمَامَاتٍ (و) كُلَّ مِنْهَا (و) كُلَّ حَمَامَةٍ (و) حَمْرَاءُ** of which was red.”

(k) Further examples of relative sentences:—  
“*What* is past is gone, and *what* is hoped for is hidden, and thine is the hour in *which* thou art” **مَا مَضَى نَاسٌ وَالْمَوْءِلُ غَيْبٌ وَلَكِ السَّاعَةُ الَّتِي أَنْتَ فِيهَا**

(d) After **فَ**, the *first* Aorist is usually not apocopated, as: **رَبِّ لَوْ لَا**

**أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَمْدَقَ وَ أَكُنْ مِنَ الصَّالِحِينَ** "O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just" (said by the Infidel at the time of death).

(e) (1) Clauses that are introduced by **إِنْ** "if", **مَنْ** "if anyone", **مَا** "if anything", **كَيْفَ** "whatsoever"; **كَيْفَ** "how?", **كَيْفَ مَا** "howsoever"; **أَيُّ** "which, if any"; **أَيُّ مَنْ** "when", **مَتَى مَا** (or **مَتَامَا**) "whenever"; **أَيُّ مَنْ** "whoever"; **كُلُّ مَنْ** "every one who"; **كُلُّ مَا** "whatsoever (also whenever<sup>2</sup>)"; **أَيْنَ** "where"; **أَيْنَمَا** "wherever"; **أَيْنَ** "where"; **أَيْنَمَا** "wherever", are considered as Protases, and the Preterite or Jussive is used with them for the English *Present* or *Future*, as: **مَنْ جَالَ نَالَ** "whoso seeketh findeth, if anyone seeks he finds" = **مَنْ يَجْلُ يَنَلْ**.

(2) If the Preterite is to have the signification of the *Perfect*, **كَانَ** or one of its 'sisters' must be inserted *between* the particle and the verb, and the Apodosis (**جَزَاءٌ**) must be introduced by **فَ**, as: **إِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ قَبْلِ** "if his shirt is (has been) torn in front, she has spoken the truth."

(3) But if the Preterite is to have the signification of the English *Past* (or Preterite) Tense, **كَانَ** or a 'sister' introduces its clause and is followed by **إِنْ**, as: **كَانُوا إِنْ نَالُوا بَلَّغُوا** "if they exerted themselves to attain an object, they attained it."

*Remark.* The temporal clause introduced by **إِذَا** is often nearly identical in meaning with a clause introduced by **إِنْ**; but rarely is **إِذَا** construed with the Jussive like **إِنْ**. *Vide* § LVII (a).

(f) The particles mentioned in (e) (1) take *two* apocopated Aorists (Jussives).

<sup>1</sup> *Vide* Conjunctions § XXXIII, p. 776, note 3, and § LVII (a).

<sup>2</sup> **كُلُّ مَا** in the sense of "whenever" may be used with the Preterite in a past sense: also it does not in this sense apocope the Aorist.

§ LVI. Conditional and Concessional Sentences.

(a) (1) If a conditional Particle **إِنْ** or **إِذَا** (before a verb) is followed by **فَ** or **فَلَمَّا** (or in nominal clauses **لَوْ**).  
**مَعْرِفَ** or **مَعْرِفَ** (or in nominal clauses **لَوْ**).

After 2 etc., the verbs in both clauses are an Imperfect Subjunctive.

Either Proterites or Future, or one in one and one in two combinations. In the Apodosis, the Successive Present or Future may be used. Vide (c).

If a Preterite is to remain a Preterite, or if the Apodosis may be introduced by the particle *ʔ*. In impossible conditions.

After the conditional, the Jussive is seldom used.

*Remark.*—The Subjunctive *Aorist* *is* generally introduced by *وَأَوْ*, or less

(b) If the Protasis (شروط) is an Aorist, and the Apodosis (نتيجة) is an Imperative, as:

the former must be apocopated. *Vide* (*h*) and (*i*).

may be apocopated

... across & wish (= "if only", ...)

§ XLVII, p. 841. 33

(m) As stated above, **لَوْ** is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: **لَوْ يُؤْخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ** "if God *were* desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time."

(n) For further examples of Conditional Sentences *vide* § LVII (f).

### § LVII. Temporal, Conditional, etc., Clauses.

(a) **مَتَى** "when" is strictly *conditional*,<sup>1</sup> as: **مَتَى تَذْهَبَ أَذْهَبَ** "when you go, I'll go" (i.e. if you don't go, I won't); but **إِذَا** "when, if", is also *temporal*, as: **إِذَا ذَهَبْتُ إِلَيْهِ وَجَدْتُهُ نَائِمًا** "when (if) I go to him, I find him sleeping"; **إِذَا** always refers to present or future time, even with the Preterite<sup>1</sup>: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as: **وَاللَّيْلِ إِذَا**<sup>2</sup> **يَغْشَى** "I swear by the night when it covers, and the day when it shines out." *Vide* § LVI, p. 842 (e).

**مَتَى** and **مَتَمًا** are followed either by the Preterite or by the Jussive, but **إِذَا** by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of **إِذَا**, and the use of the Preterite instead of the Aorist after **كَانَ** in the sense of "used to, to be wont to"; **كَانَ إِذَا خَرَجَ لِقَاءَ الْبَابِ** "he *used*, when he went out, to meet him at the door."

(c) For past time, **لَمَّا** "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For **إِذْ**, *vide* § XXXIII, p. 776.

(d) **حَتَّى** can be used, either with the Preterite, or with the Aorist Indic. or Subj., *vide* § XLIV (c). Note the **حَتَّى**, and the order, in the following: **تَبِعْنَاهُ حَتَّى**

<sup>1</sup> **مَتَى** is interrogative, "when?"

<sup>2</sup> If **إِذَا** begins a clause, it is followed by the Preterite.

CONDITIONAL AND CONCESSIONAL SENTENCES.

(g) The Jussive (without ف) may follow a Conditional Imperative,

as: (g) The Jussive (without ف) may follow a Conditional Imperative, as: زُرْنِي أَكْرَمِي<sup>1</sup> "visit me (= if you visit me), I will honour you."<sup>2</sup>

(h) The Jussive with إِنَّ may occur in the Protasis, and the Preterite in the Apodosis. Vide (b).

(i) Unlike إِنَّ, the other conditional particles and pronouns require the

verbs in both clauses to be in the same tense. لَوْ لَا with the Jussive: or for past time لَوْ لَا with

(j) "If not" is إِنَّ لَمْ or لَوْ لَا with the Jussive.

The Preterite, or لَوْ لَا with the Jussive. The Preterite is introduced by ف in the following cases:—

(k) The Apodosis is introduced by ف in a verbal clause where the time would

(i) In a nominal clause; (ii) in a verbal clause beginning with the Jussive, or expresses past time, especially with سَوْفَ ("not")

expresses past time, especially with سَوْفَ ("not")

be future); (iii) in a verbal clause beginning with the Jussive, or expresses past time, especially with سَوْفَ ("not")

or لَمْ, or قَدْ; (iv) in a clause expressing a command, prohibition, or wish; (v) in a final clause after interrogation, as: (vi) in a verbal clause

wish; (v) in a final clause after interrogation, as: "have ye any knowledge that ye can show us?"

with a defective Preterite (لَيْسَ - عَسَى - نَعَمْ etc.). with a defective Preterite (لَيْسَ - عَسَى - نَعَمْ etc.).

(l) ف for ف is always used in the apodosis after a long or involved

protasis. With لَمْ and لَا, the use of ف is optional. If ف is inserted, ف requires the Aorist Indicative.

<sup>1</sup> Or فَاكْرَمِي.

<sup>2</sup> The following may also be considered conditional:—Prohibitive sentences: Precative sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him")

<sup>3</sup> In this case after a conditional, the interjection إِذَا "behold!" may be substituted for ف,

أَنْتَ لِي ; “ If it had not been for the number of officers who were round him, that crowd would have killed him on the road ” لَوْلَا كَثْرَةُ الضَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ

لَوْ لَمْ تُكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ ; “ If you had not been worse than the two of them, you would not have entered between them ”

يَجِبُ أَنْ أَرَاعِيَ ” I must consider my neighbour *even if* he act unjustly ” نَبِيْنِمَا

لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ انْتَعَشْتُ ; “ when the light of the morning had dawned, my spirit was refreshed, *although* I had despaired of deliverance ”

رُوحِي وَإِنْ كُنْتُ قَدْ بَلَسْتُ مِنَ الْخَلَاسِ ; “ If he prove obstinate, then woe to him ”

إِنْ عَصَى فَوَيْلٌ لَهُ ; “ If they become Muslims, they *have come* to the right path ; and if they turn away, only the bringing of the message is laid upon thee ”

إِنْ أَسْلَمُوا فَقَدْ اعْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَدْعُ ; “ When the Arabs knew of our arrival, they hastened joyfully to meet us and shouted at the top of their voices, ‘ Welcome to the guest, welcome to the guest, ’ ”

حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا

أَمْرَعُوا لِلْقَائِنَا فَرِحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَاتِهِمْ يَا هَلَّا بِالضَّيْفِ يَا هَلَّا بِالضَّيْفِ ; “ O would that I had died when I was swimming in the sea ”

يَا لَيْقَنِي مَتَّ لَمَّا كُنْتُ عَائِمًا

إِذْ رَمَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنْ ; “ When I came to the place of my sojourn, I threw myself on my couch, but alas ! it was a night in which I did not taste sleep for a single moment ”

إِذْ رَمَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنْ

كَيْفَ أَقْدِرُ أَنْ ” How can I forget thee when I have seen the tears of love flow from thy narcissus eyes ? ”

كَيْفَ أَقْدِرُ أَنْ

وَأَسْلُوكَ وَقَدْ نَظَرْتُ دُمُوعَ الْمَحَبَّةِ تَذْرِفُ مِنْ عَيْنَيْكَ الْفَرَجِيبَتَيْنِ ; “ And when he rode his steed, it was as though he and the saddle were one piece ”

وَأَسْلُوكَ وَقَدْ نَظَرْتُ دُمُوعَ الْمَحَبَّةِ تَذْرِفُ مِنْ عَيْنَيْكَ الْفَرَجِيبَتَيْنِ

حَتَّى إِذَا دَخَلَ الدَّارَ أَدْرَكَهُ  
the house."

"as long as" is followed by a Preterite, with *present* or *future* meaning, as: *أَلَسَّ مَا دَعَا فِي الْحَيَاةِ الدُّنْيَا فَنَالُوا* "men are careless as long as they live in this world"; *أَلَيْسَ مَا دَعَا أَجَابَ* "Care answers, as often as (wherever) you call it." *Vide* p. 778.

If the Preterite is to have a *past* signification. *كَانَ* is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by *مَا لَمْ* with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences:—

"When (if) he *spoke*, he spoke eloquently" *كَانَ إِذَا تَكَلَّمَ أَبْلَغَ*; "Accept my

excuse readily or (at least) be indulgent, if I *have committed* a fault" *فَعَبِّدِ الْعُذْرَ* أنت ظالمٌ "If you have done it"

"You are unjust, if we do not allow you  
ماذَا تَفْعَلُونَ إِذَا لَمْ نَدَعِكُمْ تَتَكَبَّرُوا مِنْ ذَلِكِ"; "What will you do if we do not allow you  
إِن تَفْعَلْ فَإِنَّكَ ظَالِمٌ" (إن فعلت

to be in a position (to do) that?" "Whether) one of your people has seen her

"If you wish, send some to see if (whether) one of your people has seen her  
إِنْ جِئْتَ فَأَرْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدُ قَوْمِكَ رَأَاهَا  
إِذَا أَلَمَ بِالْأَنْسَانِ مَصِيبَتَكَ قَالُوا لِي

a man, the best thing is to choose the lighter" *أَفْضَلُ شَيْءٍ لِي أَنْ أَسْأَلَكَ أَنْ تَرْفَعَهُ*

"If you remain fixed in your determination. I will make  
إِذَا بَقِيتَ "If you remain fixed in your determination. I will make

you taste the reward of your rebellion to the day of your death" *مَصِيرَةٌ عَلَى يَدَايِ فَسَافَتِي جَزَاءُ عَصِيَائِي إِلَى يَوْمِ مَرِيئِي*

me, O dear one, if these wretches make me drink the cup of death, for if I die.

and if God allots me a fair portion.

I die honoured before thine eyes; and if God allots me a fair portion.

I am thine and thou art mine" *أَنَا لَكَ وَالْأَنْسَانُ لِي وَأَنْتَ لِي وَالْأَنْسَانُ لِي*

I am thine and thou art mine" *أَنَا لَكَ وَالْأَنْسَانُ لِي وَأَنْتَ لِي وَالْأَنْسَانُ لِي*

I am thine and thou art mine" *أَنَا لَكَ وَالْأَنْسَانُ لِي وَأَنْتَ لِي وَالْأَنْسَانُ لِي*



“Neither my father nor my mother remains alive” لَمْ يَبْقَ أَبِي وَلَا أُمِّي

here وَلَا equals وَلَمْ يَبْقَ and saves a repetition. In, “there has been neither combat nor dispute between us” وَمَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, the first لَا might be omitted.

“It was impossible for me to do anything or to conclude anything” مَا امْكَنْنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا: here the وَلَا would usually be inserted, and as in the first example, it saves the repetition of a clause.

(c) Single verbs and whole sentences are often connected by وَ and فَ, where in English more definite particles would be used, as: اللَّهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ “God knows but (whilst) ye do not know.” This is practically a *جُمْلَةٌ حَالِيَّةٌ*, vide (e).

(d) Note the use of وَ and فَ in such sentences as سَجَدَ فَأَطَالَ “he prostrated himself for a long time” ( = أَطَالَ السُّجُودَ ); vide also § LXII (a) (5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by وَ, as already shown in § XLIV (b) (3) and Remark II. and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this:—

(i) NOMINAL.—“Zayd rose up weeping” قَامَ زَيْدٌ وَهُوَ بَاكِ, or قَامَ زَيْدٌ وَهُوَ بَاكِ. “Ye lied wittingly, ye lied knowing the while that ye did so” كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ: this could be made verbal by the omission of أَنْتُمْ, or by the substitution of وَقَدْ.

Remark.—Occasionally the nominal clause is merely appended, as: لَقِيتُهُ جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ “I met him wearing a coat of embroidery”; جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ “Zayd came, his hand on his head.”

(ii) VERBAL with AORIST.—The Aorist alone may be used [vide (i)], or it may be introduced by وَقَدْ, as: لِمَ تُوْذُنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ “why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you:”

COPULATIVE SENTENCES, *and* I heard the

لَمْ أَتَقَدَّ مِنْ كَلَامِي حَتَّى سَمِعْتَهُ يَقُولُ : " I had not finished my story : " كَانَهُ وَالسَّيِّئُ قِطْعَةً وَاحِدَةً : " Had I known that you were listening to me, I would not have said a word."

قطعة واحدة      لم أتق من كلامي حتى      : "Had I known that  
 : كانه و السج      : "Give thee"

سَمِعْتُ بَعْضَهُ وَاحِدَةً  
نَحْنُ الدُّعَاةُ مِنْ كَلَامِي حَتَّى سَمِعْتَ صَوْتِ إِطْلَاقِ بَارُوْدٍ . "When  
sound of firing I would have done my best to receive thee

sound of firing. I should meet thee in this place, I would have done so. : "Where I should meet thee in this place, I would have done so."

١٠٠  
 ١٠١  
 ١٠٢  
 ١٠٣  
 ١٠٤  
 ١٠٥  
 ١٠٦  
 ١٠٧  
 ١٠٨  
 ١٠٩  
 ١١٠  
 ١١١  
 ١١٢  
 ١١٣  
 ١١٤  
 ١١٥  
 ١١٦  
 ١١٧  
 ١١٨  
 ١١٩  
 ١٢٠  
 ١٢١  
 ١٢٢  
 ١٢٣  
 ١٢٤  
 ١٢٥  
 ١٢٦  
 ١٢٧  
 ١٢٨  
 ١٢٩  
 ١٣٠  
 ١٣١  
 ١٣٢  
 ١٣٣  
 ١٣٤  
 ١٣٥  
 ١٣٦  
 ١٣٧  
 ١٣٨  
 ١٣٩  
 ١٤٠  
 ١٤١  
 ١٤٢  
 ١٤٣  
 ١٤٤  
 ١٤٥  
 ١٤٦  
 ١٤٧  
 ١٤٨  
 ١٤٩  
 ١٥٠  
 ١٥١  
 ١٥٢  
 ١٥٣  
 ١٥٤  
 ١٥٥  
 ١٥٦  
 ١٥٧  
 ١٥٨  
 ١٥٩  
 ١٦٠  
 ١٦١  
 ١٦٢  
 ١٦٣  
 ١٦٤  
 ١٦٥  
 ١٦٦  
 ١٦٧  
 ١٦٨  
 ١٦٩  
 ١٧٠  
 ١٧١  
 ١٧٢  
 ١٧٣  
 ١٧٤  
 ١٧٥  
 ١٧٦  
 ١٧٧  
 ١٧٨  
 ١٧٩  
 ١٨٠  
 ١٨١  
 ١٨٢  
 ١٨٣  
 ١٨٤  
 ١٨٥  
 ١٨٦  
 ١٨٧  
 ١٨٨  
 ١٨٩  
 ١٩٠  
 ١٩١  
 ١٩٢  
 ١٩٣  
 ١٩٤  
 ١٩٥  
 ١٩٦  
 ١٩٧  
 ١٩٨  
 ١٩٩  
 ٢٠٠  
 ٢٠١  
 ٢٠٢  
 ٢٠٣  
 ٢٠٤  
 ٢٠٥  
 ٢٠٦  
 ٢٠٧  
 ٢٠٨  
 ٢٠٩  
 ٢١٠  
 ٢١١  
 ٢١٢  
 ٢١٣  
 ٢١٤  
 ٢١٥  
 ٢١٦  
 ٢١٧  
 ٢١٨  
 ٢١٩  
 ٢٢٠  
 ٢٢١  
 ٢٢٢  
 ٢٢٣  
 ٢٢٤  
 ٢٢٥  
 ٢٢٦  
 ٢٢٧  
 ٢٢٨  
 ٢٢٩  
 ٢٣٠  
 ٢٣١  
 ٢٣٢  
 ٢٣٣  
 ٢٣٤  
 ٢٣٥  
 ٢٣٦  
 ٢٣٧  
 ٢٣٨  
 ٢٣٩  
 ٢٤٠  
 ٢٤١  
 ٢٤٢  
 ٢٤٣  
 ٢٤٤  
 ٢٤٥  
 ٢٤٦  
 ٢٤٧  
 ٢٤٨  
 ٢٤٩  
 ٢٥٠  
 ٢٥١  
 ٢٥٢  
 ٢٥٣  
 ٢٥٤  
 ٢٥٥  
 ٢٥٦  
 ٢٥٧  
 ٢٥٨  
 ٢٥٩  
 ٢٦٠  
 ٢٦١  
 ٢٦٢  
 ٢٦٣  
 ٢٦٤  
 ٢٦٥  
 ٢٦٦  
 ٢٦٧  
 ٢٦٨  
 ٢٦٩  
 ٢٧٠  
 ٢٧١  
 ٢٧٢  
 ٢٧٣  
 ٢٧٤  
 ٢٧٥  
 ٢٧٦  
 ٢٧٧  
 ٢٧٨  
 ٢٧٩  
 ٢٨٠  
 ٢٨١  
 ٢٨٢  
 ٢٨٣  
 ٢٨٤  
 ٢٨٥  
 ٢٨٦  
 ٢٨٧  
 ٢٨٨  
 ٢٨٩  
 ٢٩٠  
 ٢٩١  
 ٢٩٢  
 ٢٩٣  
 ٢٩٤  
 ٢٩٥  
 ٢٩٦  
 ٢٩٧  
 ٢٩٨  
 ٢٩٩  
 ٣٠٠  
 ٣٠١  
 ٣٠٢  
 ٣٠٣  
 ٣٠٤  
 ٣٠٥  
 ٣٠٦  
 ٣٠٧  
 ٣٠٨  
 ٣٠٩  
 ٣١٠  
 ٣١١  
 ٣١٢  
 ٣١٣  
 ٣١٤  
 ٣١٥  
 ٣١٦  
 ٣١٧  
 ٣١٨  
 ٣١٩  
 ٣٢٠  
 ٣٢١  
 ٣٢٢  
 ٣٢٣  
 ٣٢٤  
 ٣٢٥  
 ٣٢٦  
 ٣٢٧  
 ٣٢٨  
 ٣٢٩  
 ٣٣٠  
 ٣٣١  
 ٣٣٢  
 ٣٣٣  
 ٣٣٤  
 ٣٣٥  
 ٣٣٦  
 ٣٣٧  
 ٣٣٨  
 ٣٣٩  
 ٣٤٠  
 ٣٤١  
 ٣٤٢  
 ٣٤٣  
 ٣٤٤  
 ٣٤٥  
 ٣٤٦  
 ٣٤٧  
 ٣٤٨  
 ٣٤٩  
 ٣٥٠  
 ٣٥١  
 ٣٥٢  
 ٣٥٣  
 ٣٥٤  
 ٣٥٥  
 ٣٥٦  
 ٣٥٧  
 ٣٥٨  
 ٣٥٩  
 ٣٦٠  
 ٣٦١  
 ٣٦٢  
 ٣٦٣  
 ٣٦٤  
 ٣٦٥  
 ٣٦٦  
 ٣٦٧  
 ٣٦٨  
 ٣٦٩  
 ٣٧٠  
 ٣٧١  
 ٣٧٢  
 ٣٧٣  
 ٣٧٤  
 ٣٧٥  
 ٣٧٦  
 ٣٧٧  
 ٣٧٨  
 ٣٧٩  
 ٣٨٠  
 ٣٨١  
 ٣٨٢  
 ٣٨٣  
 ٣٨٤  
 ٣٨٥  
 ٣٨٦  
 ٣٨٧  
 ٣٨٨  
 ٣٨٩  
 ٣٩٠  
 ٣٩١  
 ٣٩٢  
 ٣٩٣  
 ٣٩٤  
 ٣٩٥  
 ٣٩٦  
 ٣٩٧  
 ٣٩٨  
 ٣٩٩  
 ٤٠٠  
 ٤٠١  
 ٤٠٢  
 ٤٠٣  
 ٤٠٤  
 ٤٠٥  
 ٤٠٦  
 ٤٠٧  
 ٤٠٨  
 ٤٠٩  
 ٤١٠  
 ٤١١  
 ٤١٢  
 ٤١٣  
 ٤١٤  
 ٤١٥  
 ٤١٦  
 ٤١٧  
 ٤١٨  
 ٤١٩  
 ٤٢٠  
 ٤٢١  
 ٤٢٢  
 ٤٢٣  
 ٤٢٤  
 ٤٢٥  
 ٤٢٦  
 ٤٢٧  
 ٤٢٨  
 ٤٢٩  
 ٤٣٠  
 ٤٣١  
 ٤٣٢  
 ٤٣٣  
 ٤٣٤  
 ٤٣٥  
 ٤٣٦  
 ٤٣٧  
 ٤٣٨  
 ٤٣٩  
 ٤٤٠  
 ٤٤١  
 ٤٤٢  
 ٤٤٣  
 ٤٤٤  
 ٤٤٥  
 ٤٤٦  
 ٤٤٧  
 ٤٤٨  
 ٤٤٩  
 ٤٥٠  
 ٤٥١  
 ٤٥٢  
 ٤٥٣  
 ٤٥٤  
 ٤٥٥  
 ٤٥٦  
 ٤٥٧  
 ٤٥٨  
 ٤٥٩  
 ٤٦٠  
 ٤٦١  
 ٤٦٢  
 ٤٦٣  
 ٤٦٤  
 ٤٦٥  
 ٤٦٦  
 ٤٦٧  
 ٤٦٨  
 ٤٦٩  
 ٤٧٠  
 ٤٧١

she shows rebellion, he shows hardness of heart

"And if thou couldst see ' when they are set before

على (لهم).

sentences, and State of Connecticut.

§ LVIII. Copulative Sentences.

(a) For the differences between ف - and ياقب and Jacob "اينا ويقلب"

Note also the following examples:

(i) "Land Jacob were F-  
حضرت انا و حضر يعقوب  
Here Uf could not be omitted; but  
the subject need not be repeated  
in the accusative, the subject need not be repeated  
there honoured thee."

fixed pronoun in the accusative, the  
affixed pronoun "I and Zayd have honoured thee."  
separate form, as : <sup>و زید</sup> <sup>اگر متکبر</sup> <sup>سے</sup> <sup>رہیں گے</sup> <sup>آپ کو</sup> <sup>تسلیم و سحر</sup> : in such

(ii) "Your, and your fathers', Lord" **آپاںک** و **آپاںک** : in such separate form, as : **آپاںک** و **آپاںک** : "Thy book and .. -created."

(ii) "Your, and your" ( *huwa* ) is usually repeated.

governing word ( here :  
 بنوا الملِكَ وبنائهُ : rare construction.  
 sons and daughters ”

(iii) "The king's sons and daughters" **بَنُو وَالِدَتِي وَبَنَاتِي** In such cases the **بَنُو** is "brother" **بَنِي** and **بَنَاتِي** is "sister" **بَنَاتِي**.

(iv) "To me and his brother" قَتَلَهُ وَإِيَّاهُ or قَتَلَهُ.  
 he repeated.

(٧) "He killed him and her" وَقَتَلَهَا وَ قَتَلَ، or قَتَلَهُمَا، must be repeated.

- (v) "He killed ~~and~~..."
- (vi) For omission of ' with predicates in a nominal sentence. See Remark, p. 807.

(vi) For omission of § XLII (d) (1), Remark, p. 807.

(b) The negative Y after :-

1	Until.
2	= Couldst thou but see.

1. One  
2. = Couldst thou but see.

1 Until.

2 = Could use

masc. Imperat. of IV), as: **أَكْرَمَ زَيْدٌ** “how generous is Zayd!” The thing admired must immediately follow these forms.

No. (i) means literally “what has made Zayd (so) good?,” and No. (ii) “Try your ability of making good upon Zayd” (i.e. “make him more good if you can).”

Past time is expressed as follows: **مَا كَانَ أَحْسَنَ زَيْدًا** “how good Zayd was!”, or **مَا أَحْسَنَ مَا كَانَ زَيْدٌ** = “what has made good that which Zayd was?”

(2) The complement of these forms may be a clause introduced by **أَنَّ** or **عَمَّا**, as: **عَمَّا أَحْرَى بِذِي اللَّبِّ أَنْ يَرَى صَبُورًا** “how fit it is for a man of intellect to seem patient.”

*Remark I.*—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like **فَنَى** or **مَاتَ**, which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like **نَعِمَ** and **نَقَسَ**, or defective in meaning as **كَانَ**; nor from quadraliterals. Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

*Remark II.*—The diminutive of **مَا أَحْسَنَهُ** “how good, or goodly, he is!” (**عَمَّا أُحْسِنُهُ**) occurs, and also of **مَا أَمْلَحَهُ** “how handsome he is!” and of **مَا أَحْلَاهُ** “how sweet it is!”

(b) If the second radical is **و** or **ي**, there is no permutation, as: **مَا أَلْيَنَ صَوْتُهَا** “how soft her voice is!” (not permuted as **عَمَّا أَلَّانَ**); **مَا أَجْوَدَ زَيْدًا** “how bounteous is Zayd!” (not **عَمَّا أَجَادَ**).

(c) Other forms are: **لِلَّهِ دَرَّةٌ فَرِيصًا** “what a fine horseman he is!”;

<sup>1</sup> **جَادَ - يَجُودُ**.

<sup>2</sup> The literal translation appears to be, “To God may his milk be, while he is a horseman.”

It is negated by *لَمْ*, or by *لَا* (without *وَلَمْ*), or in a past sense by *لَمْ* or *لَمْ* and the Jussive, as: *وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ* “but they deceive only themselves, without knowing it.”

(iii) VERBAL with PRETERITE.—The clause is generally introduced by *هَذَا غَنَاءُهَا* and *وَقَدْ*; but occasionally *وَلَمْ* or *قَدْ*, or both, are omitted. Ex. *هَذَا غَنَاءُهَا* and *وَقَدْ*.

*قَالَ أَنِّي يَكُونُ لِي غَلَامٌ*; “such is her singing, now that she is grown old”; *وَقَدْ* or *قَدْ*.

*وَكَانَ امْرَأَتِي عَاقِرًا وَ قَدْ بَلَغَتْ مِنَ الْكِبَرِ عَتَا* said, ‘How shall I have a son as my wife is barren, while I have reached such a great age?’

It is negated by *لَمْ* or rarely by *مَا*, as: *جَاءَ زَيْدٌ وَمَا رَكِبَ*, ‘Zayd came without his father without having ridden’; *جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ*; ‘Zayd came without his father having stood up.’

(f) *حَتَّى* is sometimes a simple copulative (and not a preposition), as: *سَرَتْ حَتَّى دَخَلَتْ الْكَوْنَةَ* = ‘I journeyed on and at last entered *al-Kūṭah*.’  
Vide also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

## § LIX. Asyndeton.

In narrative, connectives are often dispensed with: *صَالُوا جَالُوا عَلَى الْأَعْدَاءِ*; ‘rise, they attacked and rushed on the enemy’; *قَمِ أَخْرَجْ وَ أَذْهَبْ إِلَيْهِ*; ‘rise, go forth, and go to him’; in these cases *و* or *ف* could be inserted before two Imperatives. After several Imperatives without ‘and’, the conjunction *وَ* is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (أَعْمَالُ التَّعَجُّبِ).

(a) (1) There are two special forms, to express wonder or admiration, viz.,

(i) *مَا أَفْعَلُ* (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: *مَا أَسْوَعُ سِيرَةً*; ‘how quick is his walking!’; *مَا أَحْسَنُ زَيْدًا*; ‘what a good man Zayd is!’ or how goodly is Zayd! (ii) *يَعْمَلُ* (the 2nd pers. sing.

(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَنْ).

(i) First, those that express that an action is on the point of taking place (“he nearly, or almost, or well nigh—”), as: يَكَادُ - كَادَ [أَنْ] (1st pers. sing. Pret. بُوشِكُ - أَوْشَكَ [أَنْ]); rarely followed by أَنْ and the Subjunctive; (Act. Part. كَائِدٌ; مَدَتْ; Act. Part. مُوشِكٌ): rarely used in the Preterite, is personal or impersonal: and كَرِبَ used in the Preterite only; is rarely followed by أَنْ with the Subjunctive. Examples: كَادَ الْفَارِسُ يَسْقُطُ “the horseman nearly fell” (vide also p. 784); يَوْشِكُ زَيْدٌ أَنْ يَجِيَّ and بُوشِكُ زَيْدٌ يَجِيَّ (both personal), or يَوْشِكُ أَنْ يَجِيَّ (impersonal, the subject of يَوْشِكُ being the following clause) “Zayd is on the point of coming.”

(ii) Those that express hope, expectation, or possibility, as: عَسَى (أَنْ) (1st pers. sing. عَسَيْتُ, and rarely عَسَيْتَ), used personally or impersonally like أَوْشَكَ q.v.; it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَنْ and the Subjunctive; it may also be used with an acc. suffixed pronoun عَسَا “perhaps he” etc.; it is sometimes used with the negative مَا يَخْلُوقُ أَنْ (rare) “it is likely, probable, that—”; may be used personally or impersonally: حَرَى أَنْ (rare). Examples: أَلْزَيْدُونَ عَسَا “perhaps Zayd, may, will, stand up”; عَسَى أَنْ يَخُومَ (rare) or يَخُومُوا (rare) “perhaps the Zayds will stand up”; عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ “perhaps ye may be averse from a thing, though it be good for you”; عَسَاكَ نَنْتَرُمُ or عَسَاكَ قَاتِمُ (compare p. 785).

(iii) Those that express commencement, as: أَنْشَأَ - قَامَ - قَبَّلَ - عَلِقَ - طَفِقَ - “to begin.” These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُومُهُ “he began to reproach him”; مَبَتْ تَلُومُنِي “she began reproaching me.” Vide also

(here s "his" is in the genitive case): **لِلَّهِ دَرُ زَيْدٍ قَارِيٌّ** "what a good reader Zayd is!" : **لِلَّهِ دَرُ مَنْ قَالَ** "how exquisitely the poet has said!"

(d) A noun repeated in the genitive and separated by **أَيُّ** often expresses admiration, as: **رَجُلٌ أَيُّ رَجُلٍ** "what a man!" vide p. 757(3).

## § LXI. Verbs of Praise and Blame (**أَعْمَالُ الْمَدْحِ وَالذَّمِّ**); and Approximate (and Inceptive), and Potential Verbs.

(a) "how good" and **بَيْسَ** "how bad" are generally indeclinable,

though some grammarians do decline these words: **نِعَمُ الصَّاحِبِ زَيْدٌ** "excellent is the companion Zayd," i.e. "Zayd is an excellent companion." This has the same meaning as: **نِعَمٌ صَاحِبًا زَيْدٌ** "excellent as a companion is Zayd." These require a definite agent.

(b) Also indeclinable is **حَيْدَا** "bravo! or how good!"; which is said to be derived from **حَب** "it is agreeable" and **ذَا** "that"; it must be followed by a nominative, which is in apposition to **ذَا**.

(c) "how bad" **مَاءٌ** must agree with the agent in gender and number; **مَاءٌ قَرِينًا** "what a bad companion he is!"; **مَاءَتْ مَصِيرًا** "how bad an abode it (Hell, fem.) is!"

(d) "that, which, what" can be added to all except **حَيْدَا**, as: **نِعَمٌ مَا** (or **نِعْمًا**) **فَعَلْتَ** "good is what thou didst!"

(e) **بَيْسَ** = **لَا نِعَمٌ** etc.

(f) **حَسَنٌ** (fully declinable) has the same constructions as **نِعَمٌ**. It may also have the same construction as **مَاءٌ**, and often occurs with this construction in the Quran for **نِعَمٌ**.

---

<sup>1</sup> **مَاءٌ** is also a transitive verb "to offend."

idea of رَجُلٌ كَرِيمٌ is “a man, a generous being<sup>1</sup>” rather than “a generous<sup>2</sup> man.” Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: مَرَرْتُ بِرَجُلٍ “I passed by a man, a generous being” and مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ “I passed by a man whose father is a generous being”; *vide* § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عَظْفُ, or عَظْفُ النَّسَقِ), i.e. where words are joined by the particles (conjunctive or disjunctive) وَ “and,” فَ “and,” ثُمَّ “then,” حَتَّى “even to,” أَوْ “or” (disjunctive), أَمْ “or” (after “whether”), أَمْ “either,” لَا “not” (simple negation, as in “Zayd came, not Amr”), لَكِنْ “but.”

(3) Explanatory apposition (عَظْفُ الْبَيَانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in يَسْقِي عَنْ مَاءٍ مَدِيدٍ “he shall be given to drink water (i.e.) pus.”

(4) Permutative Apposition or the Apposition of Substitution (الْبَدَلُ).

(5) Corroborative Apposition (الْتَوَكُّدُ) *vide* § LXIII.

*Remark.*—Even two finite verbs in the same tense may be regarded as in Apposition, as in: قَامَ سَجَدَ لَهُ (for قَامَ نَسَجَدَ لَهُ) “he arose (and) prostrated himself before him”; غَدَى أَحْسَنَ = “he sang well”; compare p. 785 (7) and p. 848 (d). In يُرْسِلُ يَعْلَمُ, the second verb may be an example, either of Apposition or of ‘State’ (الْحَالُ). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate ‘State’ only, and would be equivalent to a participle in the Accusative; *vide* § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:—

<sup>1</sup> Concrete idea.

<sup>2</sup> Abstract idea.

§ XLIV (6) (3). p. 814. Rarely these verbs take a verbal noun with the prepositions **بِ** or **فِي** **الْحَيَاتِ** **أَبَدِيٍّ** **بِ** **أَخَذَ** **بِ** = "to call to account, to capture in the act," when there is no **أَنْ** [ But **أَخَذَ** **بِ** =

"to call to account, to capture in the act," when there is no **أَنْ** ].

*Remark 1.*—It will be noticed that **لَمْ** and **لَوْ** excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, excepted, all must precede the noun, and the noun must precede the predicator; that, if not followed by **أَنْ**, the Indicative is used.

(4) POTENTIAL VERBS. (i) **قَدَرُ** is followed by the Aor. Indic.,

or by **أَنْ** with the Subjunctive, as: **لَا يَقْدَرُ يَمْشِي** "I cannot walk"; **لَا يَقْدَرُ يَمْشِي**

**لَمْ** **يَقْدَرِ** **أَنْ** **تَوْبَ لَهُ** "I could not complete this work"; **لَمْ** **يَقْدَرِ** **أَنْ** **تَوْبَ لَهُ** "I could not get near him"; (ii) **يَسْكُنُ** "to enable etc.", with a suffixed pronoun,

followed by the same constructions, as: **مَا يَسْكُنُنِي** ( **أَنْ** ) **يَفْعَلُ** "I cannot do it"; **مَا يَسْكُنُنِي** **أَنْ** **يَفْعَلُ** "it is possible that he can write," "it is not possible to do this."

*Remark 1.*—Compare the phrase: **قَدْ لَكَ أَنْ** "can you—?"

*Remark 2.*—"Can" in the sense of "to know how to do," is expressed by **يَعْرِفُ** **يَكْتُبُ** "he can write."

## ‡ LXII. Appositives ( **الْوَبُوحُ** ).

(a) Words in Apposition are put in the same case, as: **جَاءَ زَيْدٌ الْكَرِيمُ** "there came Zayd, the generous one."

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition ( **الْوَبُوحُ** ), The



(1) *Size*. طَرِيقٌ مِائَةُ ذِرَاعًا “a street 100 yards long”; قُمَاشٌ ذِرَاعٌ “a yard of stuff”; قُمَاشٌ ذِرَاعَانِ “two yards of stuff.” But رَجُلٌ طَوْلُهُ سِتَّةُ أَقْدَامٍ “a man six feet high”; (here طَوْلٌ could not be omitted).

(2) *Likeness*. رَجُلٌ مِثْلُ امْرَأَةٍ “a man like a woman”; رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ “I saw a man like a woman.”

If كَمِثْلٍ is substituted, الَّذِي هُوَ is understood, as: [ الَّذِي هُوَ ] رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ. كَمِثْلٍ امْرَأَةٍ.

(3) *Material*. سَلْسَلَةٌ حَدِيدٌ “a chain made of iron” (= سَلْسَلَةٌ حَدِيدٍ). But when the noun is *indefinite*, as in the example, it is better to use مِنْ, as: سَلْسَلَةٌ مِنْ ذَهَبٍ (= سَلْسَلَةٌ ذَهَبٌ) “a gold chain.” If *definite*, the genitive alone can be used, as: سَلْسَلَةُ الذَّهَبِ “the golden chain.”

(4) The substantives *Kull*<sup>un</sup>, *Kāffat*<sup>un</sup> and *Jamā*<sup>un</sup> كُلٌّ وَكُلٌّ - كَانَتْ وَجَمِيعٌ, either govern the genitive or else stand in apposition, as: أَلْبَيْتُ كُلُّهُ or أَلْبَيْتُ كُلِّ الْبَيْتِ “the whole house”; كُلُّ النَّاسِ “the whole of the people”; كُلُّ نَاسٍ “every people”; أَلْبَيْتُ كُلِّ الْبَيْتِ “all the people” or نَاسٌ كُلِّمْ “all the world.” Vide also § XXXVIII (h).

*Remark 1*.—“Every person” = كُلٌّ مِنْ النَّاسِ (مِنْ النَّاسِ) وَوَاحِدٍ, or كُلٌّ مِنْ النَّاسِ.

Note that before a definite noun, كُلٌّ means “the whole or all,” as: كُلُّ يَوْمٍ “the whole day,” and كُلُّ الْحَيَوَانَاتِ “all the animals”; but that before an indefinite noun, it means “each or every,” as: كُلُّ يَوْمٍ “every day.”

(5) So too with *Ba*<sup>un</sup> بَعْضٌ “portion” in the sense of “some, a part”; بَعْضُ النَّاسِ, or بَعْضُهُم.

(6) *Glāy*<sup>un</sup> غَيْرٌ “another than.” جَاءَ رَجُلٌ غَيْرُهُ “another than he came”; جَاءَتِ امْرَأَةٌ غَيْرُهَا.

جَاءَ زَيْدٌ كَبِيرٌ - جَاءَ زَيْدُكَ - جَاءَ زَيْدُكَ brother came 1

جَاءَ زَيْدٌ كَبِيرٌ وَصَغِيرٌ - جَاءَ زَيْدٌ كَبِيرٌ وَصَغِيرٌ the people, great and small, came to me.

كَلَّمْتُ الرَّفِيفَ - كَلَّمْتُ زَيْدَ كَبِيرٍ - كَلَّمْتُ زَيْدَ كَبِيرٍ kiss him, his hand 2  
كَلَّمْتُ كَبِيرَ زَيْدٍ only half of it.

كَلَّمْتُ زَيْدَ كَبِيرٍ - كَلَّمْتُ زَيْدَ كَبِيرٍ I praised Zayd, his garment only.

كَلَّمْتُ زَيْدَ كَبِيرٍ - كَلَّمْتُ زَيْدَ كَبِيرٍ I rode the mare, no I mean  
a mule.

(c) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as: كَلَّمْتُ مُحَمَّدًا نَبِيًّا "Oh! Muhammad, the Prophet!" If however the word in apposition governs another word, it must be in the Accusative (*ride* § XLI (c) (9)), as: كَلَّمْتُ زَيْدَ كَبِيرٍ وَصَغِيرٍ. If occurring between two proper names however its function, the noun to which it is in apposition may be either in the Nominative or Accusative, as: يَا عُمَرُ بْنُ الْخَطَّابِ "Oh 'Umar the son of K'labbah."

(d) The Infinitive as an intensive adjective may stand in apposition to a noun, as: رَأَيْتُ مَلَكًا عَدْلًا "I saw a queen a personification of justice" (i.e.

'justice itself'). رَأَيْتُ مَلَكًا عَدْلًا "I saw the queen, her who is justice itself."

One grammarian at least treats such an infinitive as an adjective and makes it agree with its noun, but such a construction is usually condemned. However such expressions as: رَأَيْتُ طُورًا مَرَوًى "a well-schooled mare" are found, though incorrect. This infinitive should be masc. sing. only.

(e) Note the following examples of Apposition:—

جَاءَ زَيْدٌ كَبِيرٌ - جَاءَ زَيْدٌ كَبِيرٌ thy brother, Zayd, came" (i.e. 'not thy brother So-and-so or

عطف البيان 3).

مَرَرْتُ بِكَ بِكَ  
 or  
 مَرَرْتُ بِكَ أَنْتَ

“ I passed by thee, *by thee*.”

إِنَّ زَيْدًا إِنَّ زَيْدًا “ verily verily Zayd. . . . ”

أَنَا صَائِمٌ أَنَا صَائِمٌ “ I am fasting, I am fasting.”

جَاءَ لَيْثٌ لَيْثٌ “ a lion came, a lion.”

أَدْبَرَ وَلِيُّ الْجَيْشِ  
 or  
 أَدْبَرَ الْجَيْشِ وَلِيُّ

“ the army retreated, *retreated*.”

نَعَمْ جَازٍ “ yes, certainly.”

(c) In the phrase ( إِنَّمَا قَامَ أَنَا or نَحْنُ ) “ there only stood up I (or we), none rose but me (or us) ”, the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense ( التَّأْيِيدُ الْمُعْضِي ). Such words are نَفْسٌ (pl. أَنْفُسٌ), and عَيْنٌ (pl. عَيْنٌ) “ self ”; كُلٌّ, or جَمِيعٌ, or كَأَنَّهُ “ totality, all,” with an affixed pronoun agreeing with the noun; the elative أَجْمَعُ (a diptote) “ altogether ”; and the dual noun كِلَانٍ masc., and كِلَتَانٍ fem. “ both ”, with an affixed pronoun. Examples: ( رَأَيْتُ الْقَوْمَ أَجْمَعِينَ, or كِلَانَهُمْ, or كِلَتَانَهُنَّ ) “ I saw the people all of them ”, or رَأَيْتُ الْقَوْمَ كُلَّهُمْ أَجْمَعِينَ (more emphatic than the previous); ( جَاءَ هُوَ نَفْسَهُ or هُوَ or هُوَ ) “ he *himself* came.”

Remark.—نَحْنُ is used in the singular only.

- (7) *Ibn* "إِبْنُ", lit. "son." رَجُلٌ ابْنُ ثَلَاثِينَ سَنَةً "a man thirty years of age."
- (8) *Kunniyya* "كُنْيَة", subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition. أَبُورُحَيْثٍ, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats):<sup>1</sup>

of a kitten" (a nickname for one of the Companions who was fond of cats):<sup>1</sup>

### § LXXIII. Emphasis or Corroboration (التَّكِيدُ or التَّوَكُّدُ). It is either: (i)

- (a) This is also called CORROBORATIVE APPPOSITION. It is either: (i) repetition of a word or clause, or repetition by a synonym; or (ii) repetition by special words, such as "he himself", "both of them", "all of them."

(b) The following examples illustrate the first:—

جَاءَ زَيْدٌ زَيْدٌ "Zayd, Zayd came to me."

ضَرَبَ زَيْدٌ زَيْدٌ "Zayd struck him, struck him."

نَعَمْ نَعَمْ "yes, yes!"

جَاءَ رَاكِضًا رَاكِضًا "he came running, running."<sup>2</sup>

ضَرَبْتَ أَنْتَ "thou hast struck, thou."

رَأَيْتُكَ إِيَّائِي

or

"I saw thee, thee."

رَأَيْتُكَ أَنْتَ

أَمَّ عَامِرٍ

<sup>1</sup> Such nicknames are also given to animals and lifeless things, as: (i.e. the jackal);

"mother of 'Amir" (the hyena); إِبْنُ كَوْثٍ "son of a seeker of shelter" (i.e. the jackal);

"daughter of the vine" (i.e. wine); أَبُورُكَيْدٍ "father of the knees" (a fever

in which there is pain in the knees); أَبُوسَلَامَةَ (local) "father of safety" (i.e. the

shark). Nicknames given to animals and lifeless things are styled أَنْتَبُ.

<sup>2</sup> But in Hindustani *daurfā daurfā pahunch-ghayā* = "he ran the whole way till he arrived."

<sup>3</sup> The pronoun may always be so repeated separately in its nominative form.

TABLE I—(concluded).

(B.)

## OTHER MEASURES OF SIMPLE STRONG VERB.

*Active Voice.*

Person.	Number.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative.	Infinitive.
			Indicative.	Subjunctive.	Jussive or Apocopated Aorist.	Energ. I.	Energ. II.		
3. masc.	Sing.	جَلَسَ	يَجْلِسُ	يَجْلِسُ	يَجْلِسُ	يَجْلِسَنَّ	يَجْلِسَنَّ	اجْلِسْ	جُلُوسٌ
"	"	رَفَعَ	يَرْفَعُ	يَرْفَعُ	يَرْفَعُ	يَرْفَعَنَّ	يَرْفَعَنَّ	ارْفَعْ	رَفْعٌ
"	"	فَرَّقَ	يَفْرِقُ	يَفْرِقُ	يَفْرِقُ	يَفْرِقَنَّ	يَفْرِقَنَّ	افْرِقْ	فَرَقٌ
"	"	خَشَنَ	يَخْشَنُ	يَخْشَنُ	يَخْشَنُ	يَخْشَنَنَّ	يَخْشَنَنَّ	اخْشَنْ	خُشُونَةٌ and خُشَانَةٌ

*Note.*—If the second vowel of the Preterite is u it remains u in the Aorist; but if it is a, it changes to i, except in seven verbs, in which it may be either a or i, viz.: نَعِمَ "it was pleasant"; حَسِبَ "he thought; يَيْسَ "he despaired," يَيْسَ "it dried"; تَفَضَّلَ "he excelled"; قَنَطَ "he despaired"; تَعَرَّضَ "he appeared."

2nd m. تَفَرَّقَتْ

2nd m. خُشِنَتْ

## TABLE I.

VERB (صَفِيحٌ) OR (سَالِمٌ)

قتل, "HE KILLED."

قَاتِلٌ, قَاتِلٌ; Participle

١٠٠٠

For Derived Forms 2.22

ish. prohibition;

"not" it expresses prohibition in command, prefixed.

2 The energetic is usually prem-

emphasis is placed on the use of "truly, surely, prohibition."

greater employment

### 3 The J Imnerative.

TABLE III.

PARADIGM OF THE QUADRILITERAL<sup>1</sup> VERB (فَعَّلَ رِبَاعِيٌّ) قَمَطَرَ "TO TIE UP;  
BE ASSEMBLED."

*Active Voice.*

Tense.	I Stem.	II Stem (=5th Stem of trilaterals).	III Stem (=9th of trilaterals).	IV Stem (=7th of trilaterals).
Preterite ..	قَمَطَرَ <sup>2</sup>	تَقَمَطَرَ <sup>3</sup>	إِقْمَطَرَ <sup>4</sup>	إِقْمَطَرَ
Aorist ..	يَقْمَطِرُ	يَتَقَمَطِرُ	يَقْمَطِرُ	يَقْمَطِرُ
Imperative ..	قَمِطِرْ	تَقْمِطِرْ	إِقْمِطِرْ	إِقْمِطِرْ
Participle ..	مَقْمِطِرٌ	مَتَقْمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ
Infinitive ..	قَمْطَرَةٌ and قَمْطَارٌ	تَقْمِطَرٌ	إِقْمِطَارٌ	إِقْمِطَارٌ

*Passive Voice.*

Preterite ..	قَمِطِرُ	تَقْمِطِرُ	أَقْمِطِرُ	أَقْمِطِرُ
Aorist ..	يَقْمِطِرُ	يَتَقْمِطِرُ	يَقْمِطِرُ	يَقْمِطِرُ
Imperative ..	—	—	—	—
Participle ..	مَقْمِطِرٌ	مَتَقْمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ
Infinitive ..	—	—	—	—

<sup>1</sup> There are numerous onomatopoeic quadrilaterals, as: وَكَلَّ "to howl (in mourning)."

<sup>2</sup> Measure فَعَّلَل. Another example is تَرَجَّمَ "to translate."

<sup>3</sup> Measure تَفَعَّلَل. Another example is تَسَلَّطَنَ "to become Sultan" (from سَلْطَنَ "to appoint Sultan").

<sup>4</sup> Measure فَعْلَلَل. Another example is يَطْمَأَنَّ "to be quiet, to quiet oneself; to be low (of land)."





TABLE V.

PARADIGM OF I STEM OF DOUBLED (مُضَاعَف) VERB فَرَّ "HE FLED."

Infinitive فَرَّ; Participle فَارٍ.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	<i>Sing.</i>	فَرَّ	يَفِرُّ	يَفِرَّ	يَفِرَّ (يَفِرْ)	—
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	—
2. masc.	"	فَرَرْتُ <sup>1</sup>	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	فَرِّ (فَرِّ)
2. fem.	"	فَرَرْتُ <sup>1</sup>	تَفِرِينَ	تَفِرِّي	تَفِرِّي	فَرِّي (فَرِّي)
1. c.	"	فَرَرْتُ	أَفِرُّ	أَفِرَّ	أَفِرَّ (أَفِرْ)	—
3. masc.	<i>Dual.</i>	فَرَا	يَفِرَانِ	يَفِرَا	يَفِرَا	—
3. fem.	"	فَرَا	تَفِرَانِ	تَفِرَا	تَفِرَا	—
2. c.	"	فَرَرْتُمَا	تَفِرَانِ	تَفِرَا	تَفِرَا	فَرَا (فَرَا)
3. masc.	<i>Plur.</i>	فَرَوْا	يَفِرُونَ	يَفِرُوا	يَفِرُوا	—
3. fem.	"	فَرَيْنَ	يَفِرْنَ	يَفِرْنَ	يَفِرْنَ	—
2. masc.	"	فَرَرْتُمْ	تَفِرُونَ	تَفِرُوا	تَفِرُوا	فَرُوا (فَرُوا)
2. fem.	"	فَرَرْنَ	تَفِرْنَ	تَفِرْنَ	تَفِرْنَ	فَرْنَ
1. c.	"	فَرَرْنَا	نَفِرُّ	نَفِرَّ	نَفِرَّ (نَفِرْ)	—

*Note.*—So too are conjugated مَدَّ "to prolong": مَدَّ "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

<sup>1</sup> Two other forms of the 2nd Pers. Pret. are admissible, viz. فَرَرْتُ or فَرَرْتُ.

<sup>2</sup> In the pl. fem., the kasrah "bond" is restored, as a word cannot begin with a quiescent letter.

TABLE IV.  
PARADIGM OF STEMS I TO X OF THE STRONG VERB *šāḥ*!

Tense, etc.	Preterite Active	Aorist	Imperative	Participle	Infinitive	Preterite Passive	Aorist	Participle
I	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ - šāḥ	šāḥ	šāḥ	šāḥ
II	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ or šāḥ	šāḥ	šāḥ	šāḥ
III	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
IV	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
V	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
VI	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
VII	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
VIII	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
IX	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ
X	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ	šāḥ

! See footnote 2 to Table II, p. 861.

TABLE VII.

## PARADIGM OF DERIVED STEMS OF فَرَّ.

Tense, etc.	I	III	IV	VI	VII	VIII	X
Preterite <u>Active</u>	فَرَّ	فَارَّ	أَفَرَّ	تَفَارَّ	إِنْفَرَّ	إِفْتَرَّ	إِسْتَفَرَّ
Aorist „	يَفِرُّ	يِفَارُّ	يُفِرُّ	يُتَفَارُّ	يُنْفِرُّ	يُفْتِرُّ	يُسْتَفِرُّ
Imperative „	اْفِرِّ	فَارِّ	أَفِرِّ	تَفَارِّ	إِنْفِرِّ	إِفْتِرِّ	إِسْتَفِرِّ
Participle „	فَارٌّ	مِفَارٌّ	مُفِرٌّ	مُتَفَارٌّ	مُنْفِرٌّ	مُفْتِرٌّ	مُسْتَفِرٌّ
Infinitive	فَرًّا	فِرَارًا	إِفْرَادًا	تَفَارًّا	إِنْفِرَارًا	إِفْتِرَارًا	إِسْتِفِرَارًا
Preterite <u>Passive</u>	فُرِّ	فُرِرَ	أُفِرَّ	تُفَرَّرَ	أُنْفِرَّ	أُفْتِرَّ	أُسْتَفِرَّ
Aorist „	يُفَرِّ	يُفَارِّ	يُفَرِّ	يُتَفَارِّ	يُنْفَرِّ	يُفْتَرِّ	يُسْتَفَرِّ
Participle „	مُفَرَّرٌ	مُفَارَّرٌ	مُفَرَّرٌ	مُتَفَارَّرٌ	مُنْفَرَّرٌ	مُفْتَرَّرٌ	مُسْتَفَرَّرٌ

*Note.*—The remaining Stems present no irregularity. Some verbs, as: فُطِّ “to be curly”; لُبِّ “to be intelligent”; شَرِّ “to be bad”; فُكِّ “to be in one’s dotage,” and some others of the measures فَعَلَ or نَعَلَ may also occur in uncontracted forms.

<sup>1</sup> The forms تَفَارَّ, etc. as well as فَارَّ (for فَارُّ), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.

## PARADIGMS.

TABLE VI.  
PARADIGM OF I STEM DOUBLED VERB—(continued).

## Passive Voice.

Person.	Number.	Preterite.	AORIST.			
			Indicative.	Subjunctive.	Jussive.	
3. masc.	.. Sing.	فَعَّرَ	يُفَعِّرُ	يُفَعِّرَ	يُفَعِّرْ <sup>1</sup>	يُفَعِّرْ - يُفَعِّرْ
3. fem.	.. "	فَعَّرَتْ	تُفَعِّرُ	تُفَعِّرَ	تُفَعِّرْ	تُفَعِّرْ - تُفَعِّرْ
2. masc.	.. "	فَعَّرْتَ	تُفَعِّرُ	تُفَعِّرَ	تُفَعِّرْ	تُفَعِّرْ - تُفَعِّرْ
2. fem.	.. "	فَعَّرْتِ	تُفَعِّرِينَ	تُفَعِّرِي	تُفَعِّرِي	تُفَعِّرِي
1. c.	.. "	فَعَّرْتُ	أُفَعِّرُ	أُفَعِّرَ	أُفَعِّرْ	أُفَعِّرْ - أُفَعِّرْ
3. masc.	.. Dual	فَعَّرَا	يُفَعِّرَانِ	يُفَعِّرَا	يُفَعِّرَا	يُفَعِّرَا
3 fem.	.. "	فَعَّرَتَا	تُفَعِّرَانِ	تُفَعِّرَا	تُفَعِّرَا	تُفَعِّرَا
2. c.	.. "	فَعَّرْتُمَا	تُفَعِّرَانِ	تُفَعِّرَا	تُفَعِّرَا	تُفَعِّرَا
3. masc.	.. Plur.	فَعَّرُوا	يُفَعِّرُونَ	يُفَعِّرُوا	يُفَعِّرُوا	يُفَعِّرُوا
3. fem.	.. "	فَعَّرْنَ	يُفَعِّرْنَ	يُفَعِّرْنَ	يُفَعِّرْنَ	يُفَعِّرْنَ
2. masc.	.. "	فَعَّرْتُمْ	تُفَعِّرُونَ	تُفَعِّرُوا	تُفَعِّرُوا	تُفَعِّرُوا
2. fem.	.. "	فَعَّرْتُنَّ	تُفَعِّرْنَ	تُفَعِّرْنَ	تُفَعِّرْنَ	تُفَعِّرْنَ
1. c.	.. "	فَعَّرْنَا	نُفَعِّرُ	نُفَعِّرْ	نُفَعِّرْ	نُفَعِّرْ - نُفَعِّرْ

<sup>1</sup> The Energetic forms are فَعَّرَ and فَعَّرَ. Pass. Part. m. فَعَّرٌ, f. فَعَّرَةٌ.

TABLE VIII—(continued).

(B.)

Forms having *Hamzah* for the Second Radical.*Active Voice.*

Person.	Num-ber.	Preterite.	Aorist.	Impera-tive.	Parti-ciple.	Infini-tive.	
3rd masc.	Sing.	سَأَلَ	يَسْأَلُ يَسْأَلُ	اسْأَلْ	سَائِلٌ	سَوْأَلٌ مَسْأَلَةٌ تَسْأَلُ	to ask.
"	"	سَأَلَ	يَسْأَلُ يَسْأَلُ	اسْأَلْ	سَائِلٌ	سَوْأَلٌ مَسْأَلَةٌ تَسْأَلُ	to be averse.
"	"	لَوَّعَ	يَلْوَعُ يَلْوَعُ	اَلْوَعْ	لَائِعٌ	لَوْعٌ مَلَاةٌ لَامَةٌ	to be of low origin; be miserly.

*Passive Voice.*

3rd masc.	Sing.	سُئِلَ	يُسْأَلُ	—	مَسْئُولٌ مَسْئُولٌ	—	to be asked.
"	"	سُئِلَ	يُسْأَلُ	—	مَسْئُولٌ	—	—

*Note.*—The verb سَأَلَ has in its Jussive يَسْأَلْ (or يَسْأَلُ), and يَسَلْ (without *hamzah*); and in its Imperative اسْأَلْ, fem. اسْأَلِي, etc., as well as اسْأَلْ, etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a *syllable* (not a word), takes as its prop the weak consonant that is sister to the short vowel by which it is pointed, and if that weak consonant be ي, the dots are omitted.

The inflections are the same as for the Sound verb.

1 But لَوَّعَ - لَوَّعَ (Inf. لَوَّعَ) "to dress or bind up a wound, accuse of being low (in character or origin)," and يَلْوَعُ - يَلْوَعُ (Inf. لَوَّعَ - لَوَّعَ) "to blame."

## PARADIGMS.

TABLE VIII.  
*Hamzated* (أَفْعَالُ الْمُهمَزِ) VERBS, DIFFERENT FORMS.  
 (A.)

Forms having *Hamzah* for the First Radical.

Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	أَقَرَّ	يَأْتِرُ	أُتِرْ <sup>1</sup>	كِرْتَرُ	أَقَرُّ	to quote,
"	"	أَمَلَّ	يَأْمَلُ	أُؤْمَلْ	أَمَلُّ	أَمَلُّ and أَمَلٌّ	to hope.
"	"	أَرَجَّ	يَأْرَجُ	أُيْرَجْ	أَرَجُّ	أَرَجُّ	to exhale strong odour.
"	"	أَسَلَّ	يَأْسَلُ	[أُؤْسَلْ]	أَسَلُّ	أَسَلُّ	to be slender.

Passive Voice.

3rd masc.	Sing.	أُتِرَ	يُؤْتَرُ	—	مَأْتَرُ	—
"	"	أُمِلَ	يُؤْمَلُ	—	مَأْمُولُ	—
"	"	أُرِجَ	يُؤْرَجُ	—	مَأْرُوجُ	—
"	"	[أُسِلَ]	[يُؤْسَلُ]	—	[مَأْسُولُ]	—

*Note.*—Speaking generally, when the *alif* supporting the *hamzah* is pre-  
 ceded by — or / characteristic of the form, the *alif* is changed into the  
 corresponding semi-vowel: vide Aorists Passive above.

The verbs أَخَذَ "to take," أَمَرَ "to command," and أَكَلَ "to eat," drop

their first radical in the Imperative of Stem I, as: خَذْ, etc.  
 In Stem VIII (أَفْعَلْ), the verb أَخَذَ assimilates its *hamzah*, as: أَخَذْ. يَخْذُ.

The tense inflections are the same as those of the Sound verb.

<sup>1</sup> But from أَتَرَ the Imperative is أَتِرْ.

TABLE IX.

PARADIGM OF DERIVED FORMS, OF HAMZATED VERBS, PRINCIPAL PARTS.

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
Preterite Active	أَفْعَلَ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	Stems V or VIII, or the Passive of I, are substituted. Vide § III, Stem VII, Remarks.	أَفْعَلَّ	أَفْعَلَّ
Aorist	يُفْعِلُّ	يُفْعِلُّ	يُفْعِلُّ	يُفْعِلُّ	يُفْعِلُّ		يُفْعِلُّ	يُفْعِلُّ
Imperative	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ		أَفْعِلْ	أَفْعِلْ
Participle	مُفْعِلٌّ	مُفْعِلٌّ	مُفْعِلٌّ	مُفْعِلٌّ	مُفْعِلٌّ		مُفْعِلٌّ	مُفْعِلٌّ
Infinitive	تَفْعِيلٌ	تَفْعِيلٌ	تَفْعِيلٌ	تَفْعِيلٌ	تَفْعِيلٌ		تَفْعِيلٌ	تَفْعِيلٌ
Preterite Passivo	أُفْعِلَّ	أُفْعِلَّ	أُفْعِلَّ	أُفْعِلَّ	أُفْعِلَّ		أُفْعِلَّ	أُفْعِلَّ
Aorist	يُفْعَلُّ	يُفْعَلُّ	يُفْعَلُّ	يُفْعَلُّ	يُفْعَلُّ		يُفْعَلُّ	يُفْعَلُّ
Participle	مُفْعَلٌّ	مُفْعَلٌّ	مُفْعَلٌّ	مُفْعَلٌّ	مُفْعَلٌّ		مُفْعَلٌّ	مُفْعَلٌّ

## PARADIGMS.

TABLE VIII—(continued).

(C.)

Forms having *Hamzah* for the Third Radical.

## Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	بَرَأَ	يُورِ	ابْرَأْ	بَارِي	بَرَأَ	to create.
"	"	هَنَا	يَهْنِي	اهْنِي	هَانِي	هَنَى	to congratulate.
"	"	خَطِيَ	يَخْطَأُ	اِخْطَأْ	خَائِي	خَطَأَ	
"	"	جَرَأَ	يَجْرُؤُ	اجْرُؤْ	جَارِي	جَرَأَ	to be brave or bold.
"	"					جَرَأَ	

## Passive Voice.

3rd masc.	Sing.	بُرِيَ	يُورِ	مَبْرُوءٌ	—
"	"	هِنِيَ	يُهْنِ	مَهْنُوءٌ	—
"	"	خُطِيَ	يُخْطَأُ	مَخْطُوءٌ	—
"	"	—	—	—	—

The inflections are the same as for the Sound verb.

*Note.*—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.



TABLE IX—(continued).

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	بَرَا	بَارَا	أَبْرَا	تَبْرَا	تَبَارَا	أَبْرَا	أَبْرَا	أَسْتَبْرَا
Aorist	يَبْرِي	يَبَارِي	يَبْرِي	يَبْرِي or يَبْرَا	يَبَارَا	يَبْرِي	يَبْرِي	يَسْتَبْرِي
Imperative	يَبْرِي	بَارِي	أَبْرِي	تَبْرَا	تَبَارَا	أَبْرِي	أَبْرِي	أَسْتَبْرِي
Participle	مَبْرِي	مَبَارِي	مَبْرِي	مَبْرِي	مَبَارِي	مَبْرِي	مَبْرِي	مَسْتَبْرِي
Infinitive	تَبْرُوتًا	مَبَارَاةٌ	أَبْرَاءٌ	تَبْرُوتٌ	تَبَارُوتٌ	أَبْرَاءٌ	أَبْرَاءٌ	أَسْتَبْرَاءٌ
<u>Preterite Passive</u>	بُرِيَ	بُرِيَ	أَبْرِيَ	تَبْرِيَ	تَبْرِيَ	أَبْرِيَ	أَبْرِيَ	أَسْتَبْرِيَ
Aorist	يَبْرَأُ	يَبَارَأُ	يَبْرَأُ	يَبْرَأُ	يَبَارَأُ	يَبْرَأُ	يَبْرَأُ	يَسْتَبْرَأُ
Participle	مَبْرَأٌ	مَبَارَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَبَارَأٌ	مَبْرَأٌ	مَبْرَأٌ	مَسْتَبْرَأٌ

Measure **تَفْعَلُ**. Defective verbs with their third radical **و** or **ي** have also this measure for the Infinitive of Stem II.

[illegible]

Some with *fathah* (ـَ), have the same peculiarity, as: وَضَعَ "to place"; Aor. بَشَعَ: Impera. ضَعَ. In the Infinitive of most, the و is dropped and ى suffixed.

A few verbs with *zammah* (ـِ) and *fathah* (ـَ) in the Aorist, preserve the و, as: وَجَلَ - يَوْجَلُ "to be afraid." 1 وَيَلُّ - يَوِيلُّ to be insalubrious.

Doubled verbs retain the و, as: وَدَّ - يَوُدُّ "to love."

In the Aorist Passive, the و is retained even though lost in the Active, as: وَجِدَ - يَجِدُ "to find"; وَجِدَ - يَوْجَدُ "to be found."

The changes in assimilated verbs are, that when a *kasrah* (ـِ) or a *zammah* (ـِ) precedes a weak letter, the weak letter is changed into the homogeneous weak consonant, as: إِيَجَلْ ( for إِيَجَلْ ), Imperative of وَجَلَ.

In Stem VIII, the و is assimilated to its following ت, as: وَمَلَ "to unite," VIII اِتَّصَلَ "to be continuous," Aor. بَتَّصَلَ: يَبْتَسِلُ - يَبْتَسِلُ "to despair of," VIII اِتَّأَسَ "to despair."

The same rules apply for the formation of nouns; thus from وَلَدَ comes مَوْلَادُ "time of birth" (for مَوْلَادُ).

: يَوْجَلُ - وَجَلَ "to fear": يَوْمِنُ - وَسَنُ "to slumber, also to awake."

TABLE X.  
PARADIGM OF ASSIMILATED VERBS (فعل مثال، or فعل الفاء<sup>١</sup>).

First Radical, and ي.

	First Radical, Aorist i.	First Radical, Aorist a.	First Radical, Aorist a.	First Radical, ي
I. Preterite Act.	وَصَلَ	وَدَعَ	وَسَخَ	يَسِرُ
Aorist "	يَصِلُ	يَدَعُ	يُوسِخُ	يَسِرُ
Imperat. "	صِلْ	دَعْ	(أَوْصِنِ، ابْجَلْ)	إِسِرْ
Infinitive	صَلَّةٌ - وَصْلٌ وَصُولٌ	دَعَةٌ، دَوَعٌ	وَسَخٌ	يَسِرُ
Aorist Pass.	يُوصَلُ	يُودَعُ	يُوسِخُ	يُوسِرُ
IV. Preterite Act.	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَيَسَرَ
Aorist "	يُوصِلُ	يُودِعُ	يُوسِخُ	يُوسِرُ
Partic. "	مُوصِلٌ	مُودِعٌ	مُوسِخٌ	مُوسِرٌ
Infinit.	إِصْصَالٌ	إِدْوَاعٌ	إِسْصَاخٌ	إِيسَارٌ
VIII. Preterite Act.	أَتَصَلَ	أَتَدَعَ	أَتَسَخَ	أَتَسَرَ
Aorist "	يَتَصَلُ	يَتَدَعُ	يَتَسَخُ	يَتَسِرُ
Pret. Pass.	أَتُصَلُ	أَتُدَعُ	أَتُسَخُ	أَتُسِرُ
X. Preterite Act.	اسْتَوْصَلَ	اسْتَوْدَعَ	اسْتَوْسَخَ	اسْتَوْسَرَ
Infinit.	اسْتِصْصَالٌ	اسْتِدْوَاعٌ	اسْتِصْصَاخٌ	اسْتِيسَارٌ

Note.—Verbs that take *kasrah* (ـِ) in the Aorist as the characteristic vowel, drop the initial و, as : وَصَلَ “to arrive”: Aor. يَصِلُ; Impera. صِلْ.

<sup>1</sup> A division of the Weak verb.

TABLE XI—(concluded).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL و AND ی.

قَالَ (for قَوْل) "to say,"; خَافَ (for خَوْف) "to fear"; سَارَ (for سَيْر) "to travel"; يَقُودُ - قَادَ "to lead."

	I 2nd Rad. و	I 2nd Rad. و	I 2nd Rad. ی	IV 2nd Rad. ی or و	VII 2nd Rad. ی or و	VIII 2nd Rad. ی or و	X 2nd Rad. ی or و
	(فَعَلَ)	(فَعَلَ)	(فَعَلَ)				
Preterite <u>Active</u>	قَالَ	خَافَ	سَارَ	أَقَادَ	إِنْقَادَ	إِقْتَادَ	إِسْتَقَادَ
2nd pers. masc. sing.	قُلْتَ	خِفْتَ	سَرْتَ	أَقَدْتَ	إِنْقَدْتَ	إِقْتَدْتَ	إِسْتَقَدْتَ
Aorist	يَقُولُ	يَخَافُ	يَسِيرُ	يَقِيدُ	يَنْقَادُ	يَقْتَادُ	يَسْتَقِيدُ
Imperative	قُلْ	خَفْ	سِرْ	أَقِدْ	إِنْقَدْ	إِقْتَدْ	إِسْتَقَدْ
Participle	قَائِلٌ	خَائِفٌ	سَائِرٌ	مَقِيدٌ	مَنْقَادٌ	مَقْتَادٌ	مَسْتَقِيدٌ
Preterite <u>Passive</u>	قِيلَ	خِيفَ	سِيرَ	أُقِيدَ	أُنْقِيدَ	أُقْتِيدَ	أُسْتَقِيدَ
Aorist	يُقَالُ	يَخَافُ	يَسَارُ	يُقَادُ	يَنْقَادُ	يَقْتَادُ	يَسْتَقَادُ
Participle	مَقُولٌ	مَخَوْفٌ	مَسِيرٌ	مَقَادٌ	مَنْقَادٌ	مَقْتَادٌ	مَسْتَقَادٌ
Infinitive	قَوْلٌ	خَوْفٌ	سَيْرٌ	إِقَادَةٌ	إِنْقِيَادٌ	إِقْتِيَادٌ	إِسْتِقَادَةٌ

Notes.—(i) A few hollow verbs of the measure فَعَلَ preserve their و or ی and are conjugated as sound verbs, as: عَرَّ - يَعْرِ "to be one-eyed"; بَصَّدَ - يَبْصِدُ "to have glanders."

<sup>1</sup> For مَقُولٌ. So too from بَاعَ (= بَعَّ) the Passive Participle of I Stem is مَبِيعٌ (for مَبِيدٌ).

## Action: Volcanic.

Person.	Num-ber.	Protuberance.	Action Vowel.		
			Indicative.	Accusative.	Imperative.
3. masc.	Sing.	قال	يقول	يقول	يقول
3. fem.		قالت	تقول	تقول	تقول
2. masc.		قالت	تقول	تقول	تقول
2. fem.		قالت	تقول	تقول	تقول
1. masc.		قالت	تقول	تقول	تقول
1. fem.		قالت	تقول	تقول	تقول
2. masc.		قالت	تقول	تقول	تقول
2. fem.		قالت	تقول	تقول	تقول
1. masc.		قالت	تقول	تقول	تقول
1. fem.		قالت	تقول	تقول	تقول
2. masc.		قالت	تقول	تقول	تقول
2. fem.		قالت	تقول	تقول	تقول
1. masc.		قالت	تقول	تقول	تقول
1. fem.		قالت	تقول	تقول	تقول

TABLE XII.

(A.)

PARADIGM OF DEFECTIVE VERB (فَعَلَ نَاقِصٌ)<sup>1</sup>, DIFFERENT FORMS.

فَعَزَا (= عَزَوْا) "to raid"; Inf. عَزَوْ. Last Radical و (فَعَلَ).

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	.. Sing.	عَزَا	يَعْزُو	يَعْزُوْ	يَعْزُوْ	—
3. fem.	.. "	عَزَتْ	تَعْزُوْ	تَعْزُوْ	تَعْزُوْ	—
2. masc.	.. "	عَزَوْتَ	تَعْزُوْ	تَعْزُوْ	تَعْزُوْ	أَعْزُوْ
2. fem.	.. "	عَزَوْتِ	تَعْزُوْ	تَعْزُوْ	تَعْزُوْ	أَعْزُوْ
1. c.	.. "	عَزَوْتُ	أَعْزُوْ	أَعْزُوْ	أَعْزُوْ	—
3. masc.	.. Dual	عَزَا	يَعْزُوَانِ	يَعْزُوَا	يَعْزُوَا	—
3. fem.	.. "	عَزَا	تَعْزُوَانِ	تَعْزُوَا	تَعْزُوَا	—
2. c.	.. "	عَزَوْتُمَا	تَعْزُوَانِ	تَعْزُوَا	تَعْزُوَا	أَعْزُوَا
3. masc.	.. Plur.	عَزَا	يَعْزُوْنَ	يَعْزُوْا	يَعْزُوْا	—
3. fem.	.. "	عَزَوْنَ	يَعْزُوْنَ	يَعْزُوْا	يَعْزُوْا	—
2. masc.	.. "	عَزَوْتُمْ	تَعْزُوْنَ	تَعْزُوْا	تَعْزُوْا	أَعْزُوْا
2. fem.	.. "	عَزَوْتِمْ	تَعْزُوْنَ	تَعْزُوْا	تَعْزُوْا	أَعْزُوْا
1. c.	.. "	عَزَوْنَا	نَعْزُوْ	نَعْزُوْ	نَعْزُوْ	—

<sup>1</sup> (فَعَلَ) مَعْلُومٌ.

(ii) Hollow verbs denoting colour or defect always retain their *و* or *ي* in Stem IX, as: *أَسْوَدَ* "to be or become black", Aor. *يَسْوَدُ*; *أَبْيَضَ* "to be or become white", Aor. *يَبْيِضُ*.

(iii) The *و* is often retained in X Stem, as: *أَسْتَصْرَبَ* "to approve", Aor. *يَسْتَصْرِبُ*.

(iv) Hollow verbs that have *و* or *ي* as a third radical always retain their *و*, as: *سَوِيَ* "to be worth", Aor. *يَسْوِي*.

(v) Hollow verbs that have *ت* or *ث* as the third radical, assimilate it with a following *ت* or *ث*, as: *مَاتَ* "he died", but *مُتُّ* (for *مَتُّ*) "I died", *كَانَ* "he was", but *كُنَّا* (for *كُنَّا*) "we were."

(vi) In the measure *أَتَعَلَّ*, verbs with the 2nd radical weak, use the strong form, as: *أَسْوَدُ* "black", (not *أَسَادُ*).

(vii) On the measure *فَعَلَّ*, is *طَالَ* (for *طَلَّ*); Aor. *يُطَوِّلُ*; Impera. masc. *طَوِّلِي*, fem. *طَوِّلِي*.



TABLE XII—(continued)  
(C.)

## PARADIGM OF DEFECTIVE VERB.

Last Radical و or ی (فَعَلَ).

رَضِيَ (= رَضُوا) "to be pleased"; Inf. رَضِيَ and رَضُوا and رَضَا; Act. Part.

رَاضٍ m., رَاضِيَةٌ f.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	—
3. fem. ..	"	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	—
2. masc. ..	"	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اِرْضَ
2. fem. ..	"	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اِرْضَى
1. c.	"	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	—
3. masc. ..	Dual	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	—
3. fem. ..	"	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	—
2. c.	"	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اِرْضَيَا
3. masc. ..	Plur.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	—
3. fem. ..	"	رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	—
2. masc. ..	"	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اِرْضَوْا
2. fem. ..	"	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اِرْضَيْنَ
1. c.	"	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	—



TABLE XII—(continued).

(E.)

PARADIGMS, DERIVED FORMS OF DEFECTIVE VERBS, 3RD RADICAL, AND ى.

	I. 3rd Radical (فَعَلَ) و	I. 3rd Radical (فَعَلَ) و	I. 3rd Radical (فَعَلَ) و	II. 3rd Radical (فَعَلَ) و	III. 3rd Radical (فَعَلَ) و	IV. 3rd Radical (فَعَلَ) و	V. 3rd Radical (فَعَلَ) و	VI. 3rd Radical (فَعَلَ) و	VII. 3rd Radical (فَعَلَ) و	VIII. 3rd Radical (فَعَلَ) و	X. 3rd Radical (فَعَلَ) و
Preterite Active ..	عَزَا	رَضِيَ	رَضِيَ	قَضَى	قَضَى	أَقْضَى	تَقَضَى	تَقَضَى	أَقْضَى	أَقْضَى	أَسْتَقْضَى
Aorist ..	يَعْزُو (يَفْعَلُ)	يَرْضَى	يَرْضَى	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَسْتَقْضِي
Imperative ..	أَعْزُ	أَرِ	أَرِ	قَضِ	قَضِ	أَقْضِ	تَقْضِ	تَقْضِ	أَقْضِ	أَقْضِ	أَسْتَقْضِ
Participle ..	أَعَازٍ	رَاضٍ	رَاضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَسْتَقْضٍ
Infinitive ..	عَزْوٌ	رَضًى	رَضًى	تَقْضِيَةٌ	تَقْضِيَةٌ	أَقْضَاءٌ	تَقْضٍ	تَقْضٍ	أَقْضَاءٌ	أَقْضَاءٌ	أَسْتَقْضَاءٌ

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

## TABLE XIII.

## PARADIGM OF DOUBLY WEAK VERB.

## (A.)

(ONE RADICAL *Hamzah* AND ANOTHER A WEAK LETTER.)I. 1st Radical *hamzah* and 2nd و or ي.

أَب ( or أَب ) “to return”; Inf. أَوْب and إِيَاب

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Aorist.
3rd masc.	Sing.	أَب	يُؤَبُّ or يُؤَبُّ	يُؤَبُّ	—	أُؤَبُّ	إِيَابُ	—
			يُؤَبُّ					
3rd fem.	„	أَبَتْ	تُؤَبُّ	تُؤَبُّ	—			
2nd maso.	„	أَبْتِ	تُؤَبُّ	تُؤَبُّ	أُبْ } أُؤَبِّي }			

*Note.*—So, too, are conjugated أَوْ (for أَوْف) “to injure”; أَلْ (for أَلَّ) “to come, return”; أَدْ (for أَدَّ) “to be strong,” Stem II أَيْدَ “to strengthen.”



TABLE XIII (A)—(continued).

III. 2nd Radical *hamzah* and 1st و or ي.

يَاسَ "to despair"; Inf. يَأْسُ and يَأْسَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	يَاسَ	يَأْسُ	يَأْسْ	—	يَأْسٌ	—	— <sup>1</sup>
3rd fem.	„	يَاسَتْ	تِئَسْ	تِئَسْ	—	—	—	—
2nd masc.	„	يَاسْتَ	تِئَسْ	تِئَسْ	إِياسْ	—	—	—

IV. 2nd Radical *hamzah* and 3rd و or ي.

رَأَى "to see"; Inf. رَأَى and رَأَيْتَ.

PRETERITE.					
3rd masc. .. Sing.	رَأَى	Dual.	رَأَيَا	Plur.	رَأَوْا
3rd fem. .. „	رَأَتْ	„	رَأَتَا	„	رَأَيْنَ
2nd masc. .. „	رَأَيْتَ	„	رَأَيْتُمَا	„	رَأَيْتُمْ
2nd fem. .. „	رَأَيْتِ	„	„	„	رَأَيْتُنَّ
1st c. .. „	رَأَيْتُ	„	„	„	رَأَيْنَا

<sup>1</sup> The verb يَاسُ being neuter has no Passive Participle. But مَايُوس as Passive Participle of أَلَسَ is wrongly used by Persians and Indians in the sense of "disappointed."

TABLE XIII (A) —(continued).

II. 1st Radical *hamzah*, 3rd radical or ي.

يُتِي "to come"; Inf. يَأْتِي

	Preterite.	Active Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.	يَتَى	يَأْتِ	آت	يَأْتِي	يَأْتِي
3rd fem. "	يَتَى	يَأْتِي			
2nd masc. "	تَتَى	يَأْتِ			
		(from يَأْتِ)			
		and يَأْتِ			
		يَأْتِي			
		etc.			

Note.—Stem IV is أَتَى "to bring"; Aor. يَأْتِي; Juss. يَأْتِ; Impera. أَتِ;  
 Passive Preter. أَتَى.

(2) So, too, are declined أَتَى "to refuse"; Aor. يَأْتِي; "to pay," II Stem أَتَى (same meaning). Inf. تَأْتِي; "to grieve, mourn."

<sup>1</sup> The Subjunctive is, 3rd m. يَأْتِي, 3rd f. يَأْتِي, etc. <sup>2</sup> يَأْتِي

<sup>3</sup> At the end of a sentence written تَأْتِي. In pause, all Imperatives that consist of one letter are similarly written, as: تَأْتِ for تَأْتِ.



TABLE XIII (A)—(continued).

V. 3rd Radical *hamzah* and 1st و or ی.

وَطَى "to tread"; Aor. يَطُّ; Inf. وَطًا.

—0—

VI. 3rd Radical *hamzah* and 2nd و or ی.

سَاءَ or سَاءَ (for سَوًا) "to be bad"; Inf. سَوْء.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	سَاءَ or سَاءَ	يَسُوءُ or يَسُوءُ	يَسُوءْ	—	سَاءٌ (أَلْسَائِي).	سِئَ or سِئَ.	
3rd fem.	„	سَاءَتْ	تَسُوءُ	تَسُوءْ	—		(Passive Aorist يَسَاءُ).	
2nd masc.	„	سَأَتْ	تَسُوءُ	تَسُوءْ	سُوءْ	}		
2nd fem.	„	etc.	etc.	etc.	سُوءِي			

Note.—(1) IV Stem أَسَاءَ "to make bad"; Aor. يُسِيءُ; Imperative أَمْسِئْ; Inf. أَسَاءَةً; Act. Part. مُسِيئٌ.

(2) So too from أَضَاءَ (for أَضَوَّا) "to shine, be bright"; IV Stem أَضَاءَ "to light."

TABLE XIII (A)—(continued).

		Aorist.	Subjunctive.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	يَرَى	يَرَى	يَرْ	—	رَا	رَأَى	مَرْتَبِي
3rd fem.	"	تَرَى	تَرَى	تَرْ	—	—	—	—
2nd masc.	"	تَرَى	تَرَى	تَرْ	ر	—	(Passive Aorist يَرَى).	—
2nd fem.	"	تَرِينَ	تَرَى	تَرِي	رِي	—	—	—
1st c.	"	أَرَى	أَرَى	أَرْ	—	—	—	—
3rd masc. Dual		يَرِيَانِ	يَرُوا	يَرِيَا	—	—	—	—
3rd fem.	"	تَرِيَانِ	تَرِيَا	تَرِيَا	—	—	—	—
2nd c.	"	تَرِيَانِ	تَرِيَا	تَرِيَا	رِيَا	—	—	—
3rd masc. Plur.		يَرُونَ	يَرُوا	يَرُوا	—	—	—	—
3rd fem.	"	يَرِينَ	يَرِينَ	يَرِينَ	—	—	—	—
2nd masc.	"	تَرُونَ	تَرُوا	تَرُوا	رُوا	—	—	—
2nd fem.	"	تَرِينَ	تَرِينَ	تَرِينَ	رِينَ	—	—	—
1st c.	..	نَرَى	نَرَى	نَرْ	—	—	—	—

*Note.*—(1) In the Aorist and Imperative and in Stem IV, the *hamzah* is dropped.

(2) With a suffix, the forms are: رَا "he saw him"; يَرَا "he sees her," etc.

(3) The following Derived Forms occur: III رَأَى "to dissemble," Aor. يَرِي, Inf. مَرَاتِي, Juss. يَرِي, Impera. يَرِي, Inf. مَرَاتِي, Juss. يَرِي, Impera. يَرِي, VIII يَرَاتِي "to look at one another"; VIII يَرَاتِي "to think."

TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

وَقَى "to guard"; Inf. وَقَاةٌ and وَقَى.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	وَقَى	يَقِي	يَقِ	—	وَقٍ	وُقِيَ	مُوقًى
2nd masc.	„	—	—	—	قِ	(أَلْوَقِي)	(Passive Aorist يُوقَى).	
2nd fem.	„	—	—	—	قِي			
2nd masc. Plur.		—	—	—	قُوا			

Note.—(1) VIII Stem يَتَّقَى "to fear (God)."

(2) So, too, وَفَى "to be complete, to fulfil (a promise)"; IV Stem أَوْفَى "to fulfil a vow," Aor. يَوْفِي, Impera. أَوْفِ, Inf. إِيْفَاءٌ, وَلِي (and وَلَى) "to be near," Aor. يَلِي, Juss. يَلِ, Impera. لِ, Inf. لِي.

TABLE XIII (A)—(concluded).

جَاءَ or جَاءَ (for جَاءَ) "to come"; Inf. مَجِيءٌ.

	Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.	جاءَ or جاءَ	يَجِيءُ or يَجِيءُ	يَجِيءُ	—	جاءَ (الْجَائِي)	جاءَ	—
3rd fem. "	جاءَتْ	تَجِيءُ	تَجِيءُ	—	—	—	—
2nd masc. "	جئتَ	تَجِيءُ	تَجِيءُ	—	—	—	—
2nd fem. "	etc.	etc.	etc.	—	—	—	—

Note.—So from جاءَ (for جاءَ), II Stem هَيَّأَ "to prepare"; Inf. تَهْيِئَةٌ.

—0—

شَاءَ or شَاءَ (for شَاءَ) "to wish"; Inf. مَشِيئَةٌ and مَشِيئَةٌ.

	3rd masc. Sing.	3rd fem. "	2nd masc. "
3rd masc. Sing.	شَاءَ (or شَاءَ).	شَاءَتْ	شَاءَ
3rd fem. "	شَاءَتْ	شَاءَتْ	شَاءَتْ
2nd masc. "	شَاءَ	شَاءَ	شَاءَ

(Passive Aorist. شَاءَ).

مَشِيئَةٌ

TABLE XIII (B)—(concluded).

حَيَاتٌ or حَيَّ (for حَيَوُ) “to live”; Inf. حَيَّا.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle	Passive.	Passive Participle.
3rd masc.	Sing.	حَيَّ	يَحْيِي	يَحْيِ	—	حَيٌّ	—	—
[3rd masc.	„	حَيَّ	يَحْيِي		—			
3rd fem.	„	حَيَّتْ	etc.		—			
2nd masc.	„	حَيَّتْ			اَحْيِ			

Note.—II Stem حَيَّا “to let live, greet,” Inf. نَحْيَةً; X Stem اِسْتَحْيَا “to spare alive” (but in the sense of “to be ashamed” generally written with one ي, as: اِسْتَحْيِ), Aor. يَسْتَحْيِ.

TABLE XIII (B) — (continued).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. روى "to narrate"; Inf. رَوَاةٌ.

	Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd maso. Sing.	رَوَى	يُرْوِي	يُرْوِ	—	رَاوٍ	رَوِيَ	مُرْوِيٌّ
3rd fem. "	رَوَتْ	تُرْوِي	تُرْوِ	—	(الرَّوِيَّةُ).	(Passive Aorist)	
2nd masc. "	رَوَيْتَ	تُرْوِي	تُرْوِ	<div style="display: flex; align-items: center;"> <span style="font-size: 2em; margin-right: 5px;">}</span> <span>إِرْوِ</span> </div>		(الرَّوِيَّةُ).	(Passive Aorist)
2nd fem. "	etc.	etc.	etc.				

—o—

رَوِيَ "to be well watered (of cattle), to quench one's thirst"; Inf. رَوِيٌّ.

and رَوَى.

	Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.	رَوَى	يُرْوِي	يُرْوِ	—	رَاوٍ	رَوِيَ	مُرْوِيٌّ
3rd fem. "	رَوَيْتَ	etc.	etc.	—			
2nd mas. "	رَوَيْتَ			<div style="display: flex; align-items: center;"> <span style="font-size: 2em; margin-right: 5px;">}</span> <span>إِرْوِ</span> </div>			
2nd fem. "	etc.						

Note.—So, too, are conjugated رَوِيَ "to be worth"; Inf. رَوِيٌّ "to be strong"; etc.

TABLE XIV—(continued).

B. 2nd Radical *hamzah*.

وَأَيَّ “to promise.”

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	وَأَيَّ	يَأَيَّ	يَأَ	—	وَأَيَّ	وُعِيَّ	مُؤَيَّ
3rd fem.	„	وَأَيَّتْ	تَأَيَّ	تَأَ	—			
2nd masc.	„	وَأَيَّتَ	تَأَيَّ	تَأَ	إِ (or) إِ		Passive Aorist.	
2nd fem.	„	وَأَيَّتِ	تَأَيَّنَ	تَأَيَّ	إِي			
1st c.	„	وَأَيَّتُ	أَعَيَّ	أَعَ	—		يُؤَيَّ	
3rd masc.	Dual	وَأَيَّابَا	يَأَيَّابَانِ	يَأَيَّا	—			
3rd fem.	„	وَأَيَّتَا	تَأَيَّابَانِ	تَأَيَّا	—			
2nd masc.	„	وَأَيَّيْنِمَا	تَأَيَّابَانِ	تَأَيَّا	إِيَّا			
2nd fem.	„	وَأَيَّيْنِمَا	تَأَيَّابَانِ	تَأَيَّا	..			
3rd masc.	Plur.	وَأَيَّوَا	يَأَيَّوُنَ	يَأَيَّوُ	—			
3rd fem.	„	وَأَيَّيْنَ	يَأَيَّيْنَ	يَأَيَّيْنَ	—			
2nd masc.	„	وَأَيَّيْنُمْ	تَأَيَّوُنَ	تَأَيَّوُ	أُوَا			
2nd fem.	„	وَأَيَّيْنَنَّ	تَأَيَّيْنَ	تَأَيَّيْنَ	إَيْنَ			
1st c.	„	وَأَيَّيْنَا	نَأَيَّيْ	نَأَ	—			

Note.—Such verbs are inflected like سَأَلَ and وَقَى.

## TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

أَوِيَ<sup>١</sup> "to take refuge"; Inf. أَوِي<sup>١</sup>.

	Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.	أَوِيَ	يَأْوِي	يَأْوِ	—	أَوِي	—	—
3rd fem. "	أَوَتْ	etc.	etc.	—	(أَلَوِي).		
2nd masc. "	أَوَيْتَ			إِوِ			

*Note.*—(1) II Stem أَوِيَ "to show hospitality to"; IV Stem أَوِيَ (with same meaning).

(2) Such verbs are inflected like أَوَّى and أَوِي.

<sup>١</sup> أَوِيَ (form يَفْعَلْ - فَعَلَ) is the only verb with three weak radicals that is in common use.



TABLE XVI.

FORMATION OF VERBAL NOUNS FROM WEAK VERBS.

Noun of Time and Place.	Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Aorist.	Preterite.
	ممدود	ماد	مد	يهد	مد
	مأثر	أثر	أثر	يأثر	أثر
	مسأل	سأل	سؤال	يسأل	سأل
	مهذو	هانى	هنء - هذاء	يهنى	هنا
سوء	موء	واهد	عدة - وعد	يعد	وعد
		يانع	ينع	يبيع	ينع
مقال	مقول	قائل	قول	يقول	قال
مبيع	مبيع	بائع	بيع	يبيع	باع
	مخوف	خائف	خوف	يخاف	خاف
مغزو	مغزو	غاز	غزو	يغزو	غزا
مرمى	مرمي	وام	رمي	يرمي	رمى
	مرضي or مرضو	راض	رضوان - رضا	يرضى	رضي
	موقى	واق	وقاية - وقى	يقي	وقى
	موجي	واج	وجى	يوجي	وجي
	مولى	وال	ولي	يلي	ولي
	مطوي	طاو	طي	يطوي	طوى
	مروي	راو	ري - ري	يروي	روي

TABLE XV.

The negative substantive verb لَيْسَ "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical, and ي.

1 c.	2 fem.	2 masc.	3 fem.	3 masc.	
لَيْسَ	لَيْسَتْ	لَيْسَ	لَيْسَتْ	لَيْسَ	Sing.
	لَيْسَا	لَيْسَا	لَيْسَتَا	لَيْسَا	Dual.
لَيْسُوا	لَيْسْنَ	لَيْسُوا	لَيْسْنَ	لَيْسُوا	Plur.

(6) *Agar janāb-i 'ālī ūrā yak nazar bi-farmāyīd ummīd ast ki bi-zūdī shifā yābad* اگر جنابعالی اورا یک نظر بفرمایید امید است که بزودی شفا یابد. Here the Subjunctive shows the doubt after 'I hope.' The Future خواهد یافت *khwāhad yāft* could be substituted to show certainty; but in this case it would be better to substitute *yaqīn ast* for امید است *ummīd ast*.

(7) *Nām-i ān mulk<sup>1</sup> ki jahāz bi-ān ravanda būd fulān būd* نام آن (Afghan) "the name of the country for which the ship was about to sail was So-and-so." Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute—*ki jahāz bi-dānjā mī-bāyis. bi-ravad* بود *raftanī būd* رفتنی; or—*ki jahāz dashur<sup>2</sup>-i ḥurakat bi-dānjā būd* بود *mushrif<sup>2</sup> bi-raftan bi-dānjā būd* مشرف بر رفتن بدانجا بود.

(8) *Ān-qadr bi-tālī<sup>1</sup> ast ki agar barāy-i āb khurdan biravad jūb mī-khushkad*, or *khwāhad khushkīd* آب اگر برای آب *khushkīd* خشکید "he is so unfortunate that were he to go to drink water, the stream would dry up." If *būd* were substituted for *ast*, it would be followed by *mī-raft* میرفت and *mī-khushkīd* می خشکید.

(9) "I did not think that he would come to-day" او هیچ بخیالم نرسید که او *hūch bi-khayāl-am na-rasīd ki ū imrūz bi-yāyad* (or *khwāhad āmad*) (or *khwāhad āmad*). From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, *Shabhā nālīda-am tā marā'in farzand bakhshīda ast* شبها نالیده ام تا مرا *bakhshīda ast* "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect *nālīda am* signifies, indefinite time, and *bakhshīda ast* because the son is still present. *Nālīdam* نالیدم could be used if the year or place had been stated, and it could be followed either by the Preterite *bakhshīd* بخشید or by the Perfect. The Pluperfect *nālīda būdam*, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) *Chi khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'ida bāshad* (or *bi-zāyad*) چه خوب است که تا رسیدن من بشیراز زنم زائیده باشد (or *زید*). In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of *chi khūb ast*, the Future *chi khūb khwāhad būd*, or *chi khūb khwāhad shud*, could be used.

*Agar* اگر "if" could be substituted for *ki* "that."

<sup>1</sup> Better *nām-i mulk-i ki*; the two *ān* sound bad.

<sup>2</sup> In speaking an *azja* would often be inserted after *mushrif*.

## APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study:—

(1) *Vaqt-i ki dar sahrā mī-raft dīd ki hama-yi darakhthā uftāda and* the idea of number, but *uftāda ast* might also be correct. Instead of the Preterite *dīd*, the Historical Present *ast* *chi mī-bīnad*<sup>1</sup> might be used by Indians and Afghans, but not by Persians. The Perfect *uftāda* and shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

(2) *Vaqt-i ki bachcha būdam hama-yi dandānhāyam uftād* و قتی که بچه بودم همه دندانهایم افتاد. Here the Preterite is used because the time is defined. The plural *uftādand* would not be good.

(3) *Khwāhish-i mā raftan bi-Būshahr būd līkin bī ta'mīr kardan-i jahāz raftan namī-shud* خواهش ما رفتن به بوشهر بود لیکن بی تعمیر کردن جهاز رفتن نمی شد so without repairing the ship." *Dar shab chunīn āwāzhā-yi mukīb-i shunātim ki raftan bi-sāhil mumkin na-būd* در شب چنین آوازهای مهیبی شنیدیم که رفتن به ساحل ممکن نبود impossible for us to go to the shore."

The two Infinitives (رفتن *raftan*) are nouns; شد *namī-shud* in Mod. Pers. = ممکن نبود *mumkin na-būd*.

*Vulgarly* in Persia نند *ni-nad* ساحل *bi-sāhil rafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.<sup>2</sup>

(4) "You ought to have acted on my advice" مرا قبول *mi-bāyist nasīhat-i marā qabūl kardā bāshīd*.<sup>3</sup>

(5) *Shighāl harchi paydā mī-kunad duzdīda va mī-ravad* شغال هرچه پیدا میکند میزدیده و میروند Here the Aorist *bi-kunad* would signify that there was a doubt about the jackal finding anything; *mī-kunad* shows that finding is its occupation.

The copula *va* is wrong or at least a redundancy. Grammarians consider the final *s* of the past participle a copula conjunction.

<sup>1</sup> *Mī-ravad* could be used for *dīd*, but might be mistaken for the Future.

<sup>2</sup> *Taqdīr se laṭā nahīn jāīā* تقدیر سے لڑا نہیں جائیā (Urdu) "it is impossible to fight against Fate."

<sup>3</sup> Or classically *bāyist* — قبول میگردید *bāyist mī-gerāvid*.

to-morrow, I would go through fire to serve you ”; transfer فردا *farḍā* to the second clause and می‌گفتید *mī-guftīd* will give either a past or a future sense. In *agar dīrūz mī-guftīd—mī-andākhtam* می انداختم اگر دیروز می‌گفتید, the whole supposition becomes past.

(17) “ I forgot it up till to-day ” *tā imrūz farāmūsh karda am* (not کردم *kardam*), but *tā dīrūz farāmūsh karda būdam* (not کردم *kardam*).

(18) *Khvāb-i dīda am. Guft khayr bād; chi dīda-ī—*(Gul.) خوابی دیده ام گفت خیر باد چه دیدی “ I have had a dream. He said ‘ I hope it was a propitious one; what did you see?’ ” Here the Perfect is used as the time is indefinite. Later on the addressee says چه مبارک خواب است که دیدی *chi mubārak khvāb ast ki dīdī*. Here the Preterite signifies that the narrator in telling his dream also mentioned the date.

(19) “ Would that that young man yesterday had proved to be your brother Ghānim ” *kāsh-ki ān javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or *dar mī-āmad*): here the Pluperfect without *dīrūzī* shows that the time is past; the Imperfect alone (as also the Past Habitual) might refer to past or future time, but the adjective *dīrūzī* clearly indicates past time. “ Would that this young man (now present) were your brother Ghānim ” *kāsh in javān barādar-i shumā Ghānim būd*<sup>1</sup> (or *būdī* or *mī-būd*); here the three tenses are indefinite as to time, but the demonstrative pronoun *in* gives the clue; *bāshad* might be substituted and would indicate the present or immediate future.

(20) “ Since the time I was born I have never told a lie ” *az vaqt-i mutavallid shudam tā ḥāl darūgh na-gufta am*.

Here the Perfect tense *am* نگفته, because the effects of the action continue.

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khvānam* قاعدۀ من هر روز روز نامه بخوانم means “ it is my usual habit to read the paper daily ” (but I may have omitted to do so occasionally). Substitute *mī-khvānam* می‌خوانم for *bi-khvānam* بخوانم and the meaning is, ‘ It is my custom to read and I do read regularly.’

(22) “ You ought to have sympathized with me in my distress ” *shumā mī-bāyist (ki) dar ān vaqt-i muṣibat bū man ham-dardī karda bāshīd*.<sup>2</sup> Instead of *mī-bāyist*, *bāyist* می‌بایست can be substituted, followed by the Imperfect می‌کردید *mī-kardīd*, but this construction is used in writing only. In خوب بود که در

<sup>1</sup> *Būda būd* بوده بوده is not used, but would be grammatically correct.

<sup>2</sup> *Bi-kunīd* بکنید might be used but could be incorrect.

(12) “Whatever people thought, they thought wrong” مردم هر خیالی کردند غلط بود *kardand* signifies ‘on that particular occasion.’ But in مردم هر خیالی کرده است *ast*,<sup>1</sup> the Perfect signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive باشد *karda bāshad* and the meaning is “whatever they may have thought (but they may or may not have thought anything).” Similarly کرد بیخود *harchi ū kard bi-khud kard* “what-ever he did *then*, he did wrong.” *Harchi ū karda bāshad bi-khud karda ast* “whatever he may have (or have not) done at any time, was and is wrong.”

(13) “—that is to say I am fool enough to have believed it (if you had told me the story?)” انقدر احمق که باور میکردم یعنی من *ya'nē man an-qadr ahmaq-am ki bāvar mī-kardam*? Here *mī-kardam* signifies a past condition, or rather a condition that cannot be fulfilled; *bi-kunam* or *khvātham kard* would signify ‘that I should believe it in the future.’ The lady speaks of her being foolish in the present time: she might have said—انقدر احمق بودم *—an qadr ahmaq būdam ki—*.

In the above instances, the meaning of *mī-kardam* or *bi-kunam* is practically the same.

(14) *Kujā būd?* کجا بودی “where were you (when I called for you)?” *Kujā būda-ī?* کجا بودی “where have you been all this time?” *Ū hālā murda* مرده او حالا “he has just expired (I was present or the news has just been brought to me);” but *ū hālā murda ast* مرده است او حالا “he is no longer living, he is already dead.”

(15) *Na ānki ‘ilāj karda-ī balki mu‘jaza karda-ī* بلکه معجزه کرده *ast* “its not a cure you’ve done but a miracle.” If the time were fixed or mentioned (as yesterday, last month, last year) the Preterite would be used.

(16) “I would go through fire and water to serve you” من خود را برای *man khud rā barāy-i shumā dar āb u ātash mī-andāzam* (not انداختم می *mī-andākhām* which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—*valā agar jardā bi-man mī-guftid khud rā dar āb ū ātash mī-andākhām* ولی اگر فردا بمن می گفتید خود را در آب و آتش می انداختم “were you to tell me

<sup>1</sup> Not بود *būd*. *Ast* است = ‘is wrong still’: *būda ast* = ‘has been wrong but may be right now.’

<sup>2</sup> Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

<sup>3</sup> *Agar mī-guftid* اگر می گفتید understood.

person addressed is still barefooted. Substitute *am* دیده *dīda am* and the meaning may be that the person now has shoes.

(30) *Īn rā chīgūna khwāham kusht* این را چگونه خواهم کشت "in what manner shall I kill this?", but substitute *bi-kusham* بکشم and the meaning is primarily 'I *can't* kill it'; and secondarily 'I intend to kill it, but in what manner shall I do so'?

(31) *Wa'da mī-kunam ki biyāyam* وعده میکنم که بیایم "I promise to come," but *wa'da mī-kunam ki khwāham āmad* وعده میکنم که خواهم آمد "I promise that I *will* (and *shall*) come."

(32) *Īn sadā-yi pā az ū khwāhad būd* این صدای پا از او خواهد بود "this *must* (I feel certain) be his footstep", but *in sadā-yi pā az ū bāyad bāshad* این صدای پا از او باید باشد "this ought to be (but may not be) his footstep."

(33) *Īnjā kas-i hast ki Turkī bi-dānad* اینجا کسی هست که ترکی بداند "is there anyone here who knows Turki (to know Turki)?" Here the Aorist is correct as it indicates uncertainty. In m.c. however the Present is often incorrectly substituted,<sup>1</sup> but in this case the meaning might also be "There is some one here who knows Turki."

(34) *Ummīd-vār-am shumā bi-yāyīd* امیدوارم شما بیایید "I hope you may be able to come"; *ummīdvār-am shumā khwāhīd āmad* امیدوارم شما خواهید آمد "I hope and know that you *will* come." *Ummīdvār būdam shumā bi-yāyīd* امیدوار بودم شما بیایید "I hoped you might come"<sup>2</sup>: *ummīdvār būdam shumā khwāhīd āmad* امیدوار بودم شما خواهید آمد "I felt certain you would come." To express certainty داشتن یقین *yaqīn dāshtam* is to be preferred to *ummīd-vār būdam*.

(35) "They should have said *B'ism illāh* but they didn't" می بایست *mī-bāyist b'ism illāh gufta bāshand, na-gufta-and*. Had the speaker been present at the occasion, he would have said نگفتند *na-guftand*.

(36) *Dar qadīm īnjā daryācha-i būda ast* در قدیم اینجا دریاچه بوده است "there has been (was) a lake here formerly": *būd* بود would signify that the writer has, or had, lived near the lake or else that he knew by tradition that there had been a lake there.

(37) *Maḡanna ki asbāb-i tūy-i 'arrāda ghārat shuda ast* <sup>3</sup> مظنه که اسباب توی عراده غارت شده است "the goods in the wagon *have* probably been stolen"; here the Perfect, even after the word 'probably,' signifies it is the conviction

<sup>1</sup> In Urdū the Dubious Present Tense *jāntū ho* should be used and not the Pres. Indic.

<sup>2</sup> In neither case is it known whether the person came or not.

<sup>3</sup> Should be *shuda bāshad* شده باشد; *shuda ast* شده است is really wrong though common in m.c.

ing with me in—.”

چہ کار کنیم کہ غفلت نکردیم *basīm na-ghlā*

"would that he had come yesterday."

qhaṣṣat, there would be no real alteration in one  
 كاذب لا نشقة كاذب (Afghan) “have you

میں نے تو یہ سوچا تھا کہ میں اس سے مل سکتا ہوں۔

هرگز نشینده ام که *Shanā'at shayad* : -  
 حوازم *Khawāṣṣe ḥawāzim* (ورد)  
*in sukhān rā qabūl bi-kunām* (or ورد)

چند روز است که زانله ” in love with Satan ” (past time only).

*kī salzala shud chand rūz ast.*  
 about herefooted for a long time”

---

**only.**

८



(44) *Ihtimāl mī-ravad ki ū khwāhad āmad* او خواهد آمد احتمال می‌رود که "he will probably come." Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after احتمال می‌رود *ihtimāl mī-ravad*, as there is a doubt. However آمد او خواهد *yaqīn dāram ki ū khwāhad āmad* is correct.

(45) *Vaqt-i ki ranj ziyāda shud* (or *ast*, or *bāshad*) *ṣawāb bishtar khwāhad būd* (or *mī-bāshad*, or *ast*, or *mī-shavad*; but not *bāshad*); و قتیکه رنج زیاده شد *vaqt-i (ki mī-āmadam dīdam ki chiragh-i shumā mī-sūkh* (or *mī-sūzad*) شما می‌سوخت (یا می‌سوزد)

(46) *Agar namī-tarsīdam ki dīr shavad ānjā mī-raftam* اگر نمی‌ترسیدم که دیر شود آنجا می‌رفتم. This may signify either, "Had I not been afraid that it was too late I would have gone there," or "were I now not afraid that it would get late I would go there." The adverbs *dīrūz* or *farḍā* would fix the time as past or future; also if *mī-ravam* were substituted for *mī-raftam*, the Future would be clearly indicated.

(47) *Vaqt-i ki man bachcha būda am az yak-sālagi harf mī-zada am* و قتیکه من بچه بوده‌ام از یک سالگی حرف می‌زده‌ام. Here *mī-zada am* shows continuance of the action up to the present.

(48) *Az qarār-i ki darvish mī-guft ki ruz-i pādishāh-i bi-shikār mī-rafta ast shighāl-i dīd ān ruz ruz-i 'Īd būda ast* از قراریکه درویش می‌گفت که روزی پادشاهی بشکار می‌رفته است *'Īd būda ast* according to what the Darvish was saying (either on a particular day or 'used to say') that as a certain king was going out hunting, he saw a jackal, that day *must have been* 'Īd.' *Mī-rafta ast* shows that the Darvish might have been present on the occasion; the Imperfect *mī-raft* could be substituted but would indicate that the darvish was not present. Instead of *būda ast*, it would be equally right to say *bāyad būda bāshad*.<sup>2</sup>

(49) *'Ajab nīst ki (or agar) bi-ravad* عجب نیست که (اگر) *bi-ravad* "it is not strange if he go"; but *'ajab nīst ki (not agar) khwāhad raft* عجب نیست که (not اگر) *khwāhad raft* "it is not strange that he will (or should) go (as he will go)".

(50) *Muddat-i banda muntazir-i mulāqāt-i sharīf būda am* (or *mī-bāsham*) مدتی بنده منتظر ملاقات شریف بوده‌ام (or می‌باشم) *muddat-i st banda muntazir-i mulāqāt-i sharīf mī-bāsham* (not *būda am*) مدتیست بنده منتظر ملاقات شریف می‌باشم

<sup>1</sup> In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* "he must have gone"; *karda būda ast* "he must have done." But *būda būda ast* cannot be said, though by analogy it would be the correct form.

<sup>2</sup> Or *mī-būyad*; *bāshad*.

of the speaker that they have been stolen, that he has no doubt of the matter. *Shuda bāshad* باشد would mean 'they may have been stolen.'

(38) *Ū 'arīza-ī bi-man dāda ast ki pas parīrūz dar 'arḡ-i rāh-i Tiflīs bā jānvarān-i khud mī-āmada ast* در پس پیرروز در 'ارغی راهی تیفلیس او عریضه بمن داده است که پس پیرروز در عرض راه تفلیس با جانوران خود می آمده است indefinite time: *dāda ast* shows that the speaker was not present. *Mī-āmad ast* می آمده است might be substituted, but would not indicate whether the speaker was present or not.

(39) *Gūsh dādam, dādam hamān tawr ast ki khayāl kardā am* گوش دادم دادم *am* I had thought. "Here the Perfect *khayāl kardā am* signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). *Kardam* کردم would mean as I had thought on one occasion. *Mī-kardam* میکردم as I had thought for some time, or frequently.

(40) *Ay nādān īn rā bād-i tund namī-gūyand: magar bi-jubhā-yi kūchak va nahr-hā-yi khard safar-kardā mī-bāshī* گویند مگر به جنبه های کوچک و نهرهای کرجک (Afghan) "Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?" *Safar kardā mī-bāshī* میباشی سفر کرده is apt to mislead the student: *safar-kardā* is a compound adjective like *najāt-yāfta* and *mī-bāshī* is simply the Present Tense.

(41) *Fulān<sup>2</sup> dīrūz dushman dāda ast* فلان دیروز دشنام داده است "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said *dushman dāda*.

(42) *Nāmī-dānist ki kujā mī-ravad* نمی دانست که کجا میرود *mi-shinavad* دیدند که کجا میرود *namī-dānist ki kujā mī-raft* (not so good and more uncommon) has the same signification. *Dādam ki mutaghayyir mī-shavad va naštāt-i marā bi-karāhat* متغیر میشد مرا بکراهت میشوند *mī-shavad* was taking my advice in ill part": here the Present *mī-shavad* might indicate Future time, 'I thought he would get angry'; but *mī-shad* would be open to no such interpretation.

(43) *Payghambar gufta ast* پیغمبر گفته است "the Prophet once said" (the speaker not being present). *Payghambar mī-gufta ast* پیغمبر میگفته است "the Prophet used often to say" (the speaker might have been present).

<sup>1</sup> "Has been coming."

<sup>2</sup> Or *fulānī*.



(not بودۀ ا) be written, it must be followed by *būda am*.

(51) *Ba'd az ānki ārejā raftam bi-shumā ijtīlā' mī-dāham* “after I have gone there I will inform you of my going”; here *bi-ravam* could be substituted for *raftam*; also vulgarly *raftam* *bāsham*.

(52) *Kāghaz-i ki dar fulān tārikh bi-man navishta būd imrūz rasīd* and such date arrived to-day.” Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) *Gumān mī-kunam ki chiz-i az ān qism na-dāram* (or *na-dāshtha būsham*) thing of that sort.” *Na-dāram* is here Present Tense, Indicative.

بعد از آنکه آنجا رفتم و شما اطلاع میدهم  
and such date arrived to-day.” Here the Pluperfect is used to indicate a  
time previous to the Preterite, and the Preterite is used to indicate an action  
just completed.

(53) *Gumān mī-kunam ki chiz-i az ān qism na-dāram* (or *na-dāshtha būsham*)  
thing of that sort.” *Na-dāram* is here Present Tense, Indicative.

THE END.

- Part., Ar. or Pers., p. 164 (6); prep. + subs., p. 164 (7); *kam*, + subs. or Pers. verbal, p. 165 (8); *kam* + subs., p. 165 (9); *nā*, + adj., subs., Pers. verbal, or Past Part., p. 165 (10); *ghayr-i*, prefixed to nouns, p. 166 (11) and footnote 1; *lā*, + adj. or subs., p. 167 (12); *lā-ubāli*, p. 167 (12), Rem.; *adīm* and *ma'dūm*, + Ar. subs., p. 167 (13); compound Ar. adj., 167 (14); Ar. pl., p. 167 (15); adj. of resemblance, and br. pl. qualifying adj., p. 168 (16); words commonly used to form Comp. adj., p. 168 (c); verbal adjec. in *ā*, rare in comp., p. 169 (16); ADJECTIVES, INTENSIVE, pp. 169-171; formed by adding *-ā*, p. 169 (a) (2); by adding adj. or adv., pp. 169-170 (b) (1); intensified by *yā* of unity, p. 170 (b) (2); repetition gives continuative or intensive sense, p. 170 (c) (1) (3); meaningless appos. may be intensive, § 140 (a), Rem.; *shāh*, *khar dev*, prefixed, p. 170 (e); COMPARISON OF ADJECTIVES AND COMPARATIVE CLAUSES, pp. 171-181, *vide* under Comparison of Adjectives: Adjectives ending in *t*, compara. and super., how incorrectly written, p. 175, footnote 1; ADJECTIVES, NUMERAL, pp. 199-200; VERBAL ADJECTIVES, p. 234; ADJECTIVES in *-vār*, *-āna*, generally adverbial, p. 414 and footnote 4; ADJECTIVES *Syntax*, pp. 490-495; diminution of quality, p. 490 (a); 'a little' or 'few' changes negative into positive, p. 490 (b); *kam* and *kam-tar*, as negatives (b); adjs. implying unity or plurality, p. 491 (c); in comparisons noun should be repeated (d); some adjs. strictly speaking do not admit of superlative, p. 492 (h); inconsistent qualities joined to same subs., p. 493 (j) and footnote; non-repetition of adj., cause of obscurity, Rem.; one adj. qualifying two nouns (k); two or more adjs. with one noun should be coupled by *izāfat*, p. 494 (l); subs. with prep.=adj., (l); some adjs. followed by gen. (n); adv. used for adj., p. 495 (a); all adjs. can be used as adverbs, p. 495 (b); VERBAL ADJECTIVES in *-ā*, p. 534, Remark; ERRORS IN CONCORD, p. 600 (g).
- Adjunctive Clauses, p. 577 (c), *vide* under Co-ordinate Clauses; ADJUNCTIVE CONJUNCTION, p. 577 (c).
- Admiration, Ar. forms, p. 368 and footnote 4.
- \**Adus-i a'dū* and *dushman-i dushmanūn*, have different significations, p. 61, footnote 3.
- Adverbs, with comp. and sup. suffixes, p. 176 (o) (2); ADVERBS AND ADVERBIAL PHRASES, pp. 288-321; adjectives and participles as adverbs, p. 289 (b), and p. 414 and footnote 4; subs. with or without preps., with pron., adj., subs., adv., phrases, p. 290 (3) to (6); Ar. phrases, p. 291 (7) and (8); adv. with prep., p. 291 (c); ADVERB OF NEGATION AND WARNING, pp. 292 (2)-293; SCARCELY, p. 293 (3); Interrogation expresses denial, p. 293 (e); emphatic denial "Never," p. 293 (f); *na* for "no," vulg., *na-khayr*, etc., 294 (g) (1); *ikhhtiyār dārid*, polite affirmation or negation (2); adv. of affirmation, p. 294 (i); *mānā* and *hamānā*, p. 295, Rem. I; *in shā' Allāh*, p. 295 (4); ADVERBS OF INTERROGATION, pp. 296 (f)-299; DOUBT, pp. 299-300; COMPARISON, pp. 300-302; PLACE, pp. 302-5; QUANTITY, 305-8; QUALITY, MANNER, pp. 308-311; TIME, PRESENT, p. 312-3; PAST, p. 313-4; FUTURE, p. 314-5; other methods of expressing time, p. 315 (4); *jakht* (5); TIME INDEFINITE, etc., pp. 315-9; ORDER AND NUMBER, p. 319-320; EXCEPTION, p. 320-1; QUALIFICATION, p. 321; Adverbs, SYNTAX of, pp. 495-7; adv. qualifying a noun, p. 495 (a); position of adv., (b) (c); substituted for nouns, p. 497 (d); one adv. with 2 or more verbs, p. 497 (e); 2 negatives=an affirmative, p. 497 (f); adv. joined to Inf. by *izāfat*, p. 497 (g); regarded as part of the Inf. (h); a subj. after a prohibition requires a negative (i). Adverbial Clauses, p. 545-573, §§ 128, 129, 132, 133.
- Adverbial Numerals, p. 196 (a); Pers. ordinals and cardinals, p. 196 (c) and (d).
- Adverbial Participles, p. 528 (2) and footnote (3).
- Adverbial Verbs, p. 247 (a).
- Adversative clauses, p. 582 (c) to p. 584; conjunctions used, afterthought, p. 582; examples, pp. 582-4.
- Affirmation, polite form of, p. 294 (g) (2); adverbs of, p. 294 (i); m.c. phrases, p. 295 (5) (6).
- Afkānīdan*, obs., p. 283 (d) (3).
- Āfrīnāma* and *āfrīn*, p. 368 and footnotes 1 and 2.
- "After that," followed by Pres. Subj. p. 502 (i).
- Afzūn*, etc., comp., p. 175 (5).
- Agarchand*, p. 361 (7) and p. 556 and footnote 6.
- Agarchi*, correlatives of, p. 345 and footnote 2; p. 361 (8).
- Agar-chunānchi*, m.c.= "if," p. 339, footnote 1.
- Agency, Noun of, p. 156 (r) and p. 534 (p) and footnote 2 and (q); used class. as noun or adj. (p) (1) (2); in Mod. Pers. rare, gen. a mere adj., p. 534 (q); Afghan idiom, p. 535 (2).
- Aghūzīdan*, obs., p. 256 (b) and footnote 4.
- Aghlab*, p. 125 (o); with *izāfat*, p. 444 (1).
- Aḥad-ī*=*Yak-ī*, p. 101 (c) (2); br. pl. *āḥād*, p. 102 (c) (2), Rem.; *aḥad-ī na*, p. 106 (6).
- Ahl*, p. 435 (c).
- Ahlīn wa sahlān*, p. 382, Rem.
- Ahrimān*, p. 208.
- Ahean*, interj., p. 368 and footnote 4.
- Ā'id*, p. 559 (4).
- Ajal-i mahtūm* and *ajal-i mu'allaq*, p. 577, footnote 4.
- Al*, dimin. term., p. 397 (d), and p. 396 (4).

# INDEX.

## A

- A*, interj. = *hā*, q.v.; *a* or *e*, vulg. for *ast*, p. 218 (c), Rem.
- Abā*, poet. for *bā*, p. 322, footnote 2.
- Abār*, poet. for *bar*, p. 322, footnote 4.
- Abbreviations and contractions, p. 38; arts and footnote 2.
- Abdārī*, mule with saddle-bags, etc., p. 409 and footnote 2.
- Abjad*, p. 32.
- Ablative case, p. 464.
- Able to be, expressed by Passive, p. 464.
- yārastan*, p. 254 (g); *dānistān*, p. 253 (e); *shuān*, p. 253 (d); *dānistān*, p. 254 (g); paraphrases, p. 254 (i).
- Abnā'* with *izāfat*, p. 248; falls on stress, p. 45; on verbs, p. 237; prefix, p. 237 (f).
- Accusative case, p. 451; has two forms; *rā* = def. article, p. 451 (d) (1) and (2); *rā* must be added to direct obj. of Impera., p. 452 (3); when a phrase is in apposition, p. 452 (4); *rā* in app. of art. *yā*, p. 453 (5); after the indef. usually omitted after cardinals, p. 454 (7); noun in app. to a def. noun in the acc. does not take *rā*, p. 454 (8); *rā* added to Inf., p. 455 (9); with several nouns added to last only (10); added to indef. nouns to avoid ambiguity (11); old form of acc., p. 455 (12); omission of *rā* does not always make noun in def. to indef. (13); omission of *rā* in def. form and acc., p. 456 (14); pp. 456-8 (14) to cardinals (15); after generic nouns, p. 457 (16); with compound verbs (17); in Clas. Pers. often omitted after affixed pronouns, p. 457 (18); omitted in familiar language, vulgar form of acc., p. 57 (d).
- Adam*, indef. pron., p. 103 (c) (4), and p. Rem.
- Adīm*, in comp. adj., p. 167 (13).
- Adīnā*, p. 210, footnote 1.
- Adjectives pp. 149 to 181; Comp. Adjectives pp. 161-9; Intensive, pp. 169-171; Adjectives pp. 199-200; adjectives generally inflectable, follow their noun with *izāfat*, p. 149 (a); in old Pers. preceded noun, inverted epithet, noun takes *izāfat*, (b); Ar. adjectives follow their noun, precede their Turkish noun, Turk. (c); *khayālī* and *bisayār*, take sing. or pl., *chādān*, "much" with sing. or pl., and with neg. verb, p. 150 (f); in m.c., one or two adjectives precede their subs., p. 150 (g); without *izāfat*, precede nouns to form compounds, p. 151 (h); a series may be connected by *izāfat*, or by conj.; *āw*, p. 151 (i) (3); with affixed pron., p. 152 (j); if predicate is a noun qualified by a simple noun, latter may precede or follow its noun, p. 152 (l); adjectives used as subs. and Ar., occasionally used as subs. dual, 154 (10); Ar. fem. sing., lifeless noun, how qualified, if ending in *ī*, Ar. qualified (11); sing. Ar. subs. denoting rational being, how qualified (12); summary of rules of concord, p. 154 (o); used by another adj., p. 155 (p); a few qualified as adjectives in Mod. Pers., a few subs. Noun of Agency and Past Part. used as adjectives, p. 156 (r); *masd*, *dāst*, *pīr* and *pīra*, p. 155 (s) (1); *kāmīna*, *pīr* and (2); broken pls. gen. fem., p. 157 (s) Ar., or if adj. is of measure nouns is Pers. or it is usually fem. sing., *قَدَرَت* or *قَدَرِ* *كامل*, p. 157 (t) (3); if Ar. adj. is separated from its noun or is predicative, it is preferably in masc. form (4); optional to add *š* to Ar. adj. in mod. Pers., in speaking *š* generally omitted, but inserted in uniting (5); *zā'if* and *zā'ifa* (5); in vantage of adding *š*, p. 158 (t) (6); in m.c., Ar. adj. and part. in common use seldom take fem. *š*, p. 158 (7); in rarely fem., p. 158 (7); *guft u gū-yi sābiqa*, why fem.?, p. 158 (8); *musammāt*, fem., p. 158 (9); *āh-jāh* and *alā-jāh*, fem., (10); Ar. fem. elative with Pers. or Ar. noun, p. 157 (11); Ar. Part. used as noun takes *š*, p. 159 (11), Rem.; two subs. used for sing. subs. adj., p. 160 (w) (1) and (3); *kull*, Ar. subs., *kullī* Pers. subs. and Ar. adj., p. 160 (w) (2); *kush* and *ku'*, p. 160 (3); *kush-i khāb-i yash*, m.c., p. 160 (3); *umūmī*, mod., p. 161 (x); *izāfat*, after some part. in place of prep., p. 161 (y); *muḥāl-i mumtān*, vulg., p. 161 (y); *zā'if*, after and *zā'if*, p. 161 (z); *ānā*, p. 161 (z a); *pāk* = adj., p. 161 (a); compound of adj. + noun, p. 162 (b) (1) and (2), and of phrase + adj. (b) (2). Rem.: adj. compound qualifying two nouns, p. 162 (5) (1). Pers. II: noun + noun, p. 163 (3); noun + Pers. verbal, p. 163 (4); adj. or adv. + Pers. verbal, p. 164 (5); subs. + Past

- serted, Rem.; qualifying words with numerals or signifying quantity in appos., p. 621 (h); pron. in appos. to subs. or adj. may or may not take *izāfat* (i) and footnotes; not used after pron. *ū*, p. 622; pl. prons. and adj., p. 622; appos. is brief, p. 652 (s).
- 'Appositive Meaningless,' p. 426 (d) and footnote 6; Appositive Clauses, p. 576 (a) and (b).
- '*Aqab* for '*aqīb*, vulg. '*aqqīb*, p. 303 and footnote 5.
- '*Aqab mūnda* and *pas mūnda*, p. 129, Rem. II.
- Aqall*, with 3rd pers. sing., p. 70 (c).
- Aqsām*, followed by pl., p. 470 (m); *qism* by sing. (l).
- Arabic Noun of Relation, p. 61, Rem.
- Ārūsta bāsh*, p. 265 (b), Rem. IV.
- Ārbūb* and *arbūb-hā*, p. 65 (c), Rem.; p. 436 (d).
- Āray balay*, at Zardushti marriage, p. 625 (g) and footnote 1.
- Ārī*, p. 294 (i) and p. 295 (2).
- '*Ārī*, of prose, p. 638.
- Article, p. 48.
- Arz* and '*arīza*, *kardan* and *dāshtan*, p. 363 and footnote 6.
- 'As long as,' p. 362 (13).
- 'As much as,' p. 362 (13).
- 'As much for'—as, in compar. between clauses, p. 179 (v) (4).
- Ash* and *shān*, these prons. classically used for animates only, but in Mod. Pers. for inanimates also, p. 71 (a) (2); *ash* substitute for *shān*, p. 75 (k).
- Ash-ūr-i razm*, p. 635.
- '*Āshiq-bāz*, player with kunclebones, p. 441 (b).
- '*Āshiq-kush*=lady-killer, etc., p. 441 and footnote 2.
- '*Āshūrā*', p. 192, footnote 5.
- Āspak*, p. 396 and footnote 1.
- Asses of Bahrayn, p. 467 and footnote 5.
- Āstaghfir* '*illāh*, etc., p. 293 (f) (1) and footnote 7.
- Aste*=ast, p. 219 (h); 220 (c); p. 546 and footnote 5.
- Asī*, p. 232, VIII, Rem.
- Asyndeton, p. 651 (q) and footnote 3.
- Ātābaki*, variety of pomegranate, p. 377 and footnote 1.
- '*Ātī-i bayān* p. 614 and p. 616, Rem. I and (4), footnote 2; '*atī* or simple appos., p. 619 (e); '*atī-i nasaq* and '*atī-i bi hurūf* (c) and footnote 4.
- '*Ātār*, sells Persian medicines, ginger, paper, etc., p. 459 and footnote 1.
- Aulq* or *awlq*, relative without a positive, not to be confounded with *ūlq* fem. of *awwal*, p. 172, footnote 3.
- Auxiliary Verbs, pp. 248-9 (c), Rem.
- Āwāz*, p. 193 (g).
- Āwāz-kār*, p. 193 (g).
- Āwāz-tar*, how written, p. 21.
- Āwāl*, adj. a subs., used in dates, pl. of, p. 193 (g); as subs. followed by *izāfat*, p. 193 (g); p. 193 (h).
- Āyā*, p. 238 (a) and footnote 3; p. 298 (9); p. 354 (14) and footnote 5; = "whether" in inten. clauses only in direct narration only, *magar* takes its place in m.c., p. 579 (2), footnote 4; p. 580 (2) and footnote 2.
- Ay ān ki*, class voc. of 2nd pers., p. 68 (a).
- '*Ayn*, letter, p. 16; at beginning of words, p. 27; '*Ayn-i yak*=*Rabī'u'l-avval*, p. 200 and footnote 4; '*ayn* with *izāfat*, p. 310 (5).
- Az*, with comparatives, p. 172 (c) (1); = "one of," p. 172 (c) (2), Rem.; *ki*=*az*, p. 172 (c) (3); *az shahr dar āmadan*, p. 275, Rem.; p. 504 (h).
- Az ān-i*—, denote possession, p. 76-77 (f) (g).
- Az ān jā-i ki*—, p. 357, footnote 1.
- Az bas ki*—, pp. 306 (3) and 360 (6).
- Azmūr qabl az-zikr*, p. 612 (10) and footnote 2.
- Az vaqt-i ki*—, *az ān gāh ki*—, etc., p. 361 (11).

## B.

- Ba*, p. 322 and footnote 3.
- Bā* and *barāy*, p. 331 (3); *bū*, p. 504 (f).
- Babr*= "tiger," 'vide' *Shīr*.
- Bach*, obs. form of *bachcha*= "sprout," p. 395 (3) and footnote 3.
- Bachcha*, dimin., p. 397 (e); in compounds, p. 441 (b); *bachcha-hā*=Urdu *ko, i hai*, p. 373 and footnote 7.
- Bād*, *bādā*, *buvād*, p. 227 (d).
- Bād* and *nīk*, frequently precede their subs., p. 149 (b).
- Ba'd* with *izāfat* or *az*, p. 331 (5); *ba'd az ān ki*, etc., vide After that.
- Badal* or Apposition, p. 614 (a).
- Badraqa kardan*, in m.c.=*mashāy'at k.*, p. 178 (v) (1) and footnote 4; and p. 380, footnote 4.
- Bah bah*, interj., p. 368 and footnote 1.
- Bahmān* (or *Pashmadān*), p. 107 (2); *fulān* as adj., *fulānī* not, p. 108 (2); *fulān u bīsar*, for things, p. 108 (2); *bahmān*, p. 639 and footnote 2.
- Bahrayn Island, cesses of, famous, p. 467 and footnote 5.
- Bāstūr*, p. 108 (4).
- Bā, idan*, obs., p. 266, footnote 5.
- Bāji*, p. 371 and footnote.
- Balāgha*=eloquence, p. 629 (a).
- Balance in sentences, p. 638, Rem.
- Balanced sentences, vide under Sentence.
- Baligh* and *faiḥ*, p. 629 (a) and footnote 1.
- Balki*, p. 299 (k) (2); p. 345 (7); p. 582 (e).
- Ballads, p. 635.
- Baluchis, p. 393 and footnote 1.
- Banda*, etc., for 1st and 3rd pers. prons., pp. 69 (c) and 70, Rem.; p. 476 and footnote 1.
- Bānū*, p. 50 (e).
- Bāqī*, p. 129 (s); *bāqī mūnda*, p. 129, Rem. II.
- Baqīyya*, p. 129 (2).
- Bar*, in class. Pers. indicates a superlative, p. 176 (n) (6); p. 324 (e) and footnote 1.
- Barābar*, p. 203 and footnote 4.

**INDEX.**

*Akh* and *akhavī*, p. 64 (n); *akh* and *āvalāh*,  
interj., p. 367 and footnote 2.  
*Alān*, p. 312 and footnote 2.  
*Alast*, p. 430 (q) and footnote 2.  
*Al-hāl*, p. 291 (8), and p. 312 and footnote 1.  
*Allā*, every, p. 112 (i) and p. 119 (j).  
Alliteration, p. 373 and footnote 2.  
*‘Alī*, one attribute less than God, p. 190,  
footnote 1.  
*Alif*, signification and names, pp. 190,  
20 and footnote 3; *alif-i* *maṣūra*, p. 10 (j), Rem. II, and p. 20-1, and p. 25, footnote 2; *alif-i* *mandūba*,  
note 2; added to qualified subs. in old  
Pers., p. 169 (a) (1) (2), and foot-  
note 2; *alif-i* *nudba*, p. 366,  
formed by, p. 398, nouns and adjectives,  
p. 626 (5) (6) and footnote 2; *alif-i* *rābīta*,  
*‘Alī-jāh* and *‘uliyā-jāh*, pp. 158-9 (10).  
Almanacs, two kinds of, p. 11, footnote 2.  
Alternative Clauses, pp. 579 (d) to 582;  
joined by *yā*, etc., (d) (1) (2); other al-  
ternative conjs., p. 580 (3); negative  
although, p. 581 (4).  
*Alī bāli* and *gīlās*, p. 466 and footnote 3.  
*Āmadan*, as defec. verb, p. 249 (c), Rem.  
*‘amala jāi* ditto; pl. of *‘amīl*, p. 60 (j),  
Rem.  
Ambiguity, = *rūhām*, p. 631 (d); examples in  
advs., p. 493 (j), Rem. and (k) (1); in  
(e); by omission of ‘and, p. 500 (d); in  
*ā* often ambiguous, p. 500 (e) and foot-  
note 2; p. 503 (b); p. 505 (a) (1) and  
648 (3); participial, p. 531 and p. 531 and  
648 (3); ambiguous words, p. 531 and p.  
ambig. phrases, p. 654 (b); ‘fine writing’,  
a source of obscurity, p. 655 (4). *‘Āmā*,  
also under Obscurity, p. 655 (4). *‘Āmā*,  
*‘Amīl*, pls. of, p. 66, footnote 3.  
*‘Amīr*, ‘vide’, *‘Āmma*.  
*‘Amr*, without *‘āfāt*, p. 437 (a).  
footnote 1.  
*‘Āmā*, p. 450 and footnote 5 and p. 453.  
*‘Āmma*, p. 371 and footnote 2.  
(20); *‘āmī*, adj., and *‘amīm*, adj., p. 118-9  
and footnote 2.  
*‘Am(m)ī*, ‘vide’, *‘Āmma*.  
*‘Amūkhān*, ‘to learn’, p. 503 (d).  
*Ān*, as adv. termination, p. 198, footnote 4.  
2; *ān-i* *nishāz*, p. 416 and footnote 4.  
*‘Ān-i* *darān-and*, idiom, p. 83 (d).  
Anagram, p. 123 (5).  
*‘Ānchī*, p. 123 (5).  
*And*=odd, p. 198 (3).  
*And=ā*, p. 348 and footnote 2.

*Andak* and *andak-ī*, p. 126 (5); in neg. sense, p. 231 (7) and p. 304 (5).  
*Andar=dar*, p. 324 (9).  
*Andarūn*, adv. and noun, p. 303 and footnote 1, and p. 331 and footnote 4.  
*Āndūn* or *āšūn*, p. 311 (13).  
*Anfya*, Pers. for Ar. *anfayyāh*, p. 410 and footnote 5.  
*Āni*, rel. adj. termin., p. 402, Rem. VI.  
*njuman*, p. 569 and footnote 1.  
*at*, p. 87 (p).  
*tanā*

668 (z) and footnote 1.  
Anticlimax, p. 670 (m) (2).  
Antiphrasis, p. 633 (y) and footnote 3.  
Antithesis, p. 631 (e) and footnote 1.  
Incomplete, p. 638, Rem.; and  
Autonomasia, p. 670 (l).  
*Anwār-i Suhaylī*, best portions, criticisms  
on, pp. 642 (t)–4.  
Aorist and Preterite, in class. and in Mod.  
Pers., p. 516 and footnotes 5 and 6; Aor.  
both Indic. and Subj., p. 505; in Class.  
Indic. (a) (1); as Indic. Fut. (a) (2); as  
Pres. Subj. or Condit., p. 506 (a) (3); as  
Def. Fut. and Aor. in same sentence with  
same meaning, p. 506 and footnote 2;  
in MODERN PERSIAN, p. 508 (b); as Pres.  
Pres. Subj., p. 509 (3); takes place of  
ing. infin., p. 509 (4); used optatively  
; for Impera., p. 510 (b); as Pres.  
indic. in Eng. (7); Inf. can be substit.  
dd. Rem. II; Aor. of DĪSTĀN.  
Indic. 4, Arabic, p. 510 (b); in of \$

and p.  
)-65f:  
writing'  
Vide  
ce.

oun. of § 125) examples of use of  
tenses, p. 899.  
Apodosis, of command and oath, p. 675; Appen. B  
Rem., and p. 651 (2) and footnote f.  
Apposition, adjs. following in, p. 152 (c),  
(3); of Qualification, following in, p. 152 (d)  
453 (5); pp. 614-22; in An., p. 674 (2).  
Exs.. Pron. and Adj., p. 615 (3) (1);  
Noun and Adj. or Phrase (2); Adj. and  
Phrases in, may follow verb (2);  
indef. nouns in dec., p. 616 (3); two  
nouns in Nom. (4); Explanatory Argo.  
in Voc., p. 616 (5) and footnote Rem. I;  
or pron. understood (6); footnote Rem. II;  
Apposition (c); Argo's Correlative  
Argo's Correlative, p. 617 (2); Argo's  
indef. noun in app., p. 618; further etc.  
noted by certain parties, words etc.  
by Arabs, so to in app., p. 619; note  
not if connected by phrase, p. 620; note  
then, footnote 6; phrase, p. 620; note  
inter, p. 620; note, p. 620; note, p. 620;  
note, p. 620; note, p. 620; note, p. 620;



- p. 284 (i); *qabūlānīdan* (f); simple verb takes place of causal, usually, p. 284 (k); p. 574 (c).
- Cha*, dimin. termin., p. 396 (5).
- Chakāvuk*, desert lark, p. 656 and footnote 5.
- Chaman*, p. 411 and footnote 1.
- Chand*, inter. "how many?" for nouns animate or inanimate, p. 96 (w); "how much?" p. 97 (w); *tā chand* "how long?" p. 97 (w); *chand-sāla*—"of a few years or of how many years?" p. 97 (w), Rem. I.; *chand tā āb*, p. 97 (w), Rem. II.
- Chand* and *Chand-i* "a few, some," page 109 (g); followed by sing. subs., p. 110 (2); Afghans use a pl. subs., p. 110 (4); in m.c. *chand-i* or *yak chand-i*=a little while, p. 111 (5); *chand-i* in m.c.=*chand-gāh*, *chand bār*, etc., p. 111 (5), Rem. I.; *yak chand* a few, p. 111 (5), Rem. II; *tan-i chand*, class.=a few individuals, p. 111 (6)=m.c. *chand nafar*; *yak chand*, sing. noun, pl. verb, p. 111 (8) and 5, Rem. II, but with *tā* sing. verb; connected with *and* and *andak*, p. 111 (9), Rem. I; p. 199 (c): *chand-sāla*=either "of a few years or of how many years?" p. 97 (w), Rem. I.
- Chandān* and *chandīn*, p. 89 (h) and 90 (2); *chandān-i*, p. 90 (2); *chandīn*, p. 90 (3); both precede a sing. noun, p. 90 (3), Rem.; *chandān* in India and Afghānistān followed by the demons. ۛ, p. 148; *chandān*=much, many, followed by sing. noun in Mod. Pers. by negative, p. 150 (f).
- Chandūnchi*, obs. p. 363 (13), Rem.
- Chandūn-ki*, p. 307 (8); *chandān-i ki*, Afghān, p. 308; *chandūn-ki*=as soon as, p. 357, footnote 2; p. 362 (12) (13), footnote 1.
- Chāpūr*, p. 509 and footnote 1.
- Chāpish* or *narī*, he-goat; *buz* she-goat, p. 379 and footnote 2.
- Chapter, p. 613, Rem. III and footnote 1.
- Charand u parand*, p. 156 (n), Rem.
- Chāwush*, p. 652 (t) and footnote 3.
- Chi*, what, which etc. ? p. 93 (k); sing. or pl., (k); *chīst*, *chī-sūn*, p. 94, Rem. I; *ay chi*, m.c., Rem. II; dat. *chirū* and *chirū ki*, p. 94 (l);=of course, (l) Rem.; acc. with *rū* rare, (m); in m.c. gen. followed by *chīz* or *harf*, etc. (n); common colloquialisms with *chi* (o); *chi* what?, p. 95 (p); *chi* how, what! (q); *chi* how? (r); *chi būdī* would to God (s) and 550 (e); *chīhā*, pl., p. 96 (t); *chī-chī*, (u); *chī yī musārūt*, (u) Rem.; used also for animates, (v); various names for *chi*, p. 97 (x); *chī-chīz*=what's his name?, p. 108 (3); *chī*=*chi*, p. 218, footnote 4; *chī* and *ayyū*, p. 298 (9); *chī 'arz mī-kunam*, evasive reply, p. 294 (g) (3); *chī mī-sharāf*, p. 300 (7); p. 346 (11); p. 580 (3) and footnotes 5, 7 and 8.
- Chiasmus, p. 638 and footnote 5.
- Chigūna*, p. 93 (a).
- Chihil-vār*, 'vide' *Qamīs*.
- Chilla* or *chillā*, p. 205 (b).
- Chīm-i taghīr*, p. 397, Rem. II; various names of *chī*, p. 97 (x).
- Chirā*, dat. of *chī* and *chirā ki*, p. 94 (l); p. 298 (4) and Rem.
- Chī-sūn*, 'vide' under *chī*.
- Chīst*, 'vide' under *chī*.
- Chīz* and *chīz-i*, p. 86; *chīz-i*=*qadr-i*, p. 86, footnote 3; *chīz* or *chīz-i* with neg., p. 107 (7); *chī chīz* or *chīz-i*=what's his name?, p. 108 (3); *chīz-i*, p. 125 (1).
- Chū*, p. 347 (11).
- Chūn*, p. 98 (b); =*kūn*, p. 98 and footnote 4; p. 296 and footnote 4, and p. 298 (5); *bī chūn u chand*, p. 345 and footnote 1.
- Chūn* and *chūn ki*, p. 345 (8).
- Chunān*, in India and Afghanistan (but not in Persia) followed by the demons. ۛ, p. 148 (s); *ham-chunān-i ki* correct Persian, p. 148 (s).
- Chunānchi*=if, p. 339, footnote 1; pp. 363—4 (16) and footnotes 5 and 6; p. 364 and footnotes 3 and 4; p. 578 (1) and footnotes 5 and 6.
- Chunān ki*, p. 363 (16); 344 (6).
- Chunīn* and *chunān*, p. 88 (a) (1) (2) and (b) (c); *chunān u chunīn k.*=to procrastinate, p. 89 (d); pl. of, not used, p. 89 (e).
- Chūza*, obs., p. 379 and footnote 6.
- Circumlocution, p. 645 (b) and 646 (f).
- Clauses, comparison between, pp. 178-9 (v).
- Clearness in style, p. 631 (d).
- Climax, p. 670 (m) (1).
- Coherence, vide Incoherence.
- Collective Nouns and Nouns of Multitude, when pl., p. 470 (k); concord of, p. 586 (e).
- Collocation faulty, examples of, in advs. and adjs., pp. 495 to 497; p. 496, Rem. and footnote 1; p. 498 (5) Rem.; Pers. exs. of, p. 608 (m); errors in, p. 610 (n); adjs. or phrases in appos. may follow the verb, p. 615 (b) (12); faulty collocation, p. 648 (2) and footnote 2.
- Commentary, p. 646 (f) and footnote 4.
- Comparatives, Past Part. of *kardan*, how used by Afghans, p. 280, Rem.
- Comparison of Adjectives and Comparative Clauses, pp. 171-81; how formed, sup. not much used in Mod. Pers., comp. has pl. sup. none, p. 171 (a); comp. of some Past Parts., (a) Rem.; Ar. relative, how formed, (b) (1); comp. and *min*, but sup. and gen., (b) (1); as comp., makes no change for gen. and num., (b) (2); constructions with some Ar. superlatives, pp. 171-2 (b) (3); cognate br. pl. after Ar. sup., p. 172 (b) (4); Ar. adjs. usually from degrees of com. in Pers. manner, p. 172 (b) (5); suffix *-tarīn* contracted to *-īn*, p. 172 (b) (6); double comparatives, Pers. suffix added to Ar. relative, p. 172 (c); 'then' with comp. how expressed, p. 172 (d); by *az* (d) (1); by *bī-nisbat*, (d) (2); by *ki* (d) (3); comp. followed by *iẓāfat*, p. 173 (d) (4); Sup., Pers. or Ar.

- Barūy*, p. 331 (3).  
 Barbarism, p. 631 and footnote 1.  
*Barāw* 'I'-*ājūz*, p. 210 (d).  
*Barāk-i*, p. 126 (7); p. 308 (9).  
*Bas*, *bas-i*, *basā*, p. 123 (m); *bas*, etc., and *as bas ki*, p. 306 (3).  
*Bāsh* = "halt," p. 223 (f); *bāsh bāsh* for afterthought, p. 582 (e), and 584 and footnote 4.  
*Bāshad* = perhaps, p. 505 (a); (1) and footnote 3.  
*Bast*, p. 393 (g).  
*Batar*, class. and colloq. for *bad-tar*, p. 175, footnote 1.  
*Bā vaṣṣ-i ki*—, p. 360, footnote 4: *bā vaṣṣ-i in ki*, p. 361 (9).  
*Bā vujūd-i ki*—, p. 360 (7).  
*Bā yislan* (and *bā'idan* obs.), p. 266, etc.: (c) == must have, p. 272 (r); == should, p. 271 (a); m.c. = better, p. 271 (p); p. 540 (d).  
*Ba'z*, m.c. = better, p. 175 (k); p. 345, footnote 2: p. 653 and footnote 4.  
*Ba'z* and *ba'z-i*, pp. 127-8 (g); *ba'z-i bar ān-and*, p. 324 (f).  
*Bazm*, p. 635.  
*Bāzū-band*, p. 392, footnote 5.  
*Be*, tr., verb, pp. 217-221.  
 Before that followed by Pres. subj., p. 502 (i).  
*Begam*, fem. of *beq*, p. 50 (d).  
*Belt*, *zardushti*, p. 15, footnote 4.  
 Besides, including, p. 502 (c).  
 Better than the best, p. 176 (n) (4).  
 Between or betwixt, p. 503 (c).  
 Bezoar stone, p. 180 (c) (4) and footnote 4: p. 657 and footnote 2.  
*Bi*-, gen. prefixed to Impera. in Mod. Pers., gen. omitted before *shaw* and always before *bāsh*, p. 230, footnote 2: can be prefixed to Past Condit., p. 231, VI Rem.: when omitted in verbs, p. 223 (3): with *mi*-, p. 223 (4); p. 237 (b): before *tarān*, p. 252 (a), Rem.: before Def. Fut., p. 259, Rem. I: sometimes used with simple, but not with compound verb, p. 275 (d). Vide *Ba*-, and *On*.  
 Bibliomancy. Divination. superstitions, pp. 390 to 394: *istikhāra*, p. 390 (a); *tafā'ul*, p. 391: geomancers, etc., David, p. 391-2 (c); unlucky days, p. 392 (d): omens (c); evil eye (f); *bast*, 393 (g); *Nau-Rūz*, (h); revolution of heavens and misfortunes, *Qazā* and *Qadar* (i).  
*Bi-dīh*, subs., p. 262 (d) (5); = expenditure, p. 418 and footnote 2.  
*Bi-tarnā'id* = please, p. 391 and footnote 2.  
*Bi-gard-ash namī-rasad*, p. 293 (f) (12) and footnote 8.  
 Begin = *giriftan*, pp. 254-6; other verbs, p. 256 (b); Afghan idioms, p. 257 (c); *ufā-dan*, m.c., p. 257 (d).  
*Bih*, positive for compar., p. 174 (i) (1): as optative in poetry, p. 174 (i) (4).  
*Bih bih*, interj., p. 36: and footnote 1.  
*Bi-har hāl*, p. 365 (20).  
*Bi-mujarrad*, etc., p. 361 (12).  
*Bin* (son) without *izāfat*, p. 437 (a) and p. 438 (3).

- Binā bar*, p. 358 (2).  
*Bi-nisbat*, with compar. adj., p. 172 (c) (2).  
*Bīrūn*, p. 331 (6).  
*Bisār* or *bistar*, p. 108 (2) (4).  
*Bish*, as compar., p. 175 (5).  
*Bish-tar*, *bish-tarin*, p. 125 (o); *bish-tar* = the greater part, p. 304 (o); with or without *izāfat*, p. 444 (d).  
*Bi-stān* = income, p. 418 and footnote 2.  
*Bismillāh*, interj., p. 381 and footnote 1.  
*Bisqunāt*, sing. or pl., p. 66 (g) and footnote 5.  
*Bisṣār* and *khaylī* take pl. noun, latter can not follow its noun; p. 150 (d); *bisṣār*, p. 120 (r).  
*Bisṣārī* and *bisṣār-i*, p. 124 (n) (1); p. 306 (2) and footnote 2.  
*Bisṣār-tar*, not much used, p. 304 (4).  
 Blue, wards off evil eye; p. 392 (f).  
 Blows, three, how expressed, p. 189, Rem. I.  
 Bombast, p. 630 (c) and footnote 1.  
 Both, and neither of two, p. 108 (f); *isṭayn*, p. 109 (3); indirect ways of expressing, p. 109 (4); expressed by Ar. dual, p. 109 (5); p. 190 (i).  
 Brevity, p. 644 (a) (b).  
*Būdām*, *būdāmī*, *mī-būd*, p. 548 and footnote 2.  
*Būdān*, paradigm., p. 223 I; Contin. Impera., its negative, p. 224, Rem. I; *buram* still used by Afghans, p. 224; *bād*, *bādā*, *buwād*, p. 227 (d); *harchi būd-ā-bād*, p. 227 (d); *ma būdā*, p. 228 (e); *rūz-i mādādā*, p. 228 (e); *chī būdī*, p. 228 and footnote 1; in Mod. Pers., Pret. used for Imperf., p. 228 (i); *bāsh* = halt, p. 228 (j).  
*Bū ki*, p. 299 (k) (1) and footnote 1.  
 Bulbul, p. 351, footnote 4.  
 Bulls, Irish, and Incongruities of speech, p. 667 (2).  
 But, p. 345 (9).  
*Buwād*, old = *bād*, p. 227 (d).  
*Buz*, female goat; vide 'Chāpish.

## C

- Calling, vide Etiquette.  
 Cardinals, p. 182 (a); noun in sing. with, p. 469 (b); predicate to cardinals and noun, p. 469 (h) and footnote 2.  
 Carpets, p. 188, footnote 4.  
 Cases of Nouns, pp. 445 to 464.  
 Causal Clauses, p. 574 (c); 'Vide' also under Final Clauses.  
 Causal Verbs, pp. 282-4; how formed, p. 282 (a); intrans. made trans. by causal termination, and trans. causal, p. 283 (b); verbs with two roots have two forms, p. 283 (c); verbs with stem ending in *n* change it to *y*, p. 283 (f); in m.c. shorter form of causal preferred, p. 283 (f); some verbs have no causal, p. 213 (g); a few causals only used in m.c., p. 283 (h); examples in use, p. 284 (2); passive of causals, p. 284 (2), Rem.: other methods of expressing causation.

*Construction louche* or 'Squinting Construction,' p. 660 and footnote 4.

Construction, new not to be introduced without cause, p. 669 (*k*).

Contractions and Abbreviations, p. 38.

Contrast or *Tazādd*, p. 631 (*d*).

Coins, current in Persia, p. 212 (*a*) to (*d*).

Co-ordinate Clauses, pp. 576-84; how classed, p. 576 (*a*); examples of APPOSITIVE CLAUSES (*b*); Adjunctive Conjunctions, p. 577 (*c*); ADJUNCTIVE CLAUSES (*c*) (1), etc.: if adjoined clause implies a logical sequence of thought, *pas* may be substituted for *ra*, p. 578 (2); apparently adj. clauses introduced by 'therefore,' are really principal clauses, p. 579, Rem. Corroborative Apposition, p. 616 (*c*), *vide* Apposition.

Crow, Royston, p. 556 and footnote 3.

Crowding of Circumstances, p. 607 (*j*).

## D

*Dādan*,=permit, Afghān and Indian, p. 261 (*c*); m.c. exs. of *dādan*, p. 262 (*d*); *dih* interj., p. 262 (*d*) (3); *bi-dih*, subs., p. 262 (*d*) (5).

*Dah u du*, =12 in Shāh-Nāma, p. 182, footnote 3.

*Dalija malija*, p. 626 (16) and footnote 4.

*Dam*, prep., p. 328 (4); *dam-i dar* m.c.,=threshold of the door, p. 176, footnote 7.

*Dam-rahī* or *sar-rahī*, p. 392 and footnote 5.

*Dān*, in counting, p. 188, and p. 189 Rem. II.

*Dānūnīdan*, obs., p. 283, footnote 2.

Dancing, *vide* Music.

*Dān*, =the 6th part of anything, p. 216 (*d*).

Daniel, discoverer of geomancy, p. 392 (*c*).

*Dānistān*=to be able, p. 254 (*h*).

*Dar*, p. 324 (*c*); *dar sūrat-i ki*, p. 365 (19).

*Dar-i sar* and *sar-dard*, p. 438 and footnote 2.

*Darshan*=dozen, p. 189 (*h*).

*Dāsh-tan*, pp. 263-6; Aor. used for Pres. Indic. and Peri. Subj. for Pres. Subj., pp. 263-4 (*a*); *dāsh-ta bāsh*, p. 264 (*a*) and 265 (*b*), Rem. IV; Imperf. rare, p. 265 (*d*); contin. signification, p. 265 (*e*); =hold, consider, p. 265 (*f*); Afghān colloquialism, p. 265 (*g*); *dārad*=there are, pp. 265-6 (*h*); *īstīm dāsh-tan*, p. 266 (*c*); Aor. of, p. 311, Rem.; p. 543 (*h*).

*Dastandar kār shodan*=to help, p. 271 and footnote 2; *da-*: *bi-kār sh.*=to begin, p. 258 (*b*); *dast-i chunān dard nakunad*, p. 384 and footnote 4.

*Dast-kāsh*, p. 188, footnote 2.

*Dast-pāshā*, p. 390 and footnote 3.

*Dastūr*, p. 508 and footnote 1.

Dative case, p. 448 (*c*); two forms (*c*) (1); in m.c. dative with *bi-* used (*c*) (2); two forms not always interchangeable (*c*) (3); either form used after *dādan*, p. 448, footnote 2; not necessary with impersonal verbs, footnote 3; *sū'ir* "remainder" used for the "whole," p. 448, footnote

6; datives in two clauses should balance, p. 449, Rem.; for locality, dative in *bi* used. (4); when *rā* cannot be substituted for *bi-* (5); duration of time expressed by *rā*, p. 450 (6); *rā* added at end of several nouns in the dative, p. 450 (7); affixed pronouns take place of dat. in *rā*, p. 450 (8); *rā* of dat. and noun or phrase in appos., pp. 450-1 (9); dat. in *rā* with *mar*, dat. as logical subj., p. 451 (10) and Rem.; *rā*=prep. *barāy*, p. 451 (1).

*Davā farūsh*, seller of Eur. medicines, p. 459, footnote 1.

Dawn, false, p. 313 and footnote 1.

*Dawr*=revolution of the heavens and circulation of the wine cup, p. 367 and footnote 4; *dawr-i sar-at*, etc., p. 385 (*j*) and footnote 4.

*Day*, name of month or of day, pp. 207-8 (*c*).

Days of month, solar, pp. 207-8 (*c*); names of days of the week, 210 (*a*); day begins at sunset, (*b*); *rūz* or *nahār*, *shab* or *layl*, (*d*).

Decimals, p. 196 (*j*).

Declension of Pers. noun, pp. 51 and 56.

Defective Verbs, p. 249 (*c*) Rem.

Definite Article, etc., p. 130; expressed by *rā*, p. 130 (*a*); proper names, certain pronouns, etc., and interrog. *ki*, are definite and require *rā* (*b*). so also *yak-i*; in Gulistān, *rā* may be owing to exigencies of rhythm, footnote 4; certain other def. words, pp. 130-1 (*c*), Rem.; expressed by the pl., p. 131 (*d*); demons, ے with *ki* makes nouns def., (*c*); demons, pron.=def. article, p. 131 (*g*).

Demonstrative Pronouns, Simple, pp. 82-7; *im* old for *in*, as in *imrūz*, etc., p. 82 (*b*); pls. in *-ān*, *ānhā ki* and *ānhā-i ki* (not *ishān ki* (*b*); pl. in *-hā*, p. 83 (*c*); *a-ān-i man* and *ba'-i bār ān-and*, (*d*); *in*=latter and *ān* former (*c*); *a-ān* for that purpose (*f*); idiomatic uses of *ān* (*g*); *ānān* (but not *inān*) *ki* used in Mod. Pers. writings, footnote 1; in mystic poetry *ān* is a subs., p. 84 (*h*); *in u ān* in m.c.=various things (*i*), *na in u na ān*, in *man-am ki*, *ināh ūst*, etc. (*i*); *in ast*=here I am, p. 85 (*j*); *in kujā va ān kujā* (*k*); *chūn ay in ki dar in-am*, Af., (*l*); demons, follows its noun for emphasis (*m*); *in*=in spite of (*n*) (1); *ān*=he over there (*n*) (2); *bi-dīn rasid* matters reached such a pitch, (*n*) (3); other idioms, pp. 85-6 (to 13); *ināst*, p. 87 (*o*); *ān* (*p*); DEMONSTRATIVE PRONOUNS, EMPHATIC, pp. 87-8; *hamūn*=when, as soon as, p. 87 (*a*); *hamīn*=the same, p. 87 (*b*); *hamīn*, as soon as, p. 88 (*c*); *hamīn*=only (*d*); =such, (*f*); DEMONSTRATIVE PRONOUNS, COMPOUND, pp. 88-93; *chunīn*, p. 88 (*a*) (2), Rem. and (*c*); *ham*=*chunīn*, etc., p. 89 (*f*); *hamchu*, *chandīn*, *chandān*, p. 89 (*h*).

Dentist, Persian, p. 510 and footnote 5.

with gen., gener. pl., p. 173 (e) (1); sup. treated as ordinary adjec. (e) (2); "the nearest village," how rendered, p. 173 (e) (3); "one of the most," p. 174 (4); comp. strengthened by prefixing adv., p. (f); can stand alone (g); Pers. comp. *miš*, *kāh*, *kam* used as comparatives, *bīh*, *bīh* as optative in poetry (i) (2); positive for compar. (i) (3); *ziyād* and *ziyāda* (i) (4); *afzūn*, *bīsh*, *pīsh* are comp., p. 175 (5); "more," methods of expressing, p. 175 (6); too, p. 175 (j); comp. between person and thing and rest of the class, either pos. or sup. is used (l); comp. followed by positive, m.c. vulgarism (m); other methods of expressing sup., pp. 175-6 (n); sup. followed by comp. p. 176 (n) (4); sup. expressed by comp. p. (5); *bar*, class., indicates by comp. p. comp. and super. indicates sup. (n) (6); *tics*, preps., subs., suffixes added to par. seldom added to Pers. particips., (o) (1) Rem.; *-tar*, where added to compound of adj. and subs., p. 177 (p); comp. some times gives meaning of sup., (g) (1); comp. with *az kama* used in Mod Pers. for sup. rendered, p. 178 (r); progressive double positive, how rendered, p. 178 (s); how or more comparatives or superlatives, suffixes where added, p. 178 (s); two the quicker the better, p. 178 (t) (1) (2); sons between CLAUSES, how rendered, pp. 178-9 (v).  
Complex and Compound Sentences, pp. 545-62.

Composition and Rhetoric, notes on, pp. 629-44. *Vide* under Rhetoric.

Compound Adjectives, notes on, pp. Adjectives.

Compound and Complex Sentences, pp. 545-62.

Compound Substantives, pp. 425-30; of two

Two Ar. nouns, p. 427, Rem. II; contracted Infis., or Inf. and Impera. II; numeral and adj. with subs. (g); con- Impera. root (h); Pres. Part. and noun, (e); 428 (j); Pers. noun of instrument, p. II; contrac. Inf. or Pret. with subs. or adv., p. 428 (j); prep. or adv. + subs. or prep. + Impera. root (k) (2); prep. + con- trac. Inf. (3); adj. + Impera. root (l); as nouns, (n); phrase as subs. (o); Turk- ish Compounds (p); Ar. phrases as subs., p. 492 (q).

Compound Verbs, pp. 274-80; examples of, p. 274 (b) (1); *farā* (2); *farā* (3); *farāz*, loses its meaning (6); no *rā* after verb, prefix, (e); sometimes two constructions of compounds, p. 277, Rem. II; examples of compounds, p. 277 (g) to 279; tr. verbs in compounds may give tr. and intr. meaning, p. 279, Rem. I; vulg. com-

pounds, p. 279 (h); a phrase as a comp. in a verb, p. 280.

Concise Style, p. 644 and footnote 5.  
Concord, Subject and Verb, pp. 585-91; rational beings in class. Pers.; p. 585 (a); irrationals (b); two or more sing. nouns, rational beings, and pl. verb (c); two or more sing. irrational nouns of distinct genera and pl. verb (d); of multitude and collective nouns of 586 (e) and footnote 1; of noun preceded by cardinal (f) (g); pl. neu. nouns, material things, with sing. verb, p. 587 (h) (1); with pl. verb (2) and p. 588 (3); several abstract nouns and sing. verb, p. 587 (4); pl. of respect (i); exs. of mood, slovenly concords, p. 589 (j) and footnote notes: ERRORS in CONCORD. p. 591, *vide* under ERRORS in CONCORD. p. 591, *vide* 464 (a), *vide* under Generic Nouns. Conditional Clauses, pp. 545 (a) to 552 (h); three classes (b); tense most used classically for "IMPOSSIBLE CONDITIONS," (c); time past or future (e) and footnote 4; Imperf. Indic. substituted for Past Habit., p. 543 (2); time past or fut., p. 548 and footnote 3 and Rem. I; pp. 548-9 and footnotes 1 and 2; Plup. can take place of Imperf. in protasis; Optative Clauses, p. 550 (e) and foot- notes 3 to 5, and p. 53 (f) and foot- 1 and 2; Conditional changed into Predi- cative Clauses, p. 551 (g); apodosis cative Clauses, p. 552 (h); Pos- tense most used Pres. Subj.; gen. sup- poses the condition may be fulfilled whereas the Imperf. Indic. for a fut. condition does the reverse, p. 552 (a) and footnote 3; Indic. can take place of Subj. if there is no doubt, examples, p. 552 (a) and p. 553 (b); Pres. and not Aor. of *kāwāstan* used after *agar*, p. 554 (b); in conditions, the past tense in m.c. other used for the Pres., p. 550, Rem.; alternative construction in unrealized conditions, p. 554 (c); Fut. Indic. used for Pres. Subj. classically (d); use of Pret., p. 555 (e); similar construction in temporal clauses (f) and p. 556 (g), Rem.; Clause may be converted into a Rel. Clause (g) Conditional Particles, p. 545 and footnote 3.

Conjunctions, Adjunctive, p. 527, Rem. Conjunctions, Adversative, p. 582 (e).  
Conjunction [add], pp. 497-502.  
Conjunctive Participle, called *māzī-yi mā'* *kūfī*, p. 229 (b) and footnote 9. *Vide* under Participle Past.  
Continuative Tenses, formed from Present Part., p. 533; Contin. Perfects, p. 536 (i) and Rem.; Contin. Plup., not used, p. 536 (u); Contin. Impera., p. 537. Continuative Verbs, p. 257 (e).  
Consonants, Weak, p. 22 (d).

*Fāl giriftan*, p. 390, etc.  
*Farā*, p. 274 (b) (3) and p. 287 (f) and footnote 5; p. 322, Rem. I.  
*Farāham*, p. 311 (7).  
*Farāz*, p. 275 (4); p. 305 (6); p. 322, Rem. I.  
*Fardā*, p. 383 and footnote 3.  
*Farid-tar*, m.c.; but *yaktā-tar* not used, p. 174 (h).  
*Farkhunda*, p. 156 (r), Rem.  
*Farmūdan*, p. 282 (f).  
*Farrāsh*, definition, p. 187, footnote 3.  
*Farū*, p. 274 (b) (2) and footnote 4.  
*Fūsh bi-gū*, p. 309, footnote 1.  
*Fasīh*, 'vide' *Balīgh*.  
*Fate*, p. 288, footnote 4.  
*Fates*, the, p. 288, footnote 4.  
*Feminine of Ar. Past Part.*, p. 51 (g); of certain compounds with *ghayr-i*—, p. 166 (11), Rem.  
*Fī*, p. 322 (11).  
*Figurative language*, p. 658 (c).  
*Figures, rhetorical*, p. 631 (e).  
*Fī'l-mizl*, not correct Ar., p. 364 and footnote 6.  
*Final and Causal Clauses*, pp. 573–6; deal with end or reason, p. 573 (a); examples of Final Clauses, (b); final clause that can be converted into predicative, p. 573 (b) (1) and footnote 3; CAUSAL CLAUSES usually precede the prin. clause, correlatives, p. 574 (c); examples (d); Fut. Indic. for Pres., p. 575 (e); conj. omitted of causal clause precedes the prin., p. 576 (f).  
 'Fine writing,' p. 655 (4).  
*Fiqra-yi tābi'a*, p. 636 (n).  
*Fir'aūn*, 135, footnote 1.  
*Fold*, p. 197 (a).  
*Foxes*, eaten by Baluchis of Bampūr, p. 393 and footnote 1.  
*Fractions*, p. 194 (a) and footnote 1; for  $\frac{3}{4}$  etc., the Ar. fractions must be used, p. 194, Rem. I; followed by the *izāfat*, p. 194, Rem. II; *si-yak* not used, p. 194, Rem. II; Ar. fractions in speaking, p. 195 (b); duals and pls. rarely used, p. 195 (b); a quarter to, p. 195, Rem.; per cent., p. 196 (c); DECIMALS, 196 (f); other method of expressing fractions, p. 196 (g).  
*Fūsh-i mūdār u pidar*, p. 388 and footnote 7.  
*Future Definite*, how formed, p. 513 (e); used in Condit. sense for Pres. Subj. of Mod. Pers., p. 514 and footnote 1; Fut. Def. reg. used by Indians and Afghans, indicates certainty, p. 514 (e) (1); used classically in Condit. sentences (e) (2); not much used in Mod. Pers. (f); "I do not and will not," how expressed, p. 526 (k); Fut. Indic. used for Fut. Subj., p. 541 (e) and footnote 2; Fut. Indic. used in class. Pers. where Mod. Pers. uses Pres. Subj., p. 542: FUTURE and AORIST in same sentence with same meaning, p. 506 and footnote 2: FUTURE PERFECT and PAST SUBJUNCTIVE or PRESUMPTIVE PAST, p. 233 (c) (4); p. 521 (j); in Class.

Pers., Fut. Perf. and Past Subj. are identical (j) (1) and footnotes 1 and 2; in Mod. Pers. preceded by *bāyad* (2) and footnotes 5 and 7; expressed by Past Part. and Def. Fut., p. 522 (3) and footnote 1 and Rem.; certain m.c. idioms (4); PRESUMPTIVE PAST in Mod. Pers. (5) and p. 523 and Rem.  
 Future Indic. for Pres. in Causal clauses, p. 575 (e).

## G

*Gāh*, 'vide' *Hargāh*.  
*Gāh na-gāh-i*, Afghān, = *vaqt-i az awqāt*, p. 627 (33) and footnote 6.  
*Gak*, dimin. termination, p. 398 (f).  
*Gal-i mīkh*, etc., and *gul-mīkh*, p. 309, footnote 4.  
*Gardānīdan*, p. 281 (e).  
*Gardīdan*, p. 282 (g).  
*Gashītan*, p. 282 (g).  
 'Gave no more than (I) could help,' p. 501 (g).  
*General terms*, brief, p. 651 (n) and footnote 1.  
*Generic nouns*, p. 457 (16) and footnote 1; denoting rational beings preferably in the pl., p. 465 (d) (1); unqualified by an adj. usually sing. (d) (2); with nouns qualified by 'much,' footnote 1; concord of generic noun, p. 586 (e) and Rem.  
*Genitive*, absolute, expressed by *māl*, p. 55 (f) (4); subjective and objective, p. 445 (f); and p. 448 (b); gen. case, p. 446 (b); two subs. coupled by *izāfat* used for subs. and adj., p. 447; gen. of material, p. 447 and footnote 2; gen. for subs. and prep., used with a governing Inf., pp. 447–8; special exs., p. 448; vide also *Izāfat*, pp. 433–5.  
*Geomancy*, p. 391 (c).  
*Qhalat kardān* = *balki*, p. 355, footnote 2.  
*Qhalba*, p. 323, footnote 1.  
*Qhamāzat*, 'obscurity,' p. 631 (d).  
*Qhayn*, found in Ar. and Pers. words, p. 9 (f), Rem.  
*Qharābat*, p. 631 (d) and footnote 1.  
*Qhayr*, prop. subs., p. 100 (a) (2); privative *ghayr*, (a) (2), Rem.; *va-ghayra*, (a) (2) Rem.; *izāfat* after *ghayr*, (a) (2), Rem. and footnote 3; *ghayr* and *ghayr-i*, p. 166 (11) and footnote 1; *ghayr-i maqbūza*, *ghayr-i manqūla*, *ghayr-i malfū'a*, why fem., p. 166 (11), Rem.; p. 331 (6).  
*Qhūyat*, p. 307 (4) and footnote 1, and p. 311 (12).  
*Qhayrat*, p. 359, and footnote 1.  
*Qhazl*, p. 635.  
*Qhuluv*, a div. of Hyperbole, p. 630 (c) and footnote 2.  
*Qhurra*, = first of the month, etc., p. 193 (h).  
*Gi*, termination, p. 398 (a) and footnote 1; p. 399; p. 400.  
*Gilās*, 'vide' *Ālū-bālū*.  
*Gīram*, *gīrim*, *giriſtam*, = although, p. 556 (a) and footnote 8.

**W**

Each, every, p. 119 (i); with sing. or pl.  
verb, p. 597 (e).  
Either or Neither, p. 295. footnote 4.  
concord of, p. 599 (f); distributive  
498 (b) (4) and Rem to (5).  
Elegy, p. 635.  
Ellipsis, examples of, p. 526 (k); ex. from  
Gulistan, p. 595. Rem., and p. 596 (d); p.  
649 (h).  
Use=*varna*, etc., and introduces a condit.  
clause in a contracted form, p. 581 (4).  
emphasis, p. 645 (d) (2); p. 669 (j).  
appellage, Figure of Syntax, p. 495 (a) and  
footnote 3.  
c, p. 635.  
ors in Concord-

proximity," p. 591-600; 'Error of concord violations of concord in Gulistan, ap-  
h the disjunctive "or," several nouns,  
h. (b) (1) to (5) and footnotes: when the  
is a relative, the antecedent deter-  
as the number of verb, errors, p. 595  
not refer to the true antecedent. p.  
2); one predicate has two or more  
ry," ellipsis, (d); "each," and  
tributive pronouns "either," and  
er," p. 599 (f); CONCORD OF AD-  
s and PRONOUN with noun. p. 600  
tecedent of pl. pronoun should  
a singular or collective noun (z):  
ment of VERBS and PREPO-  
tors, p. 600, vide under Govern-  
errors in COLLOCATION vide un-  
location in COLLOCATION vide un-  
Rhetoric. errors in RHETORIC  
calling

48.  
 ), p. 635.  
 r *huen-i ta'ü'r*, p. 631 (c), and  
 footnote 1; p. 632 (f) and  
 accents in verbs, p.  
 Scarcely Ever, misplaced,  
 1, Whatever, p. 119 (j) and  
 try and each with sing. o-  
 (c).  
 f).  
 sional Clause<sup>27</sup>, p. 35.  
 tion of, p. 625 (f)  
 v expressed, p. 175 (n);  
 F

u.

(6)  
 100 mg.  
 1 in P.C., F. 1.0 (C)  
 7.

- har kas*, *har kudam*, take sing. or pl. verb (2); *har*=whatever (3); *har kudām ki*, *har ān ki*, p. 121 (k) (1) (2) and p. 122 (3) (4); *har kas-i ki*, *har ki*, *hama kas-i ki*, etc., p. 121 (3); *har ān chi*, p. 123 (5). *Vide* also *Harchi*, *Har ki*, *Har du*.
- Harchand*, *harchand ki*, *harchi*, p. 358 (1); p. 363 (13). 'Vide' also *Harchi*.
- Harchi*, *har chiz*, *har ān chi*, *ān.chi*, p. 121 (l) (1) (2) and p. 123 (5); *ān.chi*, p. 123 (5); *harchi*=anything, p. 258 (b) and footnote 1; *harchi būd-ā-būd*, p. 535, footnote 4; *harchi tamām-tar*=sup., p. 175 (n).
- Har du*, pp. 108-9 (f) (1); *har si*=m.c. *hama si*, p. 109 (f) (1), Rem.; with neg. =neither of two, p. 109 (2).
- Hardly*, p. 300 (5).
- Harki*=“one” in def. pron., p. 104, Rem. II; takes the place of the indef. pron. “one,” p. 178 (u) and footnote 2.
- Harf-i* *zarf*=particle, p. 289; *harf-i ta'lil*, p. 574 and footnote 7.
- Harqūh*=if, p. 361 (10); *az ān gāh ki*, etc. (11).
- Harqiz*=ever, 292, footnote 1.
- Hāshū ki* and *hāshū zadan*, p. 292 (d) (1) and footnote 7.
- Hashv*, different kinds of, p. 644 (b); *hashv-i qabīh*, 'vide' Tautology.
- Hātim*, p. 135, footnote 2.
- Hay*, contin. particle, p. 230 III B; p. 257 (c) and 537, footnote 1.
- Hayf*, interj., p. 367 and footnote 7.
- Heavens, revolution of, p. 343 (i).
- Help, 'gavo no more than (I) could help,' p. 501 (g).
- Hich*, for *sizdah*, p. 182, footnote 4.
- Hich kas*, etc., *hich na*, p. 104 (d); *hich* as adj. and subs., p. 105, Rem.; =some any, p. 105 (2); =nothing, p. 105 (3); *hich-tar*, p. 106 (d) (3); =at all, ever, p. 106 (4); *hich u pūch*, p. 106 (4), Rem.; *hich kudām*, p. 106 (5).
- Hijrah*, p. 203 (f).
- Hizdah*, old for *hashdah*, p. 183, footnote 1.
- Hope, I,=*Ilūki*, p. 373 and footnote 1. *Vide* also under *In shū' Allāh*.
- 'However or no matter how,' how rendered, p. 557 (c); however much, p. 362 (13).
- 'How much the more (or less),' how rendered; pp. 180-1 (w).
- Hūbara* and *hubārq*, p. 626 (11) and footnote 3.
- Humū*, p. 409 and footnote 1, and p. 407, footnote 2.
- Hurmuz*, p. 208.
- Hurūf-i mutashābih* and *hurūf-i mutamāzil*, p. 9 (g); *hurūf-i manqū'a* or *hurūf-i mu'jama* (i); *hurūf-i malfūzī* (h); *hurūf-i masrūrī* (h); *hurūf-i maktūbī* (h); *hurūf-i jawqānī utahātī*, p. 10 (i); *hurūf-i mu'ahhada*,—*mu'annāt*—*mu'allā'a*, p. 10 (i); *hurūf-i 'illat*, p. 22 (d) and p. 573 (u).
- Husn* and *su'*, p. 160 (w) (3); *husn-i khūbī-yash*, m.c., p. 160 (w) (3).
- Husn-i ta'bīr* or euphemism, p. 631 (c).
- Husayn*, a name of, p. 201 and footnote 5; p. 378 and footnote 1.
- Hymns, 635.
- Hyperbaton or Trajection, p. 605 (i).
- Hyperbole, pl. of respect a form of, p. 588 and footnote 4; p. 630 (c) and footnote 2.
- I
- I, for *yak* q.v.
- Ibhām* or ambiguity, p. 631 (d).
- Ibn* and *abū* disappear when *yā-yi nisbat* added to *kunyat*, p. 402, Rem. V. *Vide* also *Bin*.
- 'Ids, p. 202 and footnote 2, p. 203, footnote 1.
- 'Idu' *'l-fitr*, p. 202 (10) and footnote 2; *'idu' 'l-azha*, p. 202 (12) and p. 203, footnote 1.
- Idmā'*, p. 632 (j) and footnote 4.
- Ighrāq*, p. 630 (c) and footnote 2.
- Ihām*, p. 632 (j) and footnote 4.
- Ihtikār*, p. 661 and footnote 4.
- Ijāz-i majāzī*, p. 663 (d).
- Ikhriyār dārid*, polite form of affirmation or negation, p. 294 (i).
- Il*, T., pl. of, p. 66 (f).
- Ilāhi*, m.c.=I hope, p. 373 and footnote.
- Illā*, p. 345, footnote 2; p. 584 (4).
- Illifāt*, change of persons, p. 533 and footnote 3.
- Imāla*, p. 38.
- Imperative, pp. 536 (v)-7; in m.c. used precatively, p. 536 (v); in class. Pers., 2nd pers. so used, p. 537; can begin a clause, p. 605 (f); other methods of expressing Impera., p. 233 (i); Imperative CONTINUATIVE, p. 537; p. 224, Rem. I; p. 230 III B; *kanda mī-bāshud*, apparently incorrect, p. 233 (c) (3).
- Imperfect tense, gives a pl. sense to sing. noun, p. 475 (x), but with Pret. pl. must be used (x); Imperf. tense, pp. 517 (h)-519; denotes frequency or duration, may take the place of Eng. Pret., 517 (h) (1) and footnotes 4 and 5, p. 518 (2); "began to" rendered by Imperf. (3); Imperf. Pass gives pot. senses, p. 518 (4); in m.c. used for Pres., p. 519 (5); used for conditions, its place sometimes taken by Contin. Perf. (6); Imper. Indic. substituted for Past Condit., p. 548 (2); time past or future, p. 548, Rem. I and footnote 3, and footnotes 1 and 2, p. 549; class use of Imperf. for Pres. Subj., Rem. II.
- Impersonal Verbs, p. 266, etc.; m.c. exs. of some verbs used impersonally, p. 273 (a); Pers. verb with cognate noun=sing. impers. verb, p. 273 (v).
- Impropriety in style, p. 630 (d) and footnote 4, and p. 631 (d).
- Inak*, p. 87 (o); p. 305 (5).
- Inchunīn*, etc., *vide* *Chunīn*.
- Including, *vide* Besides.
- Incoherence, p. 659 (a); avoid illogical compound sentences, p. 671 (o); incoherence due to misuse of 'and,' p. 672.

*Giv*, name of the son of *Gūdarz*.  
 God, attributes of, p. 190, footnote 1.  
 Goodbye, p. 373 and footnote 2.  
 Government of Verbs and Prepositions, and Errors, pp. 600-3; object of trans. 600 (a); objects connected by conjuncts, should be in obj. or acc. case, p. and prons. in the same case, also nouns and prons. in oppos., p. 601 (b) and (c); one relative may do duty for more than one clause, relative in different cases must be repeated (e).  
 Greeting, Muslim, to Gabrs, Jews, etc., p. 382 (g) and footnotes 3 to 5; of Persians, p. 382 and footnote 5.  
*Gū* and *kū*, p. 234 (ē); pp. 345-6 (10).  
*Gūfā*, for *atīf*, 'vide, p. 13 (8); p. 331, footnote 2.  
*Gūfān*, =to think, p. 247 (b), footnote 2.  
*Gūfā*, p. 346 (b); p. 507 and footnote 2.  
*Gū*, ē, p. 346 (b); p. 507 and footnote 5.  
*Gurg u mīsh*, p. 313 and footnote 5.  
*Gurūh*, a number, p. 124 (n), and (n) (2).  
*Gusht-i farangī*, p. 393 and footnote 1.  
*Gūsh-i bulbul*, p. 393 and footnote 1.  
*Gūyā*, p. 363 (15).  
*Guzashkan*, *guzarīdan*, etc., caus. or trans. forms, p. 293 (d) (1) (2).  
*Gūzāshkan*, p. 261 (a) (b).

H

*H*, silent, 19-20; a vowel, p. 19 and footnote 1; aspirated, p. 19; termination, p. 395 (3) and Rems. I and III; elided, 394 (a)-396 (5); Rem. IV; dimin., pp. silent and aspirated, p. 404 (a); silent *h* added to nouns, p. 405; to stem of verb (b) (2); to adj. (b) (3); to form of verb adv. of time, number, etc., (b) (4); to Ar. Past Part., p. 406 (5); *hā-yi kiyāqat*, p. 406 (6); other uses of *h*, p. 406 (q) in Ar., p. 406 (c) (1); *hā-yi fā-tiliyat*, (q) in Ar., sometimes redundant, p. 406 (c) (4), Rems. I and II; final *h* of Past Part. considered a cop. conj., p. 527 (m) (1).  
*Hā* and *ā*, p. 371, Rem.  
*Hā-hā-hā-hā-hā-ā*, interj., p. 375, Rem. I.  
*Hā bālī*, p. 582 (e) or *hā būsh bāsh*, p. 584 and footnote 4, introducing afterthought.  
 Habitual or Past Potential tense, p. 519 (ē) or *hamī*, p. 520; is class. Pers. used for Imperf. (1); in poten. sense (2); in class Pers. used in Condit. and Opt. sentences (3).

*Hādīqa*, p. 323, footnote 1.  
*Hājī*, signature of, p. 70 (c), Rem.; *hājī* for *hājīyī*, etc., p. 525, footnote 2.  
*Hajv*, p. 635.  
*Hāl* or *hālā* and *al-hāl*, p. 291 (8) and footnote 2; p. 312 and footnote 2; p. 618 and footnote 1; *hāl ān ki*, p. 365 (18).  
*Hāla*, with 'nunation', in m.c., p. 314, footnote 4.  
*Habū-yi arda*, p. 376 and footnote 7.  
*Ham*, p. 302 (7); 342 (3); *ham* and *nī*, difference between, p. 339, Rem.  
*Hama*, the whole, also=*har*, p. 112 (ē); classically precedes or follows its subs. in Gulistan, verb and subs. in the sing. or pl., p. 112 (ē) (1); with pl. noun, with *ς* of unity, p. 113; class. and mod. constructions with, p. 113; in Indian Pers. *hama* is an ordinary adj., p. 113; con- strucs. in Mod. Pers., pp. 113-4 (2) and (3); Rem.: before suffixed *-ash*, p. 114 (3); *hama chīz*, *hama kas*, etc.; *hama kas* with sing. or pl. verb, p. 114 (4); *hama kasān*, Afghan, p. 115 (5); *hama tū-yi ham*, m.c.= 'all together', p. 115 (6); reg. pl. *hamagān*, old, *hamgīnān* usual pl., p. 115 (7); *hama* with compar. followed by sup., p. 175 (l): *hama si*, m.c. for *har si*, p. 109 (f) (1). Rem.  
*Hamagī*, subs., followed by pl. verb, differs from *hamgīnān*, p. 115 (8); by some, said to equal an adv., p. 116 (10). Rem.  
*Hamān*, p. 302 (8) and p. 361 (12) and footnote 3.  
*Hamānā*, p. 295 (1) and Rem. I and footnote 2; *ki* may be omitted after it, but not after *mānā*, p. 295, Rem. I.  
*Hamchūn*, colloq. for *hamchūnī*, p. 319 and footnote 1.  
*Hamchū* or *hamchūn*, p. 89 (h) (a); *hamchūn u hamchūn*, p. 89 (h) (1), Rem.  
*Hamchūnān-i ki*, correct, Pers., p. 148 (s).  
*Ham-chūnī* and *ham-chūnān*, emphatic forms of *chūnī* and *chūnān*, etc., p. 89 (f) (g).  
*Ham-dīgar* and *yak-dīgar*, recip. pron., p. 99 (1); p. 101 (b) (2).  
*Hamī* or *mī*, p. 224, Rem. I: p. 225 and footnote 2; p. 230, III B; p. 257 (e).  
*Hāmīla*, p. 119 (u).  
*Hamīn* and *hamān*, p. 302 (8): p. 371 (12) and footnote 2.  
*Hamīn ki*=as soon as, p. 361 (12) and footnote 3.  
*Hamīn qadr* and *hamīn qadr-hā*, p. 173 (y).  
*Hamīn-īnīer*, p. 366.  
*Ham-rūh*, p. 374 (f).  
*Hamza*, pp. 23-7; silent: *vide* under 'āyn 2, p. 16; *atīf-hamza*, 1st letter of alpha- bet, p. 25 (e); substituted for *yā-yī mīdāt*, p. 400.  
*Hāqīr*, 1st pers. of verb, p. 70 (c).  
 Handwritings, p. 35.  
*Har*, p. 119 (f); emphasized by *ς* of unity, p. 120 (j) (1); used for *hamza* (f) (1); *karan* (ē) (1), Rem.; *har yāz*, *har yāz*.



nounced by Indians and Afghans, p. 55 (g) (h); with *man*, pp. 70-1 (f), Rem.; with other pers. prons., 71 (f), Rem. I after *har du*, p. 72, footnote 2; with affixed prons., p. 73 (f); with verbs, p. 74, Rem. I; some modern vulgarisms, p. 75 (i); after *khud*, p. 80 (e); after *ghayr* privative, p. 100 (a) (2). Rem. and footnote 3; may connect a series of adjs., p. 151 (i) (1); after some Parts. instead of prep., p. 161 (y); incorrectly inserted before Ar. verb, pp. 167-8 (15), Rem.; with Ar. sup., p. 171 (b) (3) and (e) (1); before compar. adj., p. 173 (d); in India omitted after name *Hūtim*, p. 177 (p) and footnote 1; after *ṣad-hā*, Afghan, p. 190 (k); after subs. *avval*, p. 193 (g); with fractions, p. 194, Rem. II; *nīm-i roz*, Afghan, p. 206, footnote 3; USE and OMISSION of IZĀFAT, pp. 433-45; cases in which IZĀFAT must be INSERTED, pp. 433-4; between prop. name and profession, before tribal designation, p. 433 (a) (b); before the words 'country river, city, etc.,' in titles of books, for patronymic, with fractions, with superlative, p. 434 (c) (d) (e) (f) (g) and footnote 2; before a phrase, is inserted in Mod. Pers., but omitted in Indian, p. 435 (h); IZĀFAT after PARTICULAR WORDS, p. 435; after *Janūb* and *Ḥazrat*, *mablagḥ* and *ahl*, p. 435 (a) (b) (c); after *arbāb*, p. 436 (d); with *marḥūm*, p. 436 (e); *abnā'* (f), *ṣāhib* (g); FAKK-I IZĀFAT, p. 437; omitted with *amīr*, *mīr*, *valī*, *bīn*, *sar*, *ṣāhib*, p. 437 (a) to 441; further exs. of, pp. 441-2 (b) (c); IZĀFAT-I MAQLŪBĪ, p. 149 (b) and p. 157 (g); p. 442; cases in which IZĀFAT must be OMITTED, pp. 442-3; none between prop. name and title, p. 442 (a); none between compound words, seldom after measures of length, etc., (b) (c); further examples, pp. 443-51; with *nisf* but not with *nīm*, p. 443 and footnote 6; after *bīm* but not after *maslahat*, p. 444 and footnote 1; *bishtar*, *aḡhlāb*, *akṣar*, p. 444 (d); before an Inf. governed by a prep., p. 444 (e); gen. subjective and objective, p. 445 (f); not used after voc. in -ā, p. 463; in m.c. wrongly inserted in appos., p. 620 (g) and Rem.; *man-i banda* and *man banda*, footnote 3; after *mablagḥ* and *muvāzī*, p. 621 (h), Remark; with pronoun in appol. to noun or adj., is inserted or omitted, p. 621 (i) and footnotes; not used after pron. ū with pl. prons., p. 622; not used when the predicate is pl., footnote 2; repetition of same subs. with *izāfat*, p. 625 (h); *izāfat* possibly expressed in writing by ʒ, p. 156 (a).

## J

Jacob, p. 179 (4) and footnote 6.  
*Jafang*, m.c.= "bosh," p. 596 and footnote 1.  
*Jafāt*=just now, p. 315 (5).

*Jallālī* Year, p. 209 (d).  
*Jāma-ak*, dimin., p. 396, footnote 5.  
*Jamī'*, followed by *izāfat*, *majmū'* occasionally substituted, p. 116 (11).  
*Janāb-i 'Ālī*, followed by 2nd or 3rd persons pl., p. 282 (f) (1) and footnote 2.  
*Jānān*, sing., p. 386 and footnote 2.  
*Jaras*, p. 297, footnote 3.  
*Jarr* and *majrūr*, p. 322 (11).  
*Jav* and *jū*, dimins. of, p. 397 (c).  
*Javāb-i Amr*, p. 65 (r) and footnote 4.  
*Javāk-i*, dimin., p. 396 and footnote 4.  
*Jaw*, dimin. of, p. 397, Rem. I and p. 396 and footnote 4.  
*Jilav*, p. 336 (14).  
*Jīm-i yak*=*Jamādā* 'l-ūlā, p. 201 and footnote 1.  
*Jinās* vide *Tajnīs*.  
Jingling sounds vide under Repetition, etc.  
*Jīra*, p. 3 and footnote 3.  
Job, patience of, p. 171 (4).  
Joking phrase expressing affirmation, p. 295 (5) and footnote 4.  
Joseph, beauty of, etc., p. 179 (4) and footnotes 466.  
*Jū* and *jav*, dimins. of, p. 397 (c), Rem. I.  
*Juft* and *linga*, p. 189 (h); p. 469 and footnote 3.  
*Jūja*=chicken, p. 379 (16) and footnote 6.  
*Jum bānīdan*, word avoided in m.c., p. 181 (9) and footnote 1.  
*Jumla*=whole, usually followed by *izāfat*, p. 115 (9); in apposition, p. 116 (9).  
*Jumla-yi ẓarfīyya*, p. 570 (a), Rem.; *jumla-yi 'atfīyya*, p. 577 (c) and footnote 3; *jumla-yi tardīdiyya*, p. 579 (d); *jumla-yi izrābiyya*, p. 582 (c); *jumla-yi mu'tarīza*, p. 618 and footnote 3; *jumla-yi basīṭa* and *jumla-yi murakkaba*, p. 636 (n).  
*Jumlagī*, *jumlahī*; shade of difference in meaning between *jumla* and *jumlagī*, p. 116 (10); "all come," different ways of expressing, p. 116 (10), Rem.; by some, said to=an adv., p. 116 (10), Rem.  
*Jurra*, a water measure, p. 215, footnote 3.  
*Juzv-i* and *juzvī*, p. 137 (8) and Remark.

## K

*K*, dimin. termin., p. 396 (4) and (5).  
*Ka*, dimin. termin., p. 395 (2) and footnote 2.  
*Ka'bah*, p. 144, footnote 5.  
*Kabīsa*. Leap Year, p. 207, footnote 1.  
*Kāf-i istīfḥūm* or *kāf-i kudāmiyya*, p. 92 (f), Rem.; before -am, etc., how written, p. 92 (g); pl. *kīyām* and *kī-hā*, pp. 92-3 (h); *kī bi-kīst*=disorder, p. 93 (i); *sag-i kīst*, p. 93 (j); *kāf-i tarāḥūm*, p. 397, Rem. II; *kāf-i mawṣūl* or *ṣila*, 'vide' *Mawsūl*.  
*Kāffa*, not common, followed by *izāfat*, p. 117 (13).  
*Kaf-gū*,=a shovel, etc., p. 396, footnote 1.  
*Kaj dār u ma-rīz*, p. 291, line 1 and footnote 1.  
*Kam*, *kam-i*, *kam-tar*; *kam-i*, p. 126 (4); *kam*, positive for compar., 174 (i); *kam*

*[The page contains dense, illegible handwritten notes.]*

*Labbayk*, p. 373 and footnote 5.  
*Labbe*, p. 294 (i) (4) and footnote 5.  
*Lā-bud*, p. 295 (1) and footnote 1.  
*Lā-hawl*, etc., p. 533 and footnote 1.  
*Lak* (for *lāk*) cardinal, p. 184 and footnote 2, and p. 185 (b).  
*Lakh*: or dash=inverted commas, p. 37.  
*Lakh-i*=a short time, p. 127 (9) and p. 308 (9).  
*Lālā*=poppy, p. 394 and footnote 2.  
*Lammergeyer*, p. 400 and footnote 1.  
*Lar* or *lār*, Turkish pl., p. 67 (j) and p. 429 (p).  
*Lassānī* or verbosity, p. 646 (g).  
*Lawh*, the tablet, p. 227, footnote 1, and p. 422, footnote 1.  
*Lāzim* and *lāzimī*,=intr., p. 221 and footnote 1, and p. 574 (d) (1) and footnote 8: *lāzim dāshītan*, p. 266 (i); *lāzim shudan*, p. 269, footnote 5.  
*Leap Year*, p. 207 (a) and footnote 1.  
*Letters*, change of, p. 10 (m): of alphabet and significations, pp. 11-21; solar and lunar, p. 31; comparisons in poetry, p. 34.  
*Like*, equal to, in comparison between clauses, p. 179 (r) (3).  
*Linga*, odd one of pair, etc., p. 108, footnote 3; p. 189 (b).  
*Local Clauses*, vide under *Temporal Clauses*.  
*Love Songs*, p. 635.  
*Lunar letters*, p. 31.  
*Luqmān*, p. 179 (4) and footnote 2.  
*Lyric*, p. 635.

## M

*Ma*, neg., p. 235 (b) (c) (e), Rem.  
*Mabūd*, *mabādā*, p. 228 (e); p. 365 (24): p. 352 and footnote 1.  
*Mā baqqiy*, p. 129 (3).  
*Mā bayn*, 'vide' *Miyān*.  
*Mablag* and *murāzī*, followed by *i-āfat*, p. 621 (h), Rem.  
*Mā dām ki*, etc., p. 363 (14).  
*Mādar*, interj., p. 374 and footnote 2.  
*Mardūm*, in comp. adj., p. 167 (13).  
*Mazar*, interr., p. 238 (a): p. 293 (8) and 299 (k) (1), p. 343 (5); p. 345 (9) and footnote 2. Vide *Āyā*.  
*Muggots* and *nightingales*, p. 276, footnote 1.  
*Mā-hā* "we," p. 70 (e).  
*Mā-hūzā*, p. 365 (21).  
*Mahalla yi khāmūshān* and *shahr i khāmūshān*, p. 435 and footnote 2.  
*Mahāl*, and *mahālā*, p. 159 (u).  
*Mah*, p. 310 (6);=barāy, p. 311; p. 338, footnote 2; p. 361 (12) footnote 4.  
*Majūz-i mahāl bi-ism-i āl*, p. 667 (h) and footnote 3.  
*Majūz-i mursal*, p. 631 (e).  
*Majlūl* sound, p. 23.  
*Majmū*=jamī, p. 116 (11).  
*Majmūn*, p. 179 (4) and footnote 5.  
*Majrūr* 'vide' *Jarr*.  
*Māl*, absolute gen., p. 35 (4); in m.c. used for "mine, thine, etc.," p. 77 (g).  
*Mahūzī* letters, p. 9 (h).  
*Malla*, *gana*, *gharīb-gaz*, p. 273, footnote 6.  
*Mamdūda* (*alif*), pp. 20-1.  
*Manqūṭa* letters, p. 9 (h).  
*Mardaka*, p. 370 and footnote 1.  
*Masrūrī* letters, p. 9 (h).  
*Man*, 1st pers. pron.; *man rā* vulg. and *man-i rā* correct, p. 63, footnote 3, and p. 140 (y): *man* and *i-āfat*, pp. 70-1 (f). Rem. I; *man-i banda* or *man banda*, p. 620 (g) and footnote 3; *man u tu*, common in poetry, p. 71. Rem. II; voc. of *man* as a possess. pron., p. 76 (b), Rem.  
*Mānā*, must be followed by *ki*, p. 295, Rem. I.  
*Mānand*, p. 156 (r), Rem.: =like, in comp. adjs., p. 168 (16).  
*Māndan*, tr., Afghan idiom, p. 262 (f); *kam mānda būd* for *kam mānd*, m.c., p. 262 (f) (4), and footnote 4. Vide also *Mānistān*.  
*Mānistān* and *māndan*, amongst Afghans, tr., =to place, p. 242 and footnote 1.  
*Mā qabl* and *ma ba'd*, p. 21.  
*Maqbūl* and *maqbūla*, p. 158 (7).  
*Maqṣūra* (*alif*) as used by Indians, p. 10 (j), Rem. II; p. 20 and footnote 3.  
*Maqūla*, p. 563 (b).  
*Mar*, particle, p. 57 (c); before dative, p. 299 (2) and footnote 5; p. 322 (b); p. 455 (12).  
*Mardaka*, p. 370, footnote 1.  
*Mardakū*, p. 398 (e).  
*Mardum*, pl., also *mardumān*, p. 465 (b) and footnote 3.  
*Mardumiyyat*, p. 400, footnote 3.  
*Marhabā*, p. 369, footnote 1.  
*Marhūm*, in m.c. precedes its subs. with an *i-āfat*, p. 436 (e) and p. 151 (g).  
*Marṣiya*, p. 635.  
*Marvazī* and *Marḥazī*, p. 402, Rem. V.  
*Mast* and *dūst*, once Past Parts., p. 156 (r) (5).  
*Mā shā' Allāh*, p. 369 and footnote 2.  
*Mash'al* Ar., and *mash'ala* Pers., p. 410 and footnote 1.  
*Mash, hadī*, pilgrim, p. 300, footnote 1; p. 370 and footnote 4.  
*Mashkūla*, dimin. of *mashk*, p. 398 (g).  
*Ma-shūq* and *ma'shūqa*, p. 159 (u).  
*Maṣnavī*, p. 635.  
*Maudlin* or sentimental in style, p. 632 (f) and footnote 3.  
*Mawṣūl*, *kūj-i mawṣūl*, *kūj-i ṣila*, *ṣila*, p. 559 (4); *rūjī* or 'ā'id, p. 559.  
*Maṣanna*, p. 299 (k) and footnote 3.  
*Maṣāq*, p. 633 (l).  
*M.C.* = Modern Colloquial.  
*Meaningless Appositive*, p. 615 (a) and p. 622 (a): p. 623 (a) and Rems. I and II.  
*Measures of length*, p. 213; *tasū*, Afghan, = inch, p. 214 (b) and footnote 2;—"square," p. 214 (d): Ar. measures, Appen. E.  
*Metaphor*, briefer than lit. statement, p. 659 (m); false, p. 665 (g) (1).  
*Metre*, p. 634 (m).  
*Mī* = *hamī*, q.v.  
*Mith*, positive for compar., p. 174 (i).

- and *kam-tar*, as negs., p. 231 (f); p. 304 (b); *kam* and *kam-tar*, p. 490 (b).  
*Kam bār*, = "seldom", in class. Pers., but in m.c. "of light weight", p. 196 (d) and footnote 4.  
*Kamīna*, positive and sup., p. 51 (f); pers. prons., p. 69 (c); used for 1st and 3rd pers., p. 157 (e) (2); in class. Pers. positive masc. (s) (2); in class. Pers. positive masc. (s) (2).  
*Kandastī*, Pers. compar. and sup., p. 174 (h).  
*Kaniz*, VIII, Rem.  
*Karahiyat*, not rel. noun, p. 400, footnote 3.  
*Karavān sarāy*, shops in, p. 439 and footnote 4.  
*Karbālāzī*, form of address, p. 370 and footnote 4.  
*Kardan*, p. 280 (a) (b); Past Part. of, used by Afghans with comparatives, p. 280 (b), Rem.  
*Kas*, *kas-i*, p. 102 (c) (3); *kas*=noble, pp. 102-3 (c) (3), Rem.; *kas u nā-kas*=high and low, *bi-kas*=friendless, *kam-tar kas-i*, p. 103 (c) (3); *kas* with neg. verb=no-one, p. 104 (d) (1).  
*Kash* and optative, p. 550 (e).  
*Kāš-i*, adj.=of *Kāshān*, p. 402, Rem. V.  
*Kā'ā sunēsh*, construction, p. 601 and footnote 1, 2 and 5.  
*Kay*=when and how?, p. 293 (e) and footnote 2.  
*Kayf*, p. 385 and footnotes.  
*Kestri*, p. 626 (16) and footnote 4.  
*Khānam*, fem. of *Khān*, p. 50 (d).  
*Khar*, *shāh*, *dev*, give idea of size, p. 170 (e) (1); *khar*, signifying "ass," in compounds, p. 171 (2).  
*Kharābāt*, *kharābāt-i*, p. 344, footnote 2.  
*Khāq bar sar-am*, p. 463 and footnote 2.  
*Khariyyat*, p. 400, footnote 3.  
*Khariis-i Larī*, p. 379 and footnote 4.  
*Khāq-i musnad*, p. 9, footnote 5.  
*Khayis* or *khāq-i sarvī*, p. 36.  
*Khayis* and *biyār*, followed by sing. or pl. subs., *khayis*, cannot follow by sing. or pl. 150 (d); p. 306.  
*Khayr*=no, should not be used alone, p. 294 (g) (1) and footnote 3.  
*Khirsak*, p. 615 and footnote 3.  
*Khigāba*, oratory, p. 629 (a).  
*Khud*, pp. 77-9 (a); *khud-hā* and *khud-hā-yi-man*, etc., p. 79, Rem. II; p. 80 (e); p. 81, Rem. II.  
*Khudā hāfiz-i kardan*, p. 373 and footnote 2.  
*Khurānān*, p. 284, Rem.  
*Khurda-i* and *yak khurda*, p. 125 (p) (3).  
*Khurdan*, in passive sense, p. 285, footnote 5.  
*Khush-a*, vulg. for *khush ast*, p. 90 (h) (1).  
*Ki*= "who?", how declined, p. 92 (f) (1).  
*ay* with compar. of adj. or noun, p. 172 (d) (3) and p. 353 and footnote 1; = *shunān* "whether?", p. 179 (v) (3); =so as, (v) (5); =note 3; *ki* conj., interr., p. 238, (b) and footnote 3; *ki* conj., significations of, p. 349 (13), etc.; =saying that, p. 351 and footnote 3; = *mabādā*, p. 365 (24); or usually introduces subj., p. 539 (a), Rem.; =when, p. 570 (b), 'vide', *Ki*.  
*Kīh*, positive for compar., p. 174 (i).  
*Ko, i hat*=*bačcha-hā*, p. 373 and footnote 4.  
*Kū and kush*, p. 297 (2) and p. 290, footnote 5.  
*Kuchulū* and *kuchulī*, p. 398 (e).  
*Kudām* or *kudamin*, etc., p. 91 (a); used in both direct and indirect questions, p. 91 (a); *kich kudāmkih yak (b)*; *kudām yak-i*, mod. (c); *kudām*, used for acc. pl. of *ki* (c), Rem.; *har kudām (d)*; used by Afghans for Hindustani *ko, i* "some one" (e).  
*Kūhstān* and *kūhsār*, difference between, p. 411 and footnote 2.  
*Kujū*, idiomatic meanings of, p. 207 (3).  
*Kujāzī*, adj., p. 218 (5) and footnotes land 3.  
*Kull*, subs., p. 118 (18); classically pre-cedes its subs. without *zāfat*, p. 118 (18); *kull* Ar. subs. and *kullī* Pers. subs. (and *kullī* Ar. adj.), p. 160 (w) (2) and p. 118 (19), Rem. I; *kullu-kum* (19), Rem. I; *kullī* Pers. subs. (and *kullī* Ar. adj.), p. 160 (w) (2) and p. 118 (19), Rem. I; *bi-kullī* and *kulliyatan* different meanings, p. 118 (19), Rem. I; *kullu-kum* used by Afghans in m.c. (19), Rem. II; *Kumūj dān*=copper cooking-pot, p. 410 and footnote 4.  
*Kurūr*, cardinal, p. 184 and footnotes 2 and 3, and p. 185 (b).  
*Kūs*=drum, p. 297, footnote 3.  
*Kushta shudan* not used, p. 286 (d) (3) and footnote 5.  
*Kūsh* 'vide' *Kū*.  
*Khwāh*, p. 580 (3); *khwāh ma-khwāh*, p. 311 (14).  
*Khawānidan*, p. 248 and footnote 3.  
*Khawāja*, in Mod. Pers., address to Armenians and Hindus, p. 473 and footnote 1; = Jew vide under *Mulā*.  
*Khawāsta bāshid*, more polite than *mī-khwāstān*, p. 460 and footnote 3.  
*Khawāstan*, pp. 257-61: followed by apocopated Inf., p. 257 (a); by unapocopated Inf., p. 258 (b); *bi-khwāstān raft*, p. 259, Rem. I; Subj. after, p. 259, Rem. II; followed by Inf., Afghan, p. 259 (c); desire, love, p. 259-60 (d); =to summon, p. 260 (e); =requires, p. 260 (f); =to intend, necessary, p. 260 (f); =should, p. 261 (g).  
*Khawish*, p. 78 (4), p. 79 (c); in m.c. a subs. only, p. 81 (f).  
*Khawishāwand*, p. 81 (f).  
*Khawishtan*, applicable to rational beings only, in compounds, p. 80 (d); p. 81 (g).  
*Lā*, in comp. adj., p. 167 (12); *lā-rāzī* "careless," really Ar. verb, p. 167 (12).  
*Rem.*

- Never, emphatic denial, how expressed, p. 293 (f); too many negatives a source of error, p. 663 (c). *Vide* Ever.
- Nightingale, p. 276, footnote 1; p. 351, footnote 4. *Vide* also under *Ri-a-khṣānī*.
- Nihāyat* 'l-amr, p. 365 (22).
- Nik* and *nikū*, rare in m.c., p. 162 (b) (1), Rem. I: *nik* and *bad* precede their subs., p. 149 (b).
- Nim*, *nīma*, p. 194 (a) and footnote 2, and p. 195 (c) (d); *nīm-shab* and *nīma*, p. 313 and footnote 2; *nīm-i roz*, Afghan, p. 206, footnote 3.
- Nisf* and *nīm*, p. 194 (a) and footnote 2 and p. 195 (c) (d).
- Niz*, incorrectly used as a correlative of *agarchi*, p. 556 (b); *niz* and *ham*, difference between, p. 339, Rem.
- Nizd*, not adv., prep. only, p. 303, footnote 2.
- Nā'ib* and *narrāb*, p. 65 (c), Rem.
- 'No matter how—' or 'however,' how rendered, p. 557 (c).
- Nominal verbs, p. 275 (c) and p. 274, footnote 2.
- Nominative case, pp. 445–6; used absolutely, p. 445; subj. of passive verb, in Urdu and Indian Persian sometimes put in the accusative, p. 446.
- 'No sooner—than,' p. 501 (h) and footnote 3.
- Not only, *vide* only.
- Noun, common, collective, generic, concrete, abstract, p. 56, Rem. II; primitive and derived, def. and indef., p. 56, Rem. II; Pers. noun of instrument usually a compound, p. 428, Rem. II; Nouns of MULTITUDE, concord of, pp. 464–476 and p. 556 (c); take sing. or pl. verb, pl. after *yā* of unity, p. 464 (a); *mardum*, pl., p. 465 (b); *du-hān*, sing. (c); generic nouns denoting rational beings or preferably, pl. (d) (1); unqualified by adj. are usually sing., p. 466 (d) (2); pl. for sing. Eng., p. 469 (g); COLLECTIVES, when pl., p. 470 (k); noun used fig. may be sing. with pl. meaning (n); noun repeated in pl. as a superlative, p. 476 (z); noun should be repeated in comparisons, p. 491 (d); but not so in superlatives (e); sing. in Pers. before the inconsistent qualities, pl. in Eng., p. 493 (j); to be repeated after each adj., p. 494 (l); concord of collectives, p. 556 (c); Noun of AGENCY in *-anda*, 'vide' under Agency; Noun of POSSIBILITY or FUTURE PART., p. 535; GENERIC NOUNS *vide* under Generic. *Vide* also Number of Nouns.
- Number, a number repeated has a distributive, continuative or intensive sense, p. 623 (b); when repeated in Afghan, but not in mod. Persian, p. 627 (32) and footnote 4.
- Numbers, Approximate, p. 193.
- Number of Nouns, nouns of multitude take sing. or pl. verb, pl. after *yā* of unity, p. 464 (a); *mardum*, p. 465 (b); *du-hān* sing. (c); generic nouns denoting rational beings preferably pl. (d) (1); unqualified by adj. are usually sing., p. 466 (d) (2); pl. gives prominence, p. 467 (e); wheat, butter, etc., pl. or sing., p. 468 (f); pl. for Eng. sing., p. 469 (g); after 'psir' and card. no. in sing. (h); subs. of compounded verb is sing. (i); pl. for dual (j); collectives, when pl., p. 470 (k); *qism* and *aqṣām* with sing. and pl. (l) (m); noun used fig. may be sing. with pl. meaning, (n); pl. of *shutur-bachcha*, etc., p. 475 (w); sing. and pl. nouns with Imperf. and Pret. (x); *hamīn qadr* and *hamīn qadr-ha* (y); subs. repeated in pl. as a superlative, p. 476 (z); sing. in Pers. before two inconsistent qualities, pl. in Eng., p. 493 (j). *Vide* also under Nouns.
- Number of Words and Arts of Abbreviation, pp. 644–52; three forms of diffuseness, p. 644 (b); Tautology, Pleonasm, Redundancy, Circumlocution, p. 645 (b); justifiable 'Tautology' (c); dual tautological expressions (d) (1) (2); refrain of song, p. 646 (3); emotion expressed by repetition (e); circumlocution, examples, euphemism, is used in *tafsīr* (f); verbosity (g); prolixity (h); SOURCES OF BREVITY; selection of aptest words, use of Figures, p. 647 (i) and footnotes 1 and 2; METHODS OF ABBREVIATION, one predicate for several subjects, etc. (i); employment of participles, (j) (1); parts, as equivalents of relative clauses, p. 648 (z); equivs. of phrases (3); "being" omitted, p. 649 (3); omission of verb, p. (k); ELLIPSES (l); METAPHOR briefer than lit. statement, p. 650 (m); gen. terms briefer than particular, p. 651 (n) and footnote 1; phrase expressed by one word (o); a statement briefly implied, (p); conjuncts omitted, (g); Impera. for "if—" (r); APPPOSITION is brief, p. 652 (s); parenthesis, p. 652 (t); CLEARNESS the first consideration. Rem.
- Numerals, pp. 182–203; CARDINALS, p. 182 (a); Ar. numerals 1 to 10 (and ordinals up to 20), p. 184; system ceases at 500,000; one million, (b); *karūr* and *lak*, p. 185 (b); constr. of noun with card. (c); Ar. pl. with card., p. 786 (e) and footnote 1; as predicate (c); noun in pl. after *ead-hā*, etc., (e); *no rū* (f); after *hard*, *har si*, etc., (f); qualifying or determining words used with numerals, p. 187 (g); *yā* of unity and cardinal, p. 189, Rem. II; *juft*, *zauj*, *linga*, *dar-zhan*, p. 189 (h); *du chār shudan* (j); *ead-hā*, *hazār-lā* (k); *eadhā-yi mardum* (Af.), p. 190 (k); year expressed by card. (m); things commonly accompanied by nos., p. 190, footnote 1; ORDINALS, p. 191: Ar. ordinals up to 20, p. 184; formative suff. added to last only, p. 191 (b); suffix in *-in* added, (c); card. for ord. in poetry, (c), Rem.; may be made by adding *digar*, p. 193 (j); FRACTIONS, Pers., how formed, p. 194 (a); for  $\frac{1}{2}$ , Ar. frac. to be used, Rem. I; *sī-yak* not used, Rem. II; *nīm* and *nisf*,

- Million, how expressed, p. 184 (b).  
*Milyūn* or *milyūn*, French, = 1,000,000, p. 184.  
 Mine, thine, etc., pp. 76-7 (f); in m.c. expressed by *māl-i*, p. 77 (f).  
*Mīn ba'd*, p. 360 (5).  
*Mīnmat mi-dāram*, etc., p. 310 (3).  
*Mīr* 'vide' *Amin*.  
*Mīrzā*, p. 437 and footnote 3.  
 Misfortune, attributed to the revolution of the sky, p. 238, footnote 4; good to Allah, ditto.  
*Mīst-i ham*, p. 82 (z).  
 Misrelated Participle, p. 531 (n) to 532.  
*Mīyān*, may take place of *bayn*, but not always *vice versa*, p. 503 (d) and footnote 4, and p. 504 footnote 2.  
 Modal Clauses, *vide* under Temporal.  
 Money, various coins current, p. 212 (a) (b) (c) (d); how sent by post, p. 213 (c).  
 Month, first and last of, p. 193 (h).  
 Months. Syrian, pp. 208-9; *Yazd-gardī*, p. 209 (b).  
 More, how expressed, p. 175 (6).  
*Mubālaghā*, p. 630 (c) and footnote 2.  
*Mubtadā'* = subject, p. 636 (n).  
*Muchal*, T., cycle of Turkī year, = Pers. *duwādah sāl-i turkī*, p. 204 (c).  
*Mudām*, p. 316 and footnote 2.  
*Mudhul*, p. 639 and footnote 4.  
*Muhāl-i mumkin*, vulg., p. 161 (y).  
 Muhammad and Umar Year, p. 200 and footnote 1.  
*Muhtamāl-i 'z-ziddāyn*, p. 632 (j) and footnote 4.  
*Mūjama* letters, p. 9 (h).  
*Mujtahids*, right to see women unveiled, p. 292, footnote 3.  
*Mukhaffafāt*, p. 38.  
*Mukhtaṭar*, = brief, p. 644 (a) and footnote 5.  
*Mulā* or *khwājā* = Jew, p. 380 (18) and footnote 3.  
 Multiplicative numerals, p. 197.  
*Mūmīyā'i*, p. 657 and footnote 1.  
*Mumayyaz* 'vide' *Tamīz*.  
*Munājāt-i manzūma*, p. 635.  
*Muqaddam* = antecedent, p. 560 (4).  
*Murajja'*, p. 637 (o).  
*Muraṣṣa'*, prose, p. 637 (o) and footnotes.  
*Murgh*, = hen, p. 379 (16) and footnote 5; *murgh-i dawlat*, p. 409 and footnote 7.  
*Musallasa* letters, p. 10 (z).  
*Musannūt* letters, p. 10 (t).  
*Mus'ajja'* or *muqaffa*, prose, p. 637 (o).  
*Mush-i kūr*, = bat (not mole), p. 173, footnote 1.  
*Mushkil* and *ishkāl*, p. 159 (v) (1); *mushkil* = hardly, p. 300 (5).  
*Mushkūla*, p. 298 (g).  
 Music and dancing, waving the arms in, p. 507 and footnote 4; forbidden, p. 552, footnote 1.  
*Musṭafī* and *Musṭafarī*, p. 402, Rem. V.  
 Must have, = *bāyad* with Fut. Perf., p. 271 (p); p. 233 (c) (5).  
*Mutarādīf*, p. 645 and footnote 2.  
*Mutarāz-i*, of prose, p. 637 (o).

*Muṭawwal*, = diffuse, p. 644 (a) and footnote 5.  
*Muwāzī* 'vide' *Mablagh*.  
*Muyassar*, prop. = facilitated, p. 174 (z) (1) and footnote 1.  
*Muwaḥḥada* letters, p. 10 (z).

## N

N, nasal, none in Persian; in Ar. occurs before certain letters, p. 18 and footnotes.  
*Nā*, and *na*-, p. 165 (10) and p. 166 (10); preferred to *na*, m.c., p. 231, III, c and footnote 1; *nā* in compounds, p. 231 (g); *na*, p. 235 (a) (d) (e) (f); with *bāyad*, position of, p. 231 (z); *nā* and not *na* used with a part. that is an adj., p. 235, footnote 4; *na* for "no," vulg., *naḥkayr* polite, p. 294 (g) (1); *nā* and *andar*, p. 322 and footnote 5; p. 343 and footnote 1; p. 347 footnote 4; *nā* and *na* in neg. parts. p. 531 (1).  
*Nabāt* = sugar-candy, p. 377 and footnote 4.  
*Nabza*, p. 127 (10), Rem.  
*Najar*, p. 187 (g) and p. 189, Rem. II.  
*Nafī*, = adv., p. 289.  
*Nā-ghāfil*, m.c. for *ghāflatm*, p. 166 (10), Rem. I.  
*Nā'ib*, pl. only used in m.c., p. 458 (e) and footnote 6.  
*Nā khushī*, m.c. = sickness, p. 385 and footnote 2.  
*Namāz-i pīshīn*, *namāz-i dīgar*, Afghan, p. 206.  
*Namūdan*, p. 280 (c).  
*Nana* and *nana jān*, p. 374 and footnote 3.  
*Nari*, = he-goat, 'vide' *Chāpīsh*.  
 Narration, direct and indirect, p. 562 (a) to p. 570.  
*Nasal n*, 'vide' N.  
*Nasakh* and *Kāfī*, handwritings, p. 35.  
*Nasr*, p. 634 (m).  
*Nasta'ūq*, p. 36.  
*Nauha*, p. 635.  
*Nā'uz-i billāh*, p. 293 (f) (1) and footnote 6.  
*Nawākhān*, p. 245 (3) and footnote 4.  
*Naw-Rūz*, p. 205 (e); p. 393 (h).  
*Nay*, p. 292 (d) (1) and footnote 4; *nay nay* = *baikī*, p. 355 and footnote 2.  
*Nazākāt*, Pers. word on Ar. measure, p. 404, Rem. I.  
*Nazd*, used for persons only, p. 333 (o).  
*Nazūk*, p. 332 (9).  
*Nāzīm-i 'arīfāna*, p. 635.  
 Necessary, expressed by *khayāsān*, Afghan, p. 260 (f); paraphrase for, p. 273, Rem.  
 Negatives, p. 235 (a) to (z); *kam* and *andak* as nega., p. 236 (t); advs. of negation, p. 292 (z); polite form of neg., p. 294 (g) (2); neg. subj. after verb of prohibition, p. 497 (z); after *īā*, p. 530 (z) and footnote 6; neg. particles, p. 531 (11).  
 Neither-not, p. 494 (b) (5) and Rem.: neither and either, distrib. pronouns. concord of, p. 599 (f); neither of two, p. 108 (f).

- 3rd pers. pl. of trans. (*f*); pass. of neut. verb to express impossibility, App. B, p. 891 and footnote 2.
- Past Tense, *vide* Preterite; Eng. Past Indic. expressed by Pers. Aor., p. 539 (*c*); PAST HABITUAL, for mere supposition, p. 547 and footnote 3; for future but impossible suppositions, p. 547 and footnote 4; PAST POTENTIAL *vide* Habitual; PAST SUBJ. and PAST PRESUMPTIVE, p. 531 (*j*); CONTIN. PAST SUBJ., p. 523.
- Pathos, p. 622 (*g*) and footnote 3.
- Pāya* = thunder, vulg., p. 274, footnote 1.
- Per. p. 322 (11) and footnote 9.
- Per cent., p. 196 (*c*).
- Perfect Tense, old form of 2nd pers. sing., p. 232, VIII Rem.; contin. Perf., p. 232 (*c*) (1); Perf. tense, pp. 523 (*k*)-7; its use in Eng. (*k*) (1); expressed by Pers. Pret., pp. 523 (*k*)-4; Pers. Perf. indicates that an act is past but its effects continue, p. 524; indicates time indef. and anterior to Pret., p. 524; indicates as recently finished if time is indefinite, p. 525 (1); *h* dropped in 3rd pers. sing., (2); *ast* omitted (3); subs. verb of other persons omitted in certain sentences (3); some emphatic statements, p. 526; exs. illustrating Pret., Perf., and Plup., p. 527 (*l*); CONTIN. PERF., p. 536 (*t*) and Rem.; PERF. PROGRESSIVE, how expressed, p. 513 (8); PERF. SUBJ., p. 542 (*j*).
- Periphrasis, p. 646 (*f*) and footnote 3.
- Permit, pp. 261-2.
- Persian, dialects of, p. 636 (*p*); prose works, p. 639; Mod. Pers. simpler, but lax (*r*); rhetorical style, p. 642 (*t*); styles to be compared, p. 644 (*u*).
- Perspicuity, p. 631 (*d*).
- Pidar-sag*, p. 387 and footnote 5.
- Pig in stables, p. 393 and footnote 1.
- Pīlār-sāl*, vulg. for *pīrār-sāl*, p. 314, footnote 1.
- Pir* and *Pīra*, p. 156 (*s*) (1); *pīra*, fem., p. 547 and footnote 6.
- Pīr-sāl*, Afghan, p. 151 (*g*).
- Pīsar*, as dimin., p. 397 (*c*); *pīsar-bazūz* = young cloth merchant, p. 441 and footnote 3; *pīsar farangī*, p. 442 (*b*); *pīsarū*, vulg., p. 5 (*l*) and p. 95. Rem. II.
- Pīsh*, p. 331 (6); *pīsh-i man* of place, and *pīsh az man* of time, p. 303 and footnote 3; *pīsh-i man* Af. = m.c. *nazd-i man*, p. 86, footnote 3; *pīsh*, a compar., p. 175 (5); *pīsh kardan* = to set a door ajar, p. 336, footnote 4; *pīsh az ān ki*, followed by Pres. Subj. even when referring to past time, p. 592 (*i*).
- Pīshāz*, p. 409 and footnote 5.
- Pithy, p. 644 and footnote 5.
- Plebe, 'vide' *Bī-farmūyid*.
- Pleonasm, p. 645 and footnote 1.
- Pluperfect, pp. 526 (*l*)-7; indicates time anterior to Pret., used in Condit. sentences, after *kūshī*, Eng. Plup. expressed by Pers. Pret., p. 526 (*l*); exs. illustrating Pret., Perf., and Plup. (*l*); Old Condit. Plup., p. 527, Rem.; Contin. Plup. not used, p. 538 (*u*) and p. 232 (*c*) (2) and footnote 3; a little used form of Plup., p. 232, IX, Rem.
- Ploce, p. 655 and footnote 1, and p. 668 (*i*) (1) and footnote 1.
- Plural, formation of, in CLASS. PERS., pp. 58-64; of nouns ending in *ā* or *ū*, p. 59 (*c*); of words ending in silent (*h*), p. 59 (*d*) (*e*); in aspirated *h*, p. 60 (*e*), Rem.; Ar. words take Pers. pl., p. 60 (*f*); br. Ar. pls. (*f*); reg. fem. Ar. pl. (*g*); used for neu. nouns, p. 61 (*g*); pl. of pls., (*h*); barbarous form, p. 62 (*i*); Pers. words with Ar. br. pl. (*j*); Ar. fem. pl. added to some Pers. words (*k*); br. pl. and barbarous pl. may have different meanings, p. 63, Rem.; reg. Ar. masc. pl. (*l*); in MOD. PERS., p. 64; a few br. pls. used in m.c. even by the vulgar, p. 65 (*c*); incorrectly used as sings., p. 1 (*c*), Rem.; fem., Ar. pls. used in m.c. (*d*); Pers. words with imitation, Ar. fem. pl. (*d*); pls. of pls. used in m.c., p. 66 (*e*); reg. masc. Ar. pl. in speaking (*h*); br. pl. treated as sing., Pers. pl. added, p. 469 footnote 1; pl. used for respect, p. 472 (*p*); to give prominence to a word, p. 467 (*e*); used for sing. to avoid a pointed allusion, p. 473 (*q*); Eng. pl. trans. by Pers. sing., p. 473 (*r*); pl. after cardinal (*s*); with several nouns, pl. termination added to last, p. 474 (*v*); pl. of *shutur-bachcha*, etc., p. 475 (*w*); with Pret. or Imperf., difference (*x*); *hamīn qadr* and *hamīn qadr-hā* (*y*); royal pl., p. 476, footnote 2; subs. repeated in pl. to indicate superlative (*z*); pl. *damā'* "bloods" for excess, p. 350 and footnote 1; pl. used in Qur'ān when Allah speaks, p. 288 (*h*) and footnote 3; the Fates as a possible pl. subject, footnote 4.
- Poetry, p. 634 (*m*).
- Polysyndeton, p. 651 (*g*) and footnote 3.
- Posh posh*, p. 371 and footnote 3, and p. 372 and footnote 3.
- Possession, expressed by dat., p. 77 (*g*), Rem.; by *māl*, 'vide' under Mine.
- Possible, expressed by *shudan*, p. 248 (*b*); as quickly as possible, p. 627 (23) and footnote 1.
- Potential, Past tense, *vide* Habitual.
- Prayer, times of, p. 206 (*d*).
- Precative, class., p. 231, Rem.; p. 233 (*f*).
- Precision, lack of, p. 658 (*a*).
- Predicate=*khabar*, p. 636 (*n*).
- Predicate Clauses, pp. 562-70; in class. Pers., the statement that completes the predicate is indirect nom., p. 562 (*a*); but in Mod. Pers. in indirect (*b*); after verbs of commanding, for bidding, etc., indirect preferred (*c*); exs. of direct, p. 564 (*d*); m.c. exs. of indirect, p. 565 (*e*); same sentence may be rendered by direct or indirect and have different meanings, exs., p. 566 (*f*) and p. 567; the 2 constructions may account for the difference in tenses in some subor. clauses, p. 567, Rem. II; exs. of other Pred.

p. 194, footnote 2; Ar. fractions in speaking, p. 195 (b); duals and pls. rarely used (b); minus  $\frac{1}{2}$ , Rem.; per cent., p. 196 (c); DECIMALS, p. 196 (f); other methods of expressing fractions (g); ADVERBIAL, NUMERALS, p. 196; MULTIPlicative, p. 197; Ar. seldom used (b) and (a); DISTRIBUTIVES, p. 198; *yağān yağān*, p. 198 (1) and footnote 2; RECURRING, p. 198; APPROXIMATE, p. 199; numeral prefixed to noun forms comp. adj., p. 198 (17) and Rem.

Numerical Adjectives, pp. 199-200; formed by silent (h), § 55 (a), p. 199; Story Tellers idioms (b); obs. idioms from *Tuzuk-i Jahāngīrī*, (b); Ar. num. adjs., p. 200 (c).

Numerical Figures, p. 33.

*Nūn-i mun'asīl*, p. 343, footnote 1.

*Nuqra'ī*, etc., how written, p. 400.

*Nurwāb*, p. 458 (e) and footnote 6.

## O

Objective genitive, p. 448.

Obscurity, = *ālamā'at*, p. 631 (d); p. 654 (b) (1) to (4); great length or brevity causes it, p. 659 (b). *Vide* Ambiguity and Incoherence.

'Odd,' or more, p. 198 (3).

Odes, p. 635.

Omens, p. 392 (e).

On = immediately after, = *bi-*, p. 504 (g).

Once again, p. 197 (e).

Only, position in sentence, p. 496 and footnote 1.

Onomatopy, p. 633 (k).

Optative mood, p. 233 (f); clauses, 550 (e); is form of condit. clause, introduced by *kāsh chī būdī*, etc., p. 550 (e) and footnotes 3 to 5; Opt. and Past Opt., represented by same tense, p. 551 (e), Rem.; in Mod. Pers., both can be represented by the Aor. or the Imperf., and the Past Opt. by the Plup. also, p. 551 (f).

Or, p. 342 (4).

Order of Words, and Errors in, pp. 604-13; formal order, p. 604 (a); dat. follows the acc. (b); words denoting time placed first (c); when complement is a sentence, it comes last (d); when obj. is qualified by a rel. clause it can precede (e); more than one verb at end of sentence, p. 605 (f); Impera. can begin clause (f); in m.c. a few verbs precede their dat. (g); position of first portion of comp. or pot. verb (h); Inversion (i); exam. of, pp. 605-7; avoid crowding circumstances together, p. 607 (j); circumstances should not be placed between two *capital* members (k); corresponding order to be assigned to circumstances (l); examples of collocation, pp. 608 (m) (n), 613; adjs. and phrases in appos. may follow the verb, p. 615 (2).  
Ordinals, pp. 191-3.

Orthography and Orthoepey, p. 1.

Oxymoron, p. 631 (e) and footnote 7.

## P

*Pācha*, leg of cattle only, in m.c., p. 309, footnote 3.

*Pādshāhat*, Indian, on Ar. measure, p. 404, Rem. 1.

*Pah*, interj., p. 369.

Pair, noun in sing. after, p. 469 (b).

*Pāk* and *śaf*, p. 161 (2).

Palindromes, letters that are, p. 9 (h) and footnote.

*Pālūda* and *fālūda*; p. 243, footnote 4.

*Pālūdan* and *pālūdan*, amongst Afghans = to search, p. 243, footnote 4.

*Panja-yi dūzārda*, or *kāmsa-yi mustarīqa*, p. 206 (a) and footnote 7; names of, p. 209 (b) (1).

Paradise, four grades of, p. 180 (w) and footnote 1; p. 190, footnote 1.

Paragraphs and chapters, p. 613, Rem. III.

*Pārā-ī*, subs., p. 125 (p) (2).

*Pardākhtan*, p. 244, Rem. and footnote 5.

Parenthesis, p. 652 (v) and footnote 2.

*Par-ī kāh-ī*, p. 127 (12).

Participles, Past, p. 527 (m) (1) to (n), p. 531; used conjunctively, final *n* considered a copulative conj., p. 527 (m) (1); redundant *vāv* with, p. 528; can take place of adv. (2) and footnote 3; of subs., p. 59 (3) and footnotes 1 and 4; of a clause (4); of an adj. (5); as pass. part., p. 530 (6); used for pres. part. in Eng., p. 530 (7); and in Pers., with slight change of meaning (8); indicates state (9); of certain trans. vbs. is used passively, p. 531 (10); neg. formed with *nā-*, with *na* (11); as a means of condensation, p. 531 (n); 'misrelated,' p. 531 (n) to 532; p. 156 (r) (4); Ar. fem. Past Part., p. 51 (g); Perf. Part. prefixed to *būda asf* = "must" in Af. Pers., p. 906 (48) and footnote 1; PART. PRES., p. 532 (o); part. in *-ān* not much used, always for contin. action, p. 532 (o) to 533; contin. tense may be formed by it, p. 533; p. 156 (r) (1) and (3); VERBAL ADJEC. in *-ā*, p. 54, Rem.; ADVERBIAL PART., p. 528 (2) and footnote 3; *vide* above; PARTICIPLE FUTURE, p. 535 (r), how formed used in pl. (r) and footnote 2.

Paronomasia, p. 655 (b) (2); p. 628 (i) and footnote 1. *Vide* also *Tajnis*.

Parsis, Indian, how divided, p. 401, footnote 3.

*Pas* for *va*, p. 578 (2).

*Pashmadān* = so-and-so, such and such, p. 107 (2).

*Pas mānda* and *aqab mānda*, p. 129, Rem. II.

Passive Voice, pp. 295-38; methods of expressing, p. 285 (b); not every verb admits of a Passive, p. 286 (c); ex. of gram. pass., p. 286 (d); trans. Inf. used for pass., p. 286 (3); pass. to express possibility for impossibility, p. 286 (4); pass. expressed by Ar. Past Part., p. 287 (c); by



they (b); idioms with *ān*, p. 83 (d) (f); *īn*=latter (e); *ān* in certain phrases (g); *ān* in mystic poetry, p. 84 (h); *īn u ān* m.c. = various things (i); *īn* = about to (i); *īn* = here I am, p. 85 (j); old idiom with *īn* (l); *īn kujā va ān kujā* (k); position of (m); added exs. of demonstratives (n); *īnak*, *ānak*, p. 87 (o); *ānt* (p); EMPHATIC DEMONSTRATIVE pronouns, pp. 87-8. *vide* *Hamīn* and *Hamān*; COMPOUND DEMONSTRATIVE pronouns, pp. 88-90. 'vide' *Chunin*, *Chunān* *Hamchū*, etc., *Chandīn*, *Chandān*; INTERROGATIVE pronouns, pp. 91-8; *kī*? is def. and requires *rā*, p. 130 (b). 'Vide' *Kudām*, *Kī*, *Chī*, *Chand*, *Chīm*; SUBSTITUTES for INTERR. pronouns, p. 93; *chī-qīma*, p. 93 (a); *chūn* (b); INDEFINITE PRONOUNS, pp. 93-129; *hama* is def. and requires *rā*, p. 130 (b); "one" can often be rendered by *har kī*, p. 104, Rem. II; expressed by 2nd pers. sing. Aor. or Past Habit. (c) (6). 'Vide' *Yak-ī*, *Dīgar ghayr*. *Aḥad-ī*, *Kas*, *kas-ī*, *Ādam*, *Insān*, *Shakh-ī*, *Hīch*, etc., *chīz*, *chīz-ī*, *Fulān*, So-and-so, Such and such, Both, Neither of two, *Chand* (a few), *Qadr-ī*, etc., *Hama*, etc., *Jumla*, etc., *Jamī*, *Sā'ir*, *Kāffa*, *Tamām*, etc., *Kull*, etc., 'Amma. *Har*, etc., *Bas-ī*, etc., *Gurūh-ī*, *Aksar*, *Pāra-ī*, *Khurda-ī*, *Kam-ī*, *Andak-ī*, *Taraj-ī*, *Barakh-ī*, *Juzv-ī*, *Lakh-ī*, *Shamma-ī*, *Nabza*, *Zana*, *Par-ī* *kāh-ī*, *Bar-ī*, *Bis-yār*, *Bāqī*, etc.: SYNTAX OF PRONOUNS, pp. 476-90; pers. prons., Shah and pl., p. 476 (a), etc.; prons. should follow their nouns without the intervention of another noun, p. 479; "it" prospective, impersonal, p. 480; pronoun should not refer to a noun following, p. 480, Rem. II and p. 612 (10) and footnote 2; 1st pers. more worthy than 2nd, etc., p. 481 (b); if antecedent to prons. is not known ambiguity results, p. 482 (d) (1); position of *rā* with an affixed pron. often determines antecedent (2); 'former' and 'latter,' p. 483 (c) (1) and (2); pros. and retros, p. 484 (3); 'such' =  $\frac{\text{س}}$  of unity, p. 484 (4); *ān kī*, *te kī* and accusatives (f); omission of pers. pron. when not emphatic, p. 485 (v) (h); noun repeated to avoid use of ambiguous pron., Rem.; pers. pron. inserted when emphatic (i); 'each other' and 'one another,' 'every,' pp. 479-80 (l); either, neither (m); self (n); all (o); both (p); RELATIVE PRONOUNS, syntax of, pp. 487 (q)-500; 'which' referring to a clause = *kī*, p. 487 (q) (1); 'that' for 'who,' and Pers. paraphrase (q) (2); 'that' and 'who' restrictive (q) (3); 'what' and 'that which,' p. 488 (4); how relatives should be placed to avoid ambiguity (6); transition from a rel. clause to one of affirmation, p. 489 (8); errors in the use of the relatives (5); errors in concord of, p. 639 (g); pron. of rel. clause, how styled, p. 559 (4).

Pronunciation of consonants, p. 11; summary, p. 40.  
Proper names, definite, p. 130 (b).  
Prophets, number of, p. 190, footnote 1.  
Pun, 'vide' *Tajnis*.  
Punctuation, p. 37.  
*Pusht pusht*, p. 371 and footnote 3, and p. 372 (10) and footnote 3; *pusht-i ham*, p. 337, footnote 2.  
*Pūstīn darīdan*, etc., idioms, p. 416 and footnote 1.  
Puzzles, Persian, in inserting diacritical points, etc., p. 44.

## Q

*Qabl*, p. 331 (6); *qabl az ān kī*, followed by Pres. Subj., p. 502 (i).  
*Qabūlānīdan*, m.c., p. 284 (j).  
*Qadr-ī*, *īn qadr*, etc., p. 112 (h).  
*Qahwa-chī*, p. 409 and footnote 5.  
*Qājār*, p. 653 and footnote 5.  
*Qalam-dān*, p. 410 and footnote 3.  
*Qalīl* and *qalīl-ī*, 'vide' *Andak-ī*.  
*Qamīs* and *chīhīl-vār*, p. 378 (7) and footnote 4.  
*Qand* = loaf sugar, p. 377 and footnote 4.  
*Qasīda-yi madhiyya*, p. 635.  
*Qāqība*, not common, followed by *izāfat*, p. 117 (13).  
*Qazā* and *Qadar*, p. 393 (i).  
*Qishlāq*, 'vide' *Yīlāq*.  
*Qism* and *Jūr*, p. 470 (l); *aqsām*, pl. (m).  
*Qizil-bāsh*, p. 653 and footnote 5.  
*Qiziljīh*, *qizilcha*, dimin., p. 396 and footnote 3.  
Quantity, words signifying are in appos., p. 621 (h).  
*Qudrat-i kāmīl* and *qudrat-i kāmīla*, p. 157 (t) (3).  
*Qur'ān*, purchasing, p. 380 (17) and Rem.

## R

*Rā*, of acc., after proper names, certain prons, *hama*, interr. of, *kī*, *yak-ī*, etc., p. 130 (b); omitted in *Gulistan*, footnote 4; *rā* of dat. cannot be omitted (c); in Mod. Pers. the affix. possessive prons. usually have *rā*, this constr. rare in class. Pers. (c); *rā* and def. nouns that have the  $\frac{\text{س}}$  of unity, p. 131 (f); *rā* = *barāy*, p. 463 and footnote 5; *rā* with def. and indef. noun in appos., p. 618 (d). *Vide* Accusative and Dative cases.  
*Radd kardan* and *shudan*, p. 334, footnote 1; in m.c. *radd shudan* = to pass by, miss the mark, p. 176 (o) (3) and footnote 1.  
*Rūfīzī*, p. 653 and footnote 6.  
*Rafītan*, p. 263; = to continue, *Afghan*, p. 263 (a); *raw k.* (f); = to be on the point of, m.c. (h).  
*Rajay*, name of a metre, p. 637 (o) and footnote 1.



p. 644. ERRORS in RHETORIC, pp. 659-72; incoherence, p. 659 (a); length and brevity, source of obscurity (b); construction that looks to the implied sense *pros to stmainomenon* and *kātā sūnēsīn*, p. 660 (c); zeugma, p. 663 (d); negatives, too many (e); exs. of further errors, p. 664 (f); metaphor, false, p. 665 (g)(1); Irish bulls, incongruities of speech, p. 667 (2) and footnote 2; confusion as to topical subject (h); *majāz-i mahall bi-ism-i hāl* (h) and footnote 3; skilful use of same word in different senses, p. 668 (i) (1); unskilful use, Rem.; TANTOLOGY or HASHV-I QABĪḡ (2); a new construction should not be introduced without cause, p. 669 (k); ANTITHESIS, faulty, incomplete, p. 670 (l); CLIMAX, (m) (1); AN:CLIMAX (m) (2); RULE OF SUSPENCE, violation of, p. 671 (n); COHERENCE, illogical compound sentences, p. 671 (o); mistaken use of 'and,' p. 672 (o).

Rhyth, p. 634 (m).

Rice, grains for weighing drugs in India, p. 214, footnote 3.

Rīdan, coarse, polite phrases, p. 241 and footnote 4.

Rīza-khūnī, of nightingale, p. 380 and footnote 1.

Roots or Stems, of simple Pers. verbs, p. 239; of Arabic, Appendix A.

Rū-yi kam, m.c., = on an average, p. 355, footnote 4; p. 302 (7) and p. 304.

Rūz-khāna, p. 413 and footnote 1.

Ruq'ah handwriting, p. 36.

Rustam, p. 179 (4) and footnote 2.

Rūz-i jaurū, longest day, p. 210 (c); *ruz-i i-kamla-shūy* (c); *rūz-i mabūdā* = 'a rainy day,' p. 228 (e).

Rūz-nā, p. 291, Rem.

Rūz-gūh and Rūz-k-i, p. 228 (j) and footnote 2.

## S

Sā and sā, suffix, prob. connected with Hindi sā, p. 419 and footnote 1.

Sā, written with s to distinguish it from Ar. *sāid*, p. 183, footnote 3 and p. 184, Rem. II; *du'ad* class. for *du'ist*, p. 183; *qadhī*, *kazūr-kā*, etc., p. 189 (k); *qadhū-yi mardum*, Af., p. 193 (k).

Sā and sā, p. 161 (z).

Sāfar, Prophet died in, Last Day, p. 392 and footnote 2.

Sāf-i k-i, p. 293 (f) (2) and footnote 9.

Sāf-i, with *izāfat*, p. 436 (g); fem. and pl. of (g); without *izāfat*, p. 437 (a); p. 419 (5).

Sāf-i, prop. = "remainder," also = "the whole"; followed by *izāfat*, p. 117 (12).

Sāf-i = rhymed prose, *mutawāzin*, *muḡarrar*, *mutawāzin*, p. 637 (o).

Sāf-i k-i, p. 215 (b), Rem. IV.

Sāf-i, = alteration, p. 281, footnote 2 and (d) (2).

Sāf-i, = *kardān* compounds, p. 215 (3) and footnote 3; p. 281 (d); intr. = "to put it up with," (d) (1).

*Salām*, *kardan* and *khwāndan*, p. 604 and footnote 2; *salamun* 'alay-kum, etc., p. 382 (g).

*Salāsāt-i 'ibārat* or simplicity, p. 631 (d).

*Salkh*, = last of the month, p. 193 (h).

*Sālū*, 'vide' *Shīla*.

Salutation, of Jews, p. 382 and footnote 4; of Muslims, p. 382-3 and footnote 5.

*Vide* Greeting.

*Sān*, T., = total, p. 419 and footnote 3.

*Sanā'ī* or Figures, p. 631 (e).

*Sang-i āb*, p. 215 (b).

*Sānī*, not rel. adj., p. 401, Rem. II.

*Sāqī-nāma*, p. 635.

*Sar*, without *izāfat*, p. 437 (a) and p. 438 (4); *Sar-i shunā*, p. 386 and footnote 3;

*sar-i ash*, etc., Af. idiom, p. 310 (4); *sar-i khar*, intruder, p. 386 (l); *sar-afganda*, in

Mod. Pers. = ashamed; class. = head cut off, p. 174 (i) (2) and footnote 3.

*Sar-ā-bālā*, p. 304 and footnote 1.

*Sarāhat*, clearness, style, p. 631.

*Sar-darakhtī*, p. 440 and footnote 4.

*Sarf*, p. 48; *Sarf-i saghīr* and *sarf-i kabīr*, Indian term, p. 234, Rem. II.

*Sarkan parkan*, Afghān, p. 627 (30) and footnote 3.

*Sar-khwar*, of wife, p. 440 and footnote 3.

*Sarmā-yi pīr zāl*, p. 210 (d).

*Sar-rāhī*, 'vide' *Dam-rāhī*.

Satires, p. 635.

*Savār* and *Savāra*, p. 308 and footnote 2.

*Sāya-yi shumā kam na-sha'ad*, p. 384 and footnote 3.

*Sayyid*, signature of, p. 70 (c).

*Sazīdan*, p. 266, etc.

Scarcely, p. 293 (3); scarcely ever, *vide* Ever.

Sea-cunny, p. 666 and footnote 1.

Seasons, p. 205: *yīlāq* and *qishlāq*, p. 206 (c).

Sects of Islam, etc., p. 193, footnote 1; pl. of, from Ar. rel. noun, p. 400 and footnote 3.

'Seldom if ever,' p. 50 (f).

Semi-vowels, p. 22 (d).

Sentences, order of, pp. 612-3. Remarks I and II: BALANCED Sentence, p. 636 (n) (2); PERIODIC or LOOSE sentence (3): sentences not to be extended beyond their natural close, p. 658 (d).

Sentimental *vide* Mandhir.

*Sha*, corrup. of *cha*, dimin., p. 396 (5).

*Shab-i yaldā*, p. 210 (c); *shab-i chahār shamba*, etc., p. 211; *shab-guzashta*, in m.c., *izāfat* often omitted, p. 313 (6).

*Shābūsh*, p. 268 and footnote 3.

*Shāb-khūn* and *shab-i khūn*, p. 425 and footnote 4.

*Shāgird chāpār*, p. 509 and footnote 1.

*Shāh*, how addressed, p. 70 (c), Rem.; look fortunate, right to see any woman unveiled, p. 392 and footnote 3.

*Shāh-i chīrūgh*, for castor oil, p. 378 (6) and footnote 3.

*Shāh*, *khār*, *dīr*, give idea of size, p. 170 (c).

*Shahr-i khūmāshūn* and *mahalla-yi khūmāshūn*, p. 435 and footnote 2.

- ḥāṣṣ* and *ḥāṣṣ*, = pron. in rel. clause, p. 559 (1).
- Rām, popular belief, p. 379 (16) and footnote 3.
- Rāṣṣ-ḥāṣṣ*, p. 653 and footnote 7.
- 'Rather than,' p. 179 (v) (2); *ṣinḥār*, pp. 370-1.
- Ratī*, Indian weight, p. 214, footnote 3.
- Rāṣṣ*, vide *Rāṣṣ*.
- Rāṣṣ*, a division of poetry, p. 635.
- Rāṣṣ*, meaning of, Indian belief, p. 323, footnote 1.
- Rāṣṣ-ḥāṣṣ*, style of signature, p. 70 (c). Rem.
- Rāṣṣ-ḥāṣṣ*, *ḥāṣṣ* substituted for, p. 241, Rem.
- Redundancy, p. 615 (b) and footnote 1; p. 668 (v).
- Relative Verbs, p. 285 (1).
- Refrain of Song, p. 616 (d) (3).
- Relative Pronoun, and Demonstrative or Relative *ḥāṣṣ*, pp. 141-9, no rel. pron., particle *kī* takes its place, p. 141 (a); pron. in rel. clause omitted or inserted, (a); noun before a rel. clause may be considered def. even if preceded in Eng. by in def. article, p. 141 (b) and footnote 1, and p. 142 (d); noun made specially def. by *yā* (b); is possibly an extension of the *i-ḥāṣṣ*, p. 142 (b); this *yā* corresponds to the Eng. *restrictive* rel. pron. (c); names of this *yā* (c); how written (c); pron. in rel. clause expressed or understood, pp. 142-4 (d); another way of declining the rel., p. 144 (e); ex. of incorrect modern construction (e) and footnote 5; rel. cannot be joined to sing. of demons, pron. *ān* and *in*, or to *kar*, pp. 144-5 (g); may be added to pl., p. 145 (g); should not be joined to pers. pron. (g); can be omitted when noun is made def. by demonstr. pron., ex. (h); omitted from noun following *ān* *chī*, p. 146, footnote 1; ex. of its employment after *ān* and *in* (i); with proper names (j); with noun qualified by a simple adj. (k) (l); ex. from Sa'di and its mod. equiv., p. 146 (m); with sub. and num., p. 147 (n); as *qarār-i kī mā'lūm mī-sharad* (n); if noun is indef., verb precedes *kī* (h); ex. of omission in non-restrictive rel. clause (r); demons, *yā* before *kī* may represent the Eng. indef. art., p. 148, Rem.; *chunān* and *chandiān* used with demons, *yā* in India and Afghanistan but not in Persiā (s); abstract sing. nouns do not admit of rel. *yā*; may be used with pl. abstract nouns, concrete nouns take *ḥāṣṣ*, p. 149 (v); *ḥāṣṣ* added to last of two nouns coupled by *ḥāṣṣ* (w);
- RELATIVES introducing the SUBJUNCTIVE, p. 538 (a); RELATIVE CLAUSES, pp. 558-62; introduced by "who, what, etc.," p. 558 (a) (1); position of relative, p. 559 (2) (3); antecedent to *kī* may be a demon., indef., or pers. pron., or common or proper noun, p. 559 (4); common
- noun in restrictive rel. clauses may be preceded by demonstrative pron. or followed by *yā*, footnote 4; antecedent and pron. of relative clause, how termed, p. 559; exs., p. 560 (5); excessive suspense, p. 561 (b) and footnote 5, and p. 562 (c); rel. clause may be converted into condit. (d); one relative may do duty for more than one clause, if in different cases the rel. repeated or otherwise, p. 561 (c); exs. illustrating the government of some verbs and preps., p. 602 (1).
- Relative Noun, Ar., p. 400 (3) and footnote 5; Persian imitations, ditto. *Vide* also Appendix A.
- Repetition of Word or Phrase, jingling Sounds, Alliteration, pp. 622-8; exs. of jingling words, p. 622 (a); MEANINGLESS REPETITIVE (a) and Remarks I and II; the same number repeated has a distributive, continuative, or intensive sense, other words (b); Ar. Sing. followed by its br. pl., p. 624 (c); two different measures from same root (d); Pers. pl. preceding Pers. sing. (c); Profess. Story-tellers repeat same word for continuation (f); repetition of word or phrase for emphasis (g); repetition of substantive with *ḥāṣṣ*, p. 625 (h); Exs. of repetition (i) (1) to (37); Persians repeat Present but not Past Part., p. 627 (26) and footnote 2; Afghāns repeat Past Part. (28); ALLITERATION, p. 628 (1).
- Require, expressed by *kāhāstan*, p. 260 (1). Registered post, p. 213 (c).
- Resemblance, adjectives of, p. 163 (16). Rhetoric and Composition, pp. 629-44; definition of Rhetoric, oratory, etc.; how divided; no Ar. terms exactly corresponds to "Rhetoric"; how divided by the Arabs, p. 629 (a); COMPOSITION, = *inshā*, p. 630 (b); Style, kinds of (c); two merits common to all styles (d); Figures (e); variety, p. 632 (f); pathos (g); ludicrous style (h); humour (i); wit (j); melody or harmony, p. 633 (k); taste (l); composition divided into Prose and Poetry; rhythm, rhyme, metre, p. 634 (m); *gīt* not *nāzm*, p. 635 and footnote 2; *Bazm* and *Razm*, what they include; divisions of Eng. poetry, p. 635; Prose; simple, compound, and complex sentences, p. 636 (n) (1); balanced sentence (2); periodic or loose sentences (3); *Murajaz* prose, *Musajja'* or *Muqaffa*, *Saj'* and its divisions, *Murassa'*, p. 637 (o); 'Arī prose, p. 638 (o); Eng. prose and rhythm, balance, exs. of Antithesis, *Ishā'iq-āq*, *Tajnis*, *Taqiḥ*, the *Fasāna-yi 'Ajā'ib* (o); Persian, the language of several countries (p); dialects, some Indian prose works, p. 639; Mod. Pers. prose simple but lax, p. 640 (r); quality, preferences, to quantity, long and short sentences, p. 641; rhetorical style of the Persians, the *Anuār-i Suhayli*, p. 642-4; comparison of works suggested for students,

Substantive Verb *vide* Verb to be.  
 Such and such, *vide* So-and-so.  
 Suffixes, *bān*, *vān*, etc., *lākh*, *kada*, etc., etc., pp. 406–20.  
*Sufta*, past part. and *sifta* adj., “coarse,” p. 247 (6) and footnote 1.  
*Suhayl*, p. 205, footnote 3.  
*Sukkān*, p. 666 and footnote 1.  
*Sukūn* or *Jazm*, p. 28.  
*Šulṣī* handwriting, p. 36.  
*Sunnī*, p. 387 and footnote 1; oath of, p. 296 and footnote 1.  
 Superlative, latter term of compar. should not include former, p. 491 (e); followed by pl. or used as a simple adj., p. 492 (f): if Ar. and precedes noun, *izāfat* sometimes inserted (f); compar. used as super., double comparatives and superlatives, p. 492 (g); some adjs. strictly speaking do not admit of super. (h); order in sentence is num., subs., adj., p. 493 (i); to avoid repetition, inconsistent qualities may be added to the same noun, sing. in Pers., pl. in Eng. (j); non-repetition of adj. cause of ambiguity (j), Rem.; subs. with prep. = adj. (m); some adjs. followed by gen. (n); superlative with or without *izāfat*, p. 434 (g) and footnote 2.  
 Superstitious *vide* Bibliomaney.  
*Šurat*, = disguise, p. 311 (10).  
*Surkh*, = *rafi*, p. 214, footnote 3.  
*Surmaʿī*, p. 400.  
 ‘Suspence,’ Rule of, p. 641, footnote 4; p. 607 (5) and footnote 1; excessive suspension, p. 561 (b) and footnote 5, and p. 562 (b); also p. 647 (j) (1) and footnote 3; violation of rule, p. 671 (n).  
 Synchysis, p. 607 (5), Rem.  
 Synchoco, p. 632 (c) and footnote 1.  
 Syntax, etc., pp. 433 to 672.

## T

*Tū*, p. 189, Rem. II; = ‘and,’ p. 348 and footnote 2; *ta-yi ibtidāʿiyya*, p. 348, footnote 3; *tū-yi tajūhul*, p. 258, last line and footnote 4, and p. 259 and footnote 2; and p. 349 and footnote 1; *tū-yi tākidī* or *zinkūriyya*, p. 349, footnote 2; pp. 347–8 (12); *tū* not strictly an equivalent for *bi-“ou,”* p. 504 (g), Rem.  
*Tābiʿ*, ex., p. 617 (3), Rem.; *tābiʿ-i mukmal*, p. 615 (a); and p. 622 (a); and p. 623 (a) and Rems. I and II. *Vide* also Apposition.  
*Tablīḡ*, form of Hyperbole *q.r.*, p. 630 (c) and footnote 2.  
*Tafāʿul*, p. 391.  
*Tafīr*, p. 646 (j) and footnote 4.  
*Takakkum*, a Figure, p. 633 (j), footnote 1.  
*Tālam*, = nevertheless, Indian, p. 345, footnote 2; p. 358; p. 365 (23); p. 556 (b) and footnote 9.  
*Tajnis*, p. 207 (2) and footnote 1; *tajnis-i khaṭṭī*, p. 322, footnote 2 and p. 546 and footnote 3; p. 638, Rem. and footnotes 3, 4, 5 and 6; ex. of, p. 654 and footnote 1; p. 655 (b) (2).  
*Takaltū*, p. 321 (1) and footnote 1.  
*Takhallus*, in Persia joined by *izāfat* but not in India, p. 616, Rem. II.  
*Takhfiḡ*, p. 29 (d), Rem. I.  
*Tāʾkid* or *mubālagha*, exs. of, p. 534 and footnote 1; *tāʾkid-i lafẓī* and *tāʾkid-i maʿnavī*, p. 616 (c) to p. 618; p. 645 (d) (2).  
*Taklīf* and *zaḥmat*, p. 279, footnote 1.  
*Taʿlīq* handwriting, p. 35.  
*Tamām*, both subs. and adj., has the same *izāfat* constructions as *hama*, p. 117 (14); *tāmām-i rūz* and *tāmām-i ruzhā*, p. 117 (14); no *izāfat* in class. Pers. when *tāmām* precedes its subs., p. 117 (14); *harchi tamām-tar*, p. 117 (14), Rem. I; *tāmm u tamām*, p. 118 (15).  
*Tamāmat*, class., subs., still used by Indians and Afghans, p. 118 (17).  
*Tamāmī*, subs., p. 118 (16).  
 Tameness, p. 630 (c) and footnote.  
*Tāmm*, class. = *tāmām*, *tāmm u tamām* emphatic, pp. 117–8 (15).  
*Tamyīz* and *mumayyaz*, p. 617 (3); *tamyīz* = adv., p. 289.  
*Tān*, contrac. of *tavān*, p. 252 (a), Rem.  
*Tan-i chand*, = a few individuals, class., p. 111 (6).  
*Tansiq-i ʿifāt*, p. 151 (i) 1.  
*Tanwīn*, p. 30.  
*Taqṭīb*, p. 638 and footnote 5.  
*Tar* and *tarīn*, added to participles, preps., advs., subs., adjs., p. 176 (o) (1) (2) and (3); *tarīn* seldom added to Pers. parts., p. 176 (1), Rem.; *tar*, where placed after compound adj. of adj. and subs., p. 177 (p) and Rem.; where added after two or more Comparatives or Superlatives, p. 178 (t) (1) (2) and footnote.  
*Taraf-i*, p. 126 (6).  
*Taraf-tar*, pp. 176–7 (o) (3).  
*Tarḡ*, = design, pattern, etc., p. 290 (5) and footnote 4.  
*Tarjī-band*, p. 646 and footnote 1.  
*Tāsha* or *tasak*, measure of water, p. 215 (c) and footnote 3.  
*Tashābih*, = vagueness, p. 631 (d).  
*Tashbih* or Simile, p. 631 (e).  
*Tashdīd*, p. 29; loss of, p. 30; for poetical licence, p. 84 (h) and footnote 2.  
*Taṣnīf* (ballad), p. 635.  
 Taste, p. 633 (l).  
*Tasū*, Af., = inch, p. 214 (b) and footnote 2.  
*Tatimma*, = *mīzān* “balance of account,” p. 129, Rem. I; *taṭvīl* diffuseness, p. 644 (a) and (b); *taṭvīl-i lū-tāʾīl*, p. 646 (k).  
 Tautology, p. 534 and footnote 1; = *hashv-i qabīl*, p. 631 (d) and footnote 4; p. 644 (b); p. 645 (c) and (d); p. 646 (e); p. 658 and footnote 1 (exs. of *ghuluv*); p. 666 (2) and (j).  
*Tavān*, pp. 250–1 (2) and p. 252 (a), Rem.; *tān* contrac., p. 252 (a), Rem.  
*Tavānad ki-*, p. 299 (k) (1) and footnote 1.  
*Tavānistān*, p. 249; class. constructions, p. 249–52 (a); Mod. Pers. constructions,

- Shāh's*, indef. pron., p. 103 (c) (4) and *Shān*, affixed pron., p. 127 (10).  
*Shāst* for *shast*, p. 156 (r), Rem.  
*Shāwandā*, p. 248, Rem. II.  
 6; p. 299 (h) (1) and footnote 2.  
 followed by *Aor.*, p. 500 (3); p. 365 (2f).  
*Shāyista* also *Shāyista*.  
*shāyistan*, q.v., used in coll., p. 541 (d) and footnote 1.  
*Shāyistān*, p. 201, etc.; p. 540 (d).  
*shikāra*, bath, p. 201 (i).  
*Shila*, vulg. for *shila*, p. 34.  
*Shila* (7) and footnote 5.  
*Shināwānān*, 'vile', *shila*.  
*Shināwānān*, not used in Persia, p. 283 (c) (2).  
*Shir*, = "lion" in Persia, p. 283.  
 Should, expressed by Imperf. of *khayān* 1.  
*Shout's* distance, p. 271 (a); by *Shudan*, aux. verb, p. 213 (a) and footnote 6.  
 grammatic pass. (c); idioms for forming (d); = *farānistān*, p. 253 (d); p. 540 (d).  
*Shumāhā* and *Shumāyān*, pl's. of *shumā*, p. 70 (c).  
*Shutir didi*? *Nā*; p. 343, footnote 1.  
*Sifr*, in *Ar.* not a numeral, p. 183.  
 Signs and Signals, pp. 389-90.  
*Sila*, *kāji-sila*, 'vide', *Marzūl*.  
*Sim*, = wire, p. 415, footnote 3.  
 Simile or *Tashkīh*, p. 631 (e).  
 Simplicity, = *salāwat-i yārāt*, p. 631 (e).  
 Since, p. 523 (k) and footnote 4 and p. 525, Remark.  
*Sipās*, p. 331 (4) and (7).  
*Siyāhat*, probably implies pilgrimage, p. 585, footnote 1.  
*Siyāg* or *Diwānī*, p. 34.  
*Sizdah*, unlucky to say, p. 182, footnote 4 and p. 525, (5).  
 So—As, in compar. between clauses, p. 179 (5).  
 So-and-so, or such and such, pp. 107-8; *fulān* for person or thing, *fulāna* or *fulān*, II; *fulān* (c); *yārā*, vulg. m.c. Rem.  
*Bahmān*, *fulān* u *Pasimadān*, pl. of persons or things (2); *fulān* u *fulānī*, may be used as an adj., but not indef., latter def. p. 108 (2); *chī chiz*, etc., = what's his name (3); *Bāstar* u *bāstar*, practically obsolete (4); *fulān* for *chāndān*, Rem.  
 So much, p. 362 (13).  
 So much, p. 207 (b).  
 Solecism, p. 630 (d) and footnote 3 and p. 631 (d).  
 "Somehow or other," how rendered, p. 370 (e).  
 Song, comic, p. 635.  
 Speech, parts of, p. 48.  
 Spito of, in, p. 307 (8); p. 350, footnote 1; expressed by *bā*, p. 504 (f).  
 Square, so many yards square, p. 214 (d).  
 Stories, poetical, p. 635.  
 'Strange still,' how expressed, p. 178 (r).  
 Street cries, p. 376 (d).  
 Style, p. 630 (c) (d); rhetorical style of Persians, p. 642 (h); further observations on style, pp. 652 (a)-8; better known term to an abstract, etc. (a); Persians fond of obsolete and out-of-the-way words, p. 652 (a); exs. of ambiguous ceptible of different interpretations or used successively in different senses, p. 654 (b); skilful use of same word in different senses, p. 655 (b) (2); incoherence of phrases to be avoided (3); styles; the marvellous, puerile, profound, p. 656 (c) (1); lack of precision beyond their natural close, p. 658 (d); figurative language, p. 658 (e).  
 Subject, confusion as to logical subject of discourse, p. 667 (h); subject and verb, concord of, *vide* Concord.  
 Subordinate genitive, p. 448.  
 Subordinate clauses, p. 448.  
 (1). *Vide* Conditional, p. 545, etc.; p. 636 (n) conditional, Temporal, Optative, Consecutive and Predicative Clauses.  
 Subjunctive Mood, Modal, Relative, etc.; pp. 538-44; indicates uncertainty; conjs. and rels. that introduce it; gen. employed to express condition, intention, desire, doubt, end, p. 538 (a); introduced by *kī*, p. 539 (a), Rem.; is used for 2nd verb is Inf. in Eng., Pers. Subj. used for it, even if principal verb is past, p. 539 (b); in class. Pers., Inf. also used (b); exs. of Pers. Pres. Subj. after *tānistān*, *bāyistān* and *shāyistān* either subj. or shortened Inf. used: *fulān* Indic. for Fut. Subj., p. 541 (e) and footnote 2; in class. Pers. Fut. Indic. used where Mod. Pers. uses Pres. Subj. used the Pres. obviously could not be used (f); Past. Subj. used for Pres. Subj., p. 542 (1); Pret. Indic. used for Pres. Imperf. of *dāshān* = "to have" (h); Past Habit, Imperf. Indic., and Plup. Indic., take the place of certain tenses of the Subj. (i); Afghan Imperfects, for Pres. Subj. (j); exs., p. 544 (k) and (m); Conn. Past Subj., p. 523; Conn. Perf. and Future Perfect. *Vide* also Aorist Substantive, p. 48; def. and indef., p. 49; gender (b); *Ar.* nouns forms of, p. 50 (c) in old Pers. -ā added to subs. qualified by intensive adj. in -ā, p. 169 (a) (2); compar. and super. suffixes added to subs., pp. 176-7 (o) (3) and p. 178, footnote 1.

by (c); idioms with, p. 249 (d); DEFECTIVE verbs, p. 249 (e), Rem.; TAVĀNSTAN, q.v., p. 249. *Khwāstan*, q.v., p. 257; GUZĀSH-TAN, DĀDAN, MĀNDAN, tr., q.q.v.; PERMIT, to, other verbs for, p. 262 (e); RAFTAN q.v., = continue, p. 263 (a); = to be on the point of doing, m.c., p. 263 (h); DĀSH-TAN, q.v., p. 263; IMPERSONAL verbs, p. 296; BĀYISTAN, SHĀYISTAN, SAZĪDAN, ZIBĪDAN, q.q.v.; COMPOUND verbs q.q.v., pp. 274-80; some common verbs in compound, pp. 280-2; *kardan*, *namūdan* *sākh-tan*, *gardānidan*, *farmūdan*, p. 280 (a); *sākh-tagī*, *sākh-t*, *sāz*, p. 281 (d); *gashtan* *gardādan*, p. 282 (g); CAUSAL verbs, q.v., pp. 282-4; REFLEXIVE verbs, p. 285 (l); PASSIVE VOICE, q.v., pp. 285-8; SYNTAX of verbs, two or more verbs at end of sentence, p. 559 (3), p. 560 (5) and footnote 3, and p. 561 and footnote 2; p. 561 and footnote 2; p. 561 (b); GOVERNMENT of verbs, q.v., p. 600; in m.c. a few verbs may precede dat., p. 605 (g); position of Comp. Pot. verb, *h*:

Verbal Nouns and Adjectives, pp. 421-5; Impera. root, p. 421 (a); subs. in *-ān* (b); in *-āk* (c); suffixed *-yā* (e); Inf. alone = noun (h); Inf. used in pl., p. 422 (h); comp. nouns from Impera. stem, *ع* added (i); Pret. Stems, (j) (k) (l); two Impera. stems, p. 423 (m) (n) (o); noun of agency (p); *ع* suffixed to Inf. and its neg. (q); Pers. or Ar. Past Part. = noun, p. 424 (r); some Pers. nouns of instrument, p. 425 (r), Rem.

Verbosity, p. 646 (g).

Vocative, voc. in *-ā*, p. 57 (e); not followed by *izā/at* (e) and p. 463; sing. only, p. 462 (g); nouns in silent (h) do not admit of this vocative, p. 58, *manā* voc. of *man*, p. 463; poetically, dat. in *rā* = voc., p. 463; nouns in voc. in apposition, p. 616 (5). Vowels, p. 21 (a); short, at beginning of words, p. 24 (b); long, at beginning of words, p. 25 (d).

## W

*Wala-i zinā*, p. 388 and footnote 1.

War Songs, p. 638.

*Warā*, adv. and prep., p. 395 (7).

Warning, particles of, p. 292 (d).

Water, how measured, p. 215 (b); how borrowed or brought (c).

*Washak*, p. 31.

Week, vide Days of Week.

Weights, p. 214; *dāng* = the sixth part of anything, p. 216 (d). *Widr*, Water.

What and 'that which,' p. 488 (4) (5).

Whatever, each, all, every, p. 119 (j) and p. 1203.

Whoever, whichever, p. 121 (l).

Which' referring to a clause = *ki*, p. 457 (q) (1).

Whoever, whosoever, *har kudām ki*, *har kas-i ki*, p. 121 (k).

Wife, how mentioned, etc., p. 382 (f).

Wit, *zarāfat*, p. 632 (j).

World, age of, p. 190, footnote 1.

Worse and worse, how rendered, p. 178 (s).

Would, p. 311 (12); significations of, p. 541 and footnote 3.

## Y

Y, elided in dimin., p. 395, Rem. IV; sometimes added to Ar. past parts., p. 167 (ii), Rem. and p. 399. 'Vide' *Yā*.

*Yā*, formative *ع*, pp. 398-404; kinds of formative *-ī*, p. 398 (a); [abs. nouns and adjs. in *-ā*, p. 398 and footnote 2]; Pers. *-ī* added to Ar. Past Part., p. 399: *yā-yi masdar*, *yā-yi musāhabat* and *yā-yi mushābih*, p. 399; *yā-yi nisbatī*, p. 400 (3) and footnote 2; *hamzah* substituted for (3): Hindi *ī*, p. 401 (3); *yā* added to nativity of person, p. 401, Rem. I; *zānī* not rel. adj., Rem. II; *bayzī*, *bayzavi*, *Bas-rāvi*, Rem. II and footnote 2; pleonastically added to adjs. Rem. III; added to Infs., Rem. IV; affixed to *kunyat*, p. 402, Rem. V; Ar. termin. *-ānī*, Rem. VI; *yā-yi maj'ul*, (4); *yā-yi fā'il*, p. 402 (5); other descriptions of *y* (b); *yā-yi ma'rūf* p. 403 (9); *yā-yi majhūl*, p. 403 (10); *yā* substituted for *aliḡ*, p. 404 Rem. II; Arabic abstract nouns of quality in *-iyyat*, p. 404 (c) (1); added to Pers. words, (c) (2): no *tashdīd* on *yā* when fem. *h* is suffixed, Rem. II: *yā* of unity, to form nouns of number, p. 189, Rem. II; after Ar. sup., p. 172 (b) (3): *yā* after *har*, is *yā* prob. demonstrative *yā*, p. 120, footnote 1 and vide also rel. *yā*; for detail of *ya* of unity, vide Indefinite Article.

*Yā in ki=illa*, etc., p. 581 (4).

*Yagān yagān*, p. 193 (1) and footnote 2.

*Yahūdī Yahūd*, etc., p. 401, Rem. II.

*Yak*, *yak-ī*; *ī* for *yak* is obs., p. 182, footnote 2; *yak-ī*, indef. pron., p. 101 (c); *ān* (or *in*) *yak-ī*, m.c., pl. (c); *yak-ī-digar-ī* "the one—the other" (c) (1); *yak-ī dar dah* "one in ten" (c) (1) Rem.; idioms with (c) (1) Rem; *yak-ī* requires *rā*, p. 130 (b); requires *ay*, p. 136 (i) Rem.; requires sing. verb. p. 592 and footnote 1; p. 606 (1) and footnote 2; p. 609 (12) and footnote 3.

*Yaka u tanhā*, p. 189 (i).

*Yak-digar* and *ham-digar*, recip. pron., p. 81 (i); p. 99 (1); p. 100 (b): not to be confounded with *yak-ī digar* (b), Rem. I.

*Yak-sar*, p. 119 (24).

*Yakum*, less common than *avval* p. 191, footnote 1.

*Yāllā*, interj., p. 372 (10).

*Ya'nī chī*, p. 293 (7).

*Yāra-tan*, = to be able, p. 254 (g).

*Yārū*, p. 107 (c), Rem. II; p. 398 (c).

*Yasdūn*, formerly a pl., p. 58, footnote 2.





(s) APPPOSITION is brief:—

اتفاقاً در آن طرف رودخانه مذکور پشتۀ واقع بود مشرف بر آب - سبز و خرم - و بر فراز  
 آن سطحی پنجاه ذره در پنجاه ذره که گویی<sup>1</sup> کار فرمایان قضا و قدر بجهت چیدن رز مهیا  
 (Iqbāl-Nāma-yi Jāhangīrī, p. 241, Ed. Bib. Ind. Bengal As. Soc.). —داشته بودند.  
 The above is briefer than بود مشرف بر آب و سبز و خرم — *ki mushrif bar āb va  
 sabz u khurram būd va—būd*—.

(t) PARENTHESIS<sup>2</sup> (اعراض). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as: —  
 محمد (صلى الله عليه وعلى آله وأصحابه وسلم) گفت.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples:—این چاوش<sup>3</sup> (گناهش بگردن او که میگوید) روزی در راه مشهد سرترکمانی—  
 (Pers. Trans. *Hājī Bābā, Guftār* II) “he<sup>4</sup> was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcoman’s head whom he had once found dead on the road” (*Hājī Bābā, Chap II*). “But in vain I endeavoured to cheer up his spirits by saying—” (Pers. Trans., *Hājī Bābā, Guftār-i Sivum*).

*Remark.*—Clearness should be the *first* consideration. Some of the rules for brevity clash with the rules for clearness.

### § 143. Further Observations on Style.

(a) “Other things being equal”, says a writer on English composition, “a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical.”<sup>4</sup>

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into

<sup>1</sup> *Gū'i*, “as though; you might say”; vide § 91 (b) (10).

<sup>2</sup> جمله متعترضه “incidental proposition.”

<sup>3</sup> *Chāwush*, T., lit. “a sergeant.” A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.

<sup>4</sup> A business letter, even in Persian, is usually worded in every-day terms.

**N**

Z  
*Zāgh*, magpie, p. 220 (c) and footnote 1; p. 547 and footnote 1.  
*Zāghācha*, chough, p. 220 (c) and footnote 1; p. 547 and footnote 1.  
*Zahmat* and *taklif*, p. 279, footnote 1.  
*Zaid*, p. 453 and footnote 1.

*ziyāda*, *ziyāda*; former pos. and footnote 2.  
 compar., p. 174 (i) (4); *ziyāda* = *si-zah*,  
 p. 182, footnote 4; *ziyād* and *ziyāda*, p.  
 301 (2) and footnote 1, and p. 300 (t) (1),  
 footnote 2; *ziyā*, p. 384 and footnote 1.  
 Zodia, p. 204 (a) (b) (c); formed 2000 B.C.,  
 p. 205 (e).  
 Zoroaster, p. 207 (a).  
*Zū* and *zī*, etc., how used in Persian, p.  
 445. *Vide* also Appendix A.  
*Zūmanīyayn*, p. 633 (i) (1).

The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsolescence of the language. The *Malik* *Sh-shu'arā'* when relating his adventures to Hājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:—

کو کو دل کو سر کو نهاد کو آئین کو کیش کو کو نژاد

Now *kū* in classical and modern Persian means “where?” and *kū-kū* is a “dove” and also the murmuring of the dove. More than one Persian poet has played on these different meanings.<sup>1</sup> Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be *gav* and not *kū* that the meaning, “which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors.”

(b) (1) Obscure and unintelligible expressions<sup>2</sup> are in English improper:—

“Yet—when that *flood* in its own *depths* was *drown'd*,

It left behind it false and slippery ground.”—*Dryden*.

“The first of these lines is nonsensical. The author’s meaning, in plain language, is apparently no more than ‘when the waters of the deluge had subsided.’” Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. ‘He aimed at nothing less than the crown’ *هیچ چیز کمتر از سلطنت در مدّ نظر نداشت* *hīch chīz kamtar az saltanat dar maḥl-i nazar na-dāsh*t may denote either ‘nothing was less aimed at by him than the crown’, or, ‘nothing inferior to the crown could satisfy him.’ In chapter 54 of *Hājī Bābā*, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression (است) چیراغ *chirāgh-i lāla-yi shān rā az dam-i sard-i rūzgār āfat-hā* (*ast*). It requires considerable thought on the part of a European to solve this passage. *Lāla* in Persian is “a tulip, or a poppy”, and hence “the cheek of a mistress”, but in m.c. it is also “a candle-stick with a small globe.” On account of the latter meaning, چیراغ *chirāgh* is here incorrectly used in the sense of “light.” A cold breath (*dam-i sard*) might extinguish a candle: lastly *āfat-hā* must be considered equal to *šadmāhā*. Persians consider that this kind of equivocal exhibits the *hunar* of the writer.

<sup>1</sup> Examples of *tajnīs*.

<sup>2</sup> Vide also (4).

Persian. A Zardushti Anjuman<sup>1</sup> when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,<sup>2</sup> will search the dictionary for obsolete words with which to adorn the composition.<sup>3</sup> As an example of ambiguity, the following quotation from the *Anavār-i Suhayfī* will suffice:—“منفعتی تصور: از او منفعتی است و باز که وحشی و غریب است چون از او منفعتی تصور: از او منفعتی است و باز که وحشی و غریب است” *mitūn kard va bi-i-zāz-i harchi tamāmtar ūrā bi-dast mī-ārānd va bar sāt-id-i nāz az rūy-i i'zāz bi-ihtizāz mī-parvarānand*—(Anv. Suh., Chap. I, St. VI) “while the hawk,<sup>4</sup> which is wild and strange—they allure with every sort of kindness and bring him<sup>5</sup> up on the wrist of favour, indulgently and proudly.”—(East. Trans.). In a footnote Eastwick remarks, “The MSS. I have consulted, omit the sentence after *آرند می mī-ārānd*, which is found in the printed and lithographed editions. Keene translates *ba'ihizāz* ‘to exercise.’ It may bear that sense, or mean, ‘with exultation.’ The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator.” [This *ba'ihizāz* هنراز means “exercise”, but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word.]

The following sentence from the Persian translation of *Hājī Bābā* (end of Chap. II) defeated many Persians:—“دلای هم بجا ماند و بجا شد اما من بی دولت قزل باش<sup>5</sup> و زنجی<sup>6</sup> خود قول افتادم. It was not till the discovery was made that *قزل* was not the Arabic word *qawl*, but the Turkish word *qūl* “a slave”,<sup>7</sup> that the obscurity was removed.

<sup>1</sup> A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

<sup>2</sup> Sent of course through the *Ṣadr-i A'zam*.

<sup>3</sup> This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is ‘To display his knowledge.’ A preacher who didn’t ‘display his knowledge’ would be held in little esteem.

<sup>4</sup> *Bāz* properly the *female* goshawk.

<sup>5</sup> *Qizil-bāsh*, a term often applied to Persians generally, just as Baluchis will use the word *Qājār* to signify any Persian. (*Qājār*, Qajar, is the Turkish tribe to which the Shah belongs).

<sup>6</sup> *Rāfiq*, i.e. *Shī'ah*, a term applied to the Shī'ahs by the Sunnis, to which sect the robber Turkomans belonged.

<sup>7</sup> It is doubtful whether the word *qūl* is used by any but the Turks. The author should have used the common word *banda*.

By the *skilful* use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune."<sup>1</sup> Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—  
*man az tāb-i rū-yash va tāb-i mū-*  
*yash āgar tāb nadāram.* The first *tāb* signifies "brightness", the second  
 "curling", and the third "endurance."

چو بر مزار من افتد گذارت از پس مرگ مشو بغش  
 من زار و بر مزار مزار

*Chu bar mazār-i man uftad guzār-at az pas-i marq*

*Ma-shaw bi-ghussa-yi man zār ī bar mazār ma-zār.*

*Ma-zār* is "tomb", *zār* is "weeping" and *ma-zār* is "don't weep."  
*Mazār* جناز is *tajnis* or *jinās*.

This is a good example of the Figure which must be avoided.

(3) Inconsistent words or phrases must be avoided.  
 "I do not remember that I ever spoke three sentences together in my whole life"—*Spectator*. Instead of together, the writer should have said 'successively' or, 'in succession.'

This kind of error is common in Persian. *Hich yād-am nist ki bi-'umr-*  
*am si jumla bā-ham gufta brāham* گفته باشم باهم جمله مده *هیک یاد نیست که بومر مد*  
 (m.c.), is a sentence that would pass unchanged by most modern Persians.

For *bāham*, substitute پی هم *pay-i ham* or پشتم *push-t-i sar-i ham*.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate."—*Characteristics*. A most wonderful way of telling us that it is difficult to trace the operations of the mind!

The following is from an American newspaper:—"This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity."

Neither of these quotations is too extravagant for Persians. In chapter II of *Hājī Bābā*, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes در بیش که هفته نژ نوروز نیست و رفتن رحمة الله صیرزا مهدرخان نسیم عذر شمیم بهار از تفرور و دین مژده

<sup>1</sup> The figure *Ploce* or *Antanaciasis*. *Vide* also § 145 (i).